

Ellen G. White Estate

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ELLEN G. WHITE



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**Ellen G. White**

**1990**

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## **Information about this Book**

### **Overview**

This eBook is provided by the [Ellen G. White Estate](#). It is included in the larger free [Online Books](#) collection on the Ellen G. White Estate Web site.

### **About the Author**

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

### **Further Links**

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## A Word of Explanation

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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

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

The Trustees of the.

Ellen G. White Estate.

*Washington, D.C.*

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## MR No. 1301—The Two Great Principles of the Law

(Written September 16, 1898, at “Sunnyside,” Cooranbong, NSW.)

The principle of God’s Word most disregarded is that which enjoins upon us the necessity of loving God supremely, and the result is that men find it impossible to obey the second great principle of the law, “Thou shalt love thy neighbor as thyself.” Just in accordance with the seed sown will be the harvest reaped. The test is now upon us. Which shall it be—transgression or loyalty, obedience or disobedience, to these commandments?

The Word of God is our standard of character. It is a “form of sound words” from the great Source of light and life. There is nothing that we need to preserve so sacredly as this standard of doctrine, a “Thus saith the Lord.” This is the pure fountain from which we are to draw the reasons for our faith. The Bible is our guide and textbook. The law of God is our covenant with our Maker, in life, in death, in the resurrection, and through all eternity. Our loyalty to God in obeying, in spirit and letter, the ten commandments, reveals to the world, to angels, and to men, our covenant relation with Him. Adam and Eve were to glorify God by personal and perpetual obedience to His law, and it is in this way that we are to give God glory for all His entrusted gifts. We are to love God supremely and our neighbor as ourselves.

[2] “And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live” [[Luke 10:25-28](#)].

Here are the two great principles—love to God and love to our neighbor. Upon these two principles hang all the law and the prophets. Those who fail in their fulfillment of these vital principles,

though they profess a knowledge of the truth, though they preach the Word and understand all mysteries, “shall eat of the fruit of their own doings, and be filled with their own devices.” Those who cherish suspicion and imagine evil, reveal that they are not carrying out the principles of this law; and they pursue a course which brings upon themselves the evils which they imagine. God will not be trifled with. His word is to be cherished and obeyed.

The educational advantages of our school are to be of a distinct order. This school farm is God’s lesson book. Those who till the soil and plant and cultivate the orchard are to make the application of nature’s lessons, and bring these lessons learned into their actual spiritual experience. Let every individual bear in mind that “whatsoever a man soweth, that shall he also reap.” The man who day by day sows objectionable seeds, in words, in deportment, in spirit, is conforming himself to the same character, and this is determining the future harvest he will reap. Then let ministers and their wives, let the teachers of the youth in any line, close the door to jealousy and evil surmising of those whom God uses to do His work.

God has given to every man an individual responsibility. “Work out your own salvation with fear and trembling,” He says. Man is not to work out any other man’s salvation. He is not to become the transcript of any man’s mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind, and teaches him to voice the sentiments he may express. This has been done again and again to the detriment of human beings. [3]

The minds of God’s workers must be turned toward the Sun of Righteousness. The impress of the mind of God is not upon the man who will refuse to impart instruction unless he first learns the mind of some minister or someone in whom he has confidence. In this he is leaning upon man and making flesh his arm. Let every intelligent human being lean upon his God. Let him breathe out his soul to God. Let him not consent to wear Saul’s armor, but with his own God-given ability, work in the armor that God has provided for him.

The man who seeks to pattern after any man’s character will make an utter failure. Each person is to look to God for himself, to

trade with conscientious fidelity upon the talents God has given him. “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]. It is in *you*, brother, in *you*; not in another for you. *You* are to have an individual experience. Then you will have rejoicing in yourself, and not in another.

No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God’s supervision. “Which of you by taking thought,” says Christ, “can add one cubit unto his stature?” Thus in the spiritual as in the natural growth, all depends upon the Lord. [Matthew 6:24-33, quoted.]

[4] These things in the natural world are to be considered and their lessons applied to the spiritual life, the spiritual growth. To every man God, not man, has given his work. This is an individual work—the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord’s. So it is God’s design that even the best of men shall not all be of the same character.

A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind, but none are to be of the same mold.

There is abundant room for all in harmonious diversity to act the part assigned them. No one man’s mind or judgment is complete. The Word of God is dealing with principles that all must respect. It has been an educator in every age. Divinity speaks through a variety of His human agents.

All are to strive for the fragrance of Christ’s character; then they can act their part in the world as God designs they shall do. Let us thank God that all characters are to be fashioned not after man’s pattern but after the Lord’s ideal. Let us allow our fellow workers to

grow up in religious experience under the molding and fashioning of the Holy Spirit. Let none feel at liberty to demerit and belittle God's workmanship, the men who do not bear their likeness. David [5] could not wear Saul's armor, and, dropping it, he took the sling and the stone with which he was familiar, and slew the Philistine who defied Israel.

To love God supremely and our neighbor as ourselves, means the formation of a symmetrical character. It behoves every soul who is striving for the overcomer's reward to heed the principles enjoined, and bring them into his practical life. Then there will be a precious bond of union, brother with brother. Under the Holy Spirit's working, selfishness, self-sufficiency, and self-esteem will be put away.

Not all are given the same work. "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." Here it is plainly revealed that the saints are to be perfect in the development of their different gifts; and the grace of Christ is to be revealed in bringing all into unity, love, and harmonious action, "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 4:13-16](#)].

This is the relation church members should sustain to each other. This is to be conscientiously carried out. Each is to live and act individually before God, and conscientiously give to his fellow laborers [6] a place to work, without jealousy, evil surmising, or evil-speaking. We are to encourage one another. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of

redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [[verses 29-32](#)]. This word is to be brought into the practical life.

Man may see no place for the working of certain gifts, because they are not his gifts, but let each think of himself as God would have him. Let each bear in mind that his capabilities are only lent him, and that by these God is testing him to see whether he will use these entrusted talents to honor God, and work for the good of his brother and neighbor.

Holiness, which means wholeness to God, is wholly acceptable to God. A Paul may plant, and Apollos water, but God giveth the increase. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" [[Galatians 6:8](#)]. As the workers till the soil, they are to reap all the advantages possible by making an application of the lessons they receive. In the natural world unseen agencies are constantly at work to produce the essential results, but the harvest to be reaped depends upon the seed that has been sown. After man faithfully prepares the land, and plants the seed, God must work constantly to cause the seed to germinate.

[7] So it is in spiritual things. The word of the living God is the seed, Christ is the sower, and unless He constantly works the soil of the heart, there will be no harvest. "Ye are God's husbandry; ye are God's building." God gave His Son to die, the Just for the unjust, that there might be a glorious harvest of souls. The human heart is God's seed plot, and the righteousness of Christ must be cherished there. Then let no man trust in the arm of flesh, but in God. Let each give evidence that he has faith, that he is not a religious dwarf, but that he grows under the dews and showers of the grace of Christ, that his life of righteousness is not of man's creating, but that it is the righteousness of Christ, which the grace of God has nourished in his heart.

To some the Lord has given a special work, in bearing testimonies of warning and reproof, to break down the strongholds of iniquity, to arouse conviction in the human heart, and bring man to repentance. Some messages come as the Lord's hammer, to break

down the workings of Satan, and bring men to the living God. But mingled with this decided work of standing in defense of the truth is Christ's consolation, which comes when repentance reveals what sin really is. And while some are called to battle desperately with an evil work, there is another kind of message to be borne to the ones who, while suffering wrong, have endured the temptation to harbor a sense of injustice and cherish it in the mind.

Again, some have the gift given them of God to act as organizers. Others fill their place as they work in retirement, feeling themselves little and unknown, with but few to recognize their work, and none to pity their mistakes and praise their victories. But the Lord uses all these elements. No one man can fill every place, and God's great work must go forward. Those who consider themselves the least, and in their weakness lean upon God, those who walk in humility of mind, as children—these will become first, and the first last. In every age God has His workmen, and at the needed time preparation is made for some man with talent, with some gift, to come in. Thus the Lord reveals that He has the supervision of His work. [8]

The most essential work now to be done is to consider the words of Christ, "All ye are brethren." Each must stand in his lot and place to do the work appointed him, in perfect harmony with his brethren. All are to seek to strengthen and build up the waste places, to hold aloft the Bible standard, to voice the third angel's message, to live the truth, to exercise mercy and the love of God, and be ready for any work that may be next in the service of God. They are to bear in mind the teachings of Christ upon the Mount of Olives, and mark the attributes which He calls blessed. "Blessed are the meek," He says, "for they shall inherit the earth." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are the merciful; for they shall obtain mercy." Then let us cultivate the precious attribute of mercy, for it will be reflected back to us again.

"Blessed are the pure in heart; for they shall see God." The psalmist says: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his

soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

[9] Shall we not receive this light shining forth from the Word of God? Shall we not be thankful for His Word, and thank Him for such plain instruction in regard to the duty devolving upon all who desire the blessings specified? Shall we consult human beings when we have the voice of God to speak to us?

“Blessed are the peacemakers; for they shall be called the children of God.” Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil speaking, because your Counsellor has told you in His Word that if you cease to stir up strife, and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving.

For Christ’s sake do not speak or think evil. May the Lord help us not only to read the Bible but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.—[Manuscript 116, 1898](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 1, 1987.*

Entire Ms.

**MR No. 1302—A Vision Given in Oswego, New  
York**

[10]

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, “She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people.” I saw that some who meet together at [the conferences at] Oswego and vicinity were not right. They do not partake of the spirit of the lovely Jesus; they have not vital godliness, and unless they soon partake of the spirit of Jesus and have their hearts sanctified by the truth they profess to believe, they will be purged out of the camp of Israel.

I saw [that] there needed to be a searching of heart among them. Said the angel, “Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. The powers of darkness are rising. Art thou rising? Is it not getting the victory over thee?”

I was pointed back to the children of Israel in Egypt. I saw [that] when God worked through Moses before Pharaoh, the magicians came up and said they could do the same—(that they could work the same miracles). I saw that the same work was going on now on the earth that the magicians carried on anciently. The signs and mighty wonders of the devil have increased within a few months tenfold and they will be on the increase and spread, and unless Israel is constantly rising with the message and growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them.

I saw [that] we must be daily rising and keep the ascendancy above the powers of darkness. Our God is mighty. I saw [that] singing to the glory of God often drove the enemy [away], and praising God would beat him back and give us the victory. I saw [that] there was too little glorifying God, too little childlike simplicity among the remnant.

[11]

I asked the angel why there was not more faith and power in Israel. Said he, "Ye let go of the arm of God too quick. Press your petitions to the throne, and hold on by living faith; believe [that] ye receive the things ye ask for, and you shall have them." I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw we had doubted and wounded Jesus by our unbelief.

"God's people are rising," said the angel, "never to fall again." "Be careful," said the angel, "lest the branches be cut off and others are raised up in their stead." I saw [that] some would bear fruit, and work to the glory of God. I saw we must keep close to Jesus, and fast and pray, if we could not get the victory over the powers of darkness. I then saw that Brother Gorsline had wounded and torn the hearts of God's people. I saw he had been stubborn and rebellious, and unless he changed his course entirely, the church should disfellowship him, for he has been a dead weight to the church.

[12]

Said the angel, "Jesus has nearly finished His work in the sanctuary. It is no time to be stupid now. A quick work will the Lord do upon the earth. The four angels will soon let go the four winds." Said the angel, "Beware how thou treadest enchanted ground all around the east and west, north and south. If Satan can get thee to slumber now, he is sure of his prey." I saw [that] some in Israel had been half starved for food, and when the present truth was presented to them they ate it with thankfulness and gratitude like half-starved children. Said the angel, "Can ye stand in the battle in the day of the Lord? Ye need to be washed, and live in newness of life." Then I saw [that] those whose hands are now engaged in making up the breach and are standing in the gaps, but that have formally since '44 broken the commandments of God and have so far followed the pope as to keep the first day instead of the seventh, would have to go down into the water and be baptized in the faith of the shut door and keeping the commandments of God, and in the faith of Jesus [who is] coming to sit on the throne of His father David, and to redeem Israel. I also saw [that] those who have been baptized as a door into the professed churches will have to be baptized out of that door again, and into the faith mentioned above; and all who have not been baptized since '44 will have to be baptized before Jesus comes, and some will not gain

progress now until that duty is done, and then they must live anew unto God and serve Him faithfully.

Said the angel, “Will ye sink and let others take the stars to your crown?” I told the angel that I could not endure to see any in Israel falling back. “Thou Advocate, save the purchase of Thy blood. What more can we do for Thee?” Oh, that we had more to give to the lovely Jesus, more to render to Him for His merciful kindness to us. We will do anything, we will go anywhere, only lend us strength from the Sanctuary.

The angel said, “Some tried too hard to believe; faith is so simple ye look above it. Satan has deceived some and got them to looking to their own unworthiness.” I saw [that] they must look away from self to the worthiness of Jesus, and throw themselves, just as they are, needy and dependent and unworthy, upon His mercy, and by faith draw strength and nourishment from Him. Said the angel, “The desolations of Zion are accomplished.” I saw [that] He took away the first and established the second—that is, those who were in the faith would become rebellious and be purged out, and others who had not heard the Advent doctrine and rejected it would embrace the truth and take their places. Said the angel, “Will ye lack faith? Climb up; take hold; never let go of the promises of God, for they are sure. Ye have been discouraged too quick.”

[13]

I begged strength of the angel, as I saw I must come back to this world. I covenanted to live unto God. I begged the angel not to let me feel again the awful anguish of seeing some in Israel sinking. He said [that] strength should be given me to endure all that God should lay upon me.

I then saw [that] Brother Chapin, had been rescued from the jaws of the lion as a bird is rescued from the snare of the fowler. I saw [that] God had felt after him when he was in darkness, and he had but just escaped by the skin of his teeth, and all his work at Hamilton must be taken back before he can gain progress. I saw he must make square work for eternity. I saw [that] his soul was worth more than ten thousand worlds like this. I did praise and adore God that he had borne with Brother Chapin and finally had stretched out His arm in that dark spot and brought him to the light that he might discover the darkness he had been in. This is written in haste. Excuse bad writing.—[Manuscript 5, 1850](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 1, 1987.*

Entire Ms.

**MR No. 1303—Heaven and Earth Are Closely  
Linked; Lessons From Daniel’s Prayer Experience  
in Daniel 9, 10**

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(Written November 22, 1896, from Ashfield, NSW, to Dr. J. H. Kellogg, Medical Sanitarium, Battle Creek, Michigan.)

Yesterday (Sabbath) morning, Willie spoke to the church in Ashfield. At 3 p.m. we hired a horse and carriage to take me to Newtown, four miles from Ashfield. We met in a small hall upstairs where a goodly number were assembled. I spoke to them on the prayer of Daniel, his contrition of soul, and his deep sorrow as he witnessed the desolation of Jerusalem.

Daniel identified himself with Israel’s sins, and confessed their sins as his own. He prayed, “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name” [Daniel 9:19]. Yet Gabriel, the heavenly messenger, thrice called him a man greatly beloved. [Verses 20-23, quoted.] Here is a communication direct from heaven to Daniel.

How can we but see how closely the universe of heaven is connected with this fallen world! These communications given to Daniel should fill our souls with awe, with humility, with meekness, and lay our pride low in the dust.

I tried to present to the people the short time we have in which to work. I tried to present before them the necessity of prayer, earnest, heart-felt prayer. How little exaltation Daniel had when the Lord condescended to communicate with him. [Daniel 10:15-21, quoted.]

A wonderful connection is here seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully perused. Twice Daniel inquired, How long shall it be to the end of time? “And I heard, but I understood not: then said I, O my Lord, what shall be the end of

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these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” [Daniel 12:8-10, 13].

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days, but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly: and none of the wicked shall understand.”

How true this is. Sin is the transgression of the law of God, and those in the denominational churches who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

[16] The case of Daniel reveals to us the fact that the Lord is always ready to hear the prayers of the contrite soul, and when we seek the Lord with all our hearts He will answer our petitions. Here is revealed where Daniel obtained his skill and understanding; and if we will only ask of God wisdom, we may be blessed with increased ability, and with power from heaven. If we will come to God just as we are, and pray to Him in faith as did Daniel, we shall see of the salvation of God. We need to pray as we never prayed before. Even our prayers are indited by the Holy Spirit.

We are praying for the Lord to open the way for His work to be accomplished in this place. We must first bend all our energies to have our school buildings completed. The Lord will make a way for us to do this. The meetinghouse will have to wait until more money comes in. Then our Health Home must be thoroughly established. A meetinghouse must be built in Sydney also. All these things we shall accomplish as the Lord opens the way. We shall ask of God, who giveth to all men liberally. We have Daniel’s prayer and its results to help us in our conceptions of the willingness of God to help all who

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come unto Him. "Watch and pray," are the words of Christ, "lest ye enter into temptation."

I can write but little more now, but my heart is deeply stirred. I am full of the word of the Lord for the churches in different places. I have been unable to sleep full time for several weeks, except about two nights in a week. I am awakened at one and two o'clock. This is the time I can write. My hand goes over the paper rapidly, and my head is clear. I am deeply stirred in spirit. Sometimes I feel that impressions of the truth, and the important events that are opening before us, will deprive me of physical strength and lay me prostrate under a sense of the eternal realities opening before us. And yet many of our own people seem to be paralyzed.

When on our way to the Adelaide camp meeting, we stayed here over Sabbath and Sunday. The Lord gave me a message for the people in Ashfield, clear, decided, sharp, and which cut to the soul. Its results were most excellent, and since our conference, which has just been held, closing last Wednesday, there has been an altogether different atmosphere among our people. [17]

Nearly all are new in the faith. Those who have been sowing their seeds of doubt and criticism are not here, and we have much to be thankful for, for we know that the Holy Spirit has been operating on human hearts.

After speaking on Sabbath, we had a social meeting. Brother Jennett, who has not been long in the faith, and has been halting more or less between two opinions, bore a most decided and excellent testimony. He exhorted all to pray for the Holy Spirit, which alone can melt the proud heart. He said that he felt his heart full of the love of God. These were wonderful words for him. He rejoiced in the truth, and thanked God for the third angel's message.

The working of the Holy Spirit was felt in the meeting. A prominent member of the Salvation Army was present. She said this was the first Sabbath she had kept. She had been convicted of the truth, and had been searching for a long time; but the captain and the whole army were interested in her case, and had put so many obstacles in her way that she did not know what to do. "But oh, how thankful I am," she said, "that I was here today. Your words were from God. They have cut away my difficulties. I see everything in a clear and solemn light."

[18] She related to me how many objections they had brought up before her, declaring that the first day of the week is the Sabbath; they no longer call it "Sunday." The round of objections which we all know, was repeated. "But," said she, "you have enlightened me in regard to my work. I shall search the Scriptures until I can give a reason for walking in this new light. I believe that many souls will be converted from this army on the Sabbath question. And that prayer of Daniel! How wonderful, how full, how earnest, how complete! As you presented before us the result, I felt indeed that, through God, you were placing my feet upon solid rock."

Then I told her the result of Daniel's humbling himself, and what an experience he had. I referred her to chapter ten of this same book, where Daniel tells of the impression made upon him by the vision: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."

"This, my sister," I said, "will be the impression made upon those who have the greatest manifestation of the Spirit of God. Not one boastful word of self-esteem will be presented by those who have a knowledge of the true God, and of Jesus Christ whom He has sent. No one who has a clear conception of God will be uplifted in himself. This was the impression made upon the man who is thrice called 'greatly beloved,' because he was contrite in spirit, and faithful, and true." She replied, "How hard it is to die to self, and lift the cross of Christ. But I thank the Lord with heart, and soul, and voice for this new victory gained."

[19] This woman is an intelligent, noble soul in Christ. She sees now where she has been in transgression, and longs to acknowledge the truth to show her repentance, and be clothed with the righteousness of Christ. I said to her, "The Lord will be by your side when you become a witness for Him. All the day long you will realize His blessedness in a new and more complete experience; and when you honor God by obedience at every step, God will honor you."

On Friday I had written about forty pages, and on Sabbath morning I was weary, but this did not discourage me. I know upon whose arm I am leaning for support, and the Lord did not disappoint me. As I meditate upon the goodness, and mercy, and love of God, I cannot but praise His holy name. "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.”

If these words will not thrill through every soul as he shall contemplate them, what will? This is the price of our salvation—the most humiliating, agonizing death a human being could suffer. And the Son of God endured this shame as the penalty of guilt, in order that the sinner may stand guiltless and innocent before the throne of God. See what may arise from the height of exaltation from which our Saviour came, and the depth of humiliation to which He reached in order to grasp the sinner and lift him up to become a partaker of His divine nature, and link his life, his soul, with the Infinite God. When we obtain a sight of that cross; when that suffering, agonized cry, “It is finished,” pierces our ears, the sacrifice is complete. His love has imprinted the name of every saint upon the palms of His hands.

Oh, unbounded grace! What love expressed! Shall we not expel pride from the soul? Can we cherish self-esteem; shall we harbor stubbornness of soul when we see and understand what our redemption has cost? Shall not a view of the cross cause us to humble ourselves in the sight of God, that He may lift us up?

But while we are to humble ourselves, we are to have a true sense of our value as God has estimated us, in the price paid for our redemption. We are to value every capability, every talent entrusted to us, as the Lord's most precious endowment, that we may use them to His name's glory.

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When we look upon ourselves as purchased at an infinite cost in order that we might have every advantage in the strife for immortality, eternal life, we will make every gift a treasure of influence whereby we may reach perfection, completeness in Jesus Christ. Then let the prayer of Daniel be our prayer, that the Holy Spirit may work in our behalf.

Today I, with my workers, am preparing the American mail. I am sending copies of testimonies to California, to Africa, and to Melbourne. Oh, that God would give that impression to the human heart that would humble the pride of the human agent! Then the holiness, the meekness, of Christ will be manifested. If we persevere in maintaining the likeness of Christ, He will write our names, as

He did Daniel's for his faithfulness, as children of God, "greatly beloved."

**Ashfield, November 23, 1896**—Sunday was a very busy day with us all. My workers are with me, and they worked hard all day. On that day I had my subject, "The Armor of Jesus Christ," ready to present in the little chapel in Ashfield, which is only a minute's walk from our hired house. But when I stood before the people, I spoke upon a subject that I had not looked at at all—[1 Corinthians 9:24-27](#). When I was preparing for meeting, I said, "I would feel relieved if someone would take my place," for I had been writing all day, and was weary both in body and mind. But I had not been upon my feet one minute when I felt that an angel of God stood by my side and strengthened me. I talked more than one hour, and all listened with interest. The blessing of the Lord was upon me.

[21] After the meeting I was warmly greeted. One lady brought me a small but choice bouquet. Then the usher of the house came, bringing a good-sized fancy basket full of beautiful flowers. Both basket and flowers were a present. The basket was made by the son of one of our sisters. Inside was a tin tank, shaped in the form of a basket, and this was supplied with water, the flowers being arranged in the water. I thought much of this token of regard. It was more than I could carry.

All are gathering up flower roots for me to make my wilderness home blossom as the rose. Already we have many flowers, but I have plenty of space, and have set it apart for flowers. I wish that my home shall be made beautiful by the things of nature that God has created. Generally I call the attention of the children to these beautiful flowers, and tell them that these things are an expression of the love of God for them. I direct their mind from nature to nature's God. These lessons always seem to touch the hearts of the parents as well as the children. The pulpit is often festooned with flowers of every variety, and beautiful bouquets are brought me.

The Lord blessed me and the people last night. When I had retired to rest for the night, the matter came distinctly before me. I had not spoken from the text I had selected, but I was not sorry, for it must have been the mind of God that I should speak as I did. But the Lord knows all about this.

*MR No. 1303—Heaven and Earth Are Closely Linked; Lessons From Daniel's*

*Prayer Experience in Daniel 9, 10* 25

~~—Outsiders are coming in to every meeting to hear the truth. There~~  
is now a nice couple interested. The husband has a good business,  
and this stands in his way; but the Lord will open the way for him.  
We have been here two weeks on the morrow. I do not know that we  
shall spend another Sabbath here.—[Letter 59, 1896](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 1, 1987.*

Entire Letter.

[22] **MR No. 1304—Daniel and Revelation Have Been  
Unsealed, and Should Be Studied; Improved  
Experience Will Result**

(Written January 27, 1900, from “Sunnyside,” Cooranbong, NSW, to F. E. Belden, Review and Herald, Battle Creek, Michigan.)

I feel a deep sense of the solemnity of the time in which we are now living. The signs of the times testify that the end is nearer than when we first believed. Yet there is not shown by many a faith that works by love and purifies the soul. Oh, this is a solemn time, especially for those who know the truth.

In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God’s own hand has withdrawn from these portions of His Word. The very name “Revelation” contradicts the statement that it is a sealed book. *Revelation* means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without, we are to enter; not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled.

[23] This book opens with the words, “The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”

This book demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so

~~much to us. There is so much that we positively must understand~~  
in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression on hearts.

All who understand the Word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the results of possessing that faith which works by love and purifies the soul.

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep, earnest longing and intense desire to know the meaning of the truth it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein. [24]

We have the commandments of God and the testimony of Jesus Christ, which is the Spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating and drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly

to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those “that hear the words of this prophecy, and keep those things which are written therein.”

[25] One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. John writes, “Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.”

“Kings and priests unto God.” What an exaltation this is.—[Letter 16, 1900](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 1, 1987.*

Entire Letter.

## MR No. 1305—The Message in Revelation

[26]

I am not able to sleep past one o'clock. Things are presented to me that keep me wide-awake.

There are dangers before us that we are to avoid. Christ has laid down for His church great principles that are to be made known to the world in good works. His instruction on this point is given with authority. The principles to be maintained are valid for all time, shedding from age to age a clear, definite, steady light to be regarded by every tempest-tossed church that shall exist in our world. These principles are not to be confused with worldly-policy plans, but are to stand free from any binding about of God's people.

In endeavoring to harmonize with worldly sentiments, Dr. Kellogg does not discern the influences that are exercised upon the commandment-keeping people of God. His spiritual eyesight is not clear. Not all of his work is approved by God. No one who has had the light of truth before him for years, and has not yielded to its influence, can be expected to be sensitive to the clear, gospel sentiments of the truth. There is constant danger that the obedient and the disobedient in the world and in the nominal churches will become so amalgamated that the line of demarkation between him that serveth God and him that serveth Him not will become confused and indistinct.

The exaltation of a so-called medical missionary work, while the character of true medical missionary work has not been understood, has dishonored and displeased God. There is danger that the church, instead of being built upon the foundation, Jesus Christ, will be marred by the introduction of objectionable, base material; that worldly-policy principles will steal in as a supposed necessity in order to maintain influence with unbelievers; that wood, hay, and stubble will take the place of gold, silver, and precious stones, representations of heavenly principles that abide through time and through eternity.

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Dr. Kellogg has not magnified the holy principles God would present to His people. The Lord does not acknowledge the methods that he has brought into the medical missionary work. These methods are confusing to the minds of God's people. Let Dr. Kellogg step from between his fellow-physicians and the light of heaven for this time, then they will be able to see with anointed eyes how closely the medical missionary work is to be bound up with the proclamation of the message of this time.

The Lord has presented before me the dangers that are threatening His people who have the sacred work of proclaiming the third angel's message with clearness and distinctness. God's people must beware lest they be ensnared by unsanctified propositions. Our young people must not be placed where they will be misled by wrong sentiments. The truth is not to be blanketed. The message for these last days is to be given in no indistinct utterance.

[28] "And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God" [[Revelation 14:1-5](#)].

This Scripture represents the character of the people of God for these last days. The everlasting gospel is to be preached, and it is to be practiced in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world, and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John.

[[Revelation 14:6-12](#), quoted.] This is the message we have to bear; this is the work we have to do. This is the message God has kept before the Seventh-day Adventist people. The truth of this message will not decrease, but will increase in force and importance as we are brought down to the close of the work of God on earth. We have no time to lose.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Since the proclamation of the first, second, and third angel’s messages, many standard bearers have fallen asleep in Jesus; they have laid off their armor, but their works do follow them. The work advances, and the faithful ones hold the beginning of their confidence firm unto the end.

This vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, peoples, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. [29]

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads: and that no man might buy

or sell, save he that had the mark, or the name of the beast, of the number of his name” [[Revelation 13:11-17](#)].

[30] As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world, and this delineation has already begun to be fulfilled.

By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God’s people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. God’s presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties—those who keep the commandments of God and those who war against God’s holy law.

One of the marked characteristics of these false religious powers in that while they profess to have the character and features of a lamb, while they profess to be allied to heaven, they reveal by their actions that they have the heart of a dragon, that they are instigated by and united with satanic power, the same power that created war in heaven when Satan sought the supremacy and was expelled from heaven.

[31] Now, in these last days of this earth’s history, the commandment-keeping people of God by keeping His law are to make earnest efforts to exalt the Lord God of heaven. The Word of God is specific, marking to a certainty the opposing influences against the Seventh-day Sabbath, which is the sign of God and by which the loyalty of His people is tested. “And the Lord spake unto Moses, saying, 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. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed” [Exodus 31:2-17].

The Sabbath was God’s sign between Him and His people, and evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfill His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed—satisfied with His work of creation. Then “the morning stars sang together, and all the sons of God shouted for joy,” and now man’s observance of the Lord’s day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of creation which God has sanctified and blessed.

The observance of the Sabbath is a line of demarkation between him that serveth God and him that serveth Him not. It is God’s great memorial of the fact that in six days He created the heavens and the earth, and “on the seventh day He rested, and was refreshed.” It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth, and honor, worship, praise, and exalt the God who created all things by Jesus Christ.

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By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a “sign between Me and you ... that ye may know that I am the Lord that doth sanctify you.” Those who keep the Sabbath holy as the Lord has specified, reveal that they are His peculiar people, and that He who made the heavens and the earth is their God.

In His ministerial labors Christ declared to the Pharisees and to the Sadducees and to all the Gentile world, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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. 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]. Thus did He rebuke the pretentious piety of the Pharisees, and thus did He correct their erroneous ideas of the law of God.

In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord. He has called them to bear the sign of God, to exalt the Lord in keeping holy His law; for it is a transcript of His character. No part of the law of God and their covenant obligation to keep that law holy is to lose its binding claims upon all the world. Those who have had the light upon keeping the law of Jehovah are to stand firmly in the faith, and to make that light shine forth in clear, distinct rays.

The thirteenth chapter of Revelation presents a power that is to be made prominent in these last days. Let all understand that it is Christ, the Captain of the Lord’s host, who gave these visions to John. Christ came in person to the lonely isle of Patmos, and showed John the things that must be, [things] that were of the highest importance to His people. ([?] Through the person of His highest angels. He had veiled His own glory.) This message is to come to

God's people, straight, sharp, and clean from all mixture of human wisdom and tradition.

The enmity between the seed of the woman and the serpent is clearly defined by the Lord. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast [34] eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

By following his own way, by acting in harmony with Satan's temptations and in opposition to the known will of God, man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God's commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a "thus saith the Lord"?

Satan is seeking to intrude his own inventions upon the children of God through human methods. He is seeking to be received as God, or even to be placed above God.

In changing the Sabbath to the first day of the week, he leads men to disbelieve God's declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition, and to regard a deviation from that law which is always holy and just and good, as of little account. He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God's work in our world.

But Satan's connivings with human agencies who stand in re- [35] sponsible positions are just as much to be feared and shunned now

after the experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man.

The One who has often been our Instructor says, "How hard it is for man to walk humbly with his God, in a contrite spirit taking God's way and rejecting Satan's propositions which seem to present great worldly advantages." The influence of man's having his own way in the place of firmly standing on the solid foundation that God alone has laid, has been repeated over and over again. Refusing to walk in the straight paths that God has signified will bring them to confusion and will not teach wisdom to others who have the same test and trial. When will man learn that God is God, and not a man that He should change?

Some who have departed from the right way have been in a continual fever to grasp responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the Old and New Testaments is the Saviour of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. Let all beware of

[36] men who are so educated and uplifted that their plans cannot be understood by the common people.

The intrigues of sin surpass infinite conception. Every calamity, every suffering and death, is an evidence not only of the power of evil but of the truth of the living God. Having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, man's weakness in conforming to Satan's ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect

sanctification of the truth. Unless they make a change in character, in words, and in spirit, souls will be lost.

There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies.

Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. "The devils also believe, and tremble." The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in deception till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world. [37]

[[Revelation 1:10-20](#), quoted.] The revelation of Christ to John is a wonderful, dignified, exalted, solemn message. To present this message with decided emphasis demands all the talents of capabilities that God has given to man. When John received it, he was worked by the Holy Spirit, for Christ Himself came from heaven and told him what to write.

Those who claim to be disciples of Christ often express hardness of heart and blindness of mind, because they do not choose and practice God's way instead of their own. Selfish motives come in and take possession of mind and character, and in their self-confidence

they suppose their own way to be full of wisdom. They are not particular to follow the ways and words of God. Circumstances, they say, alter cases. Worldly policy comes in and they are tempted and drawn away. They move according to their own unsanctified desires, making crooked paths for their own feet and for the feet of others to tread in. The lame and weak suppose them to be led by God, and therefore think that their judgment must be right. Thus many follow in false paths that are not cast up for the ransomed of the Lord to walk in.

The leaders are responsible not only for their own unsanctified mistakes, but for the mistakes of those who follow their example. When reproved for bringing in wrong principles they manifest a perverse spirit, a spirit that will not be corrected or humbled. “Shall I not judge for these things, saith the Lord of hosts?” Their own wisdom and their own judgment they hold fast as a precious possession, and sullenly pursue their own ways. This is the reason that the Holy Spirit of God is not manifest in our churches.

If those who have had the blessings of being corrected would humble themselves before God, and gladly take the Lord’s way, reforming their own ways, Jesus Christ would bestow upon them rich gifts and grant answers to humble, contrite prayers.

By walking in the light given, they would better understand their own individual character. Those who think they can improve upon God’s plan, that some other course would be better than that which Christ has laid down in His Word, savor not the things that be of God, but those that be of men. They harden their hearts and close their eyes in regard to the ways of the Lord, and prefer their own ways. Unless these are transformed in every respect—in thought, in word, and in deed—they will be requested to take the lowest seat.

If men only knew that their own wisdom exercised without Christ is a dangerous element that will mislead! If those who occupy positions of trust would be benefited by the intercession of Christ, and receive the rich blessings of His commendation, if they would be owned of God in the judgment, they must hear His counsels and be governed by His will; they must hold their confidence firm unto the end, never deviating from a plain “thus saith the Lord.” Prevarication, even in the slightest shadow, must not be seen; every

jot and tittle of this must be put away, because no falsehood can honor God.

There is no man who works in obedience to Christ's life in this world, who does all in Christ's name and to His glory, but will be honored. Those who hope to gain worldly recognition, who desire to be the highest in authority, and yet refuse to maintain Bible principles, principles of unselfish character in the service of God, however they may be exalted by those who themselves have not wisdom to obey God in keeping all His commandments, such exaltation and honor is of no value, for it is not recognized or endorsed in the heavenly courts. Seeking to stand as supreme in wisdom by securing the approval of men does not exalt them one tittle with God.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

But few in our churches are true Christians. But few are bright and shining lights amid the moral darkness of this world. Were those who occupy positions as teachers worked by the Holy Spirit, Satan could not take possession of their hearts and minds.

We call for a decided, earnest seeking of God. Satan has come down in great power to our world, and is working with all deceivableness of unrighteousness in them that perish.

There is hope for our churches if they will heed the message given to the Laodiceans. Sabbath after Sabbath they meet together, and with effort sing the songs that are assigned, but that do not come from the heart. The joy of Christ in the heart will make songs to come from inspired lips and warm, thankful hearts. [40]

The Lord would be much better glorified if His people possessed the spirit of meekness and humility. Personal labor is needed in our churches. Men and women inspired with an evangelistic spirit should go forth and invigorate others with the hope of the gospel.

Let all our assemblies be stirred by the old heart-searching truths of the gospel. These truths will bring conviction to souls. Say to those assembled, “When the Son of man cometh, shall He find faith on the earth?” Be warned, be entreated to arise from lethargy, and remove this self-complacent spirit.” When true faith is exercised, the Spirit of God will mold and fashion the soul that it may become

a pure and holy place, a dwelling place for God. When Christ is “formed within, the hope of glory,” a new life is imparted.

Satan is busily at work in our crowded cities. His working is to be seen in the confusion, the strife, and discord between labor and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate, Satan leads them into a round of gaiety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of satanic agencies. This round of crime and folly men call “life.”

[41] Death, eternal death, will soon be the portion of all who reject Christ. All heaven is looking on to see what is being done by those who know the truth. Many are in the condition that Christ speaks of as “neither cold nor hot.” The works of such testify against them that they are not walking, and working, and praying, and teaching the word of life.

The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward, until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth “shall disclose her blood, and shall no more cover her slain.” The whole world appears to be in the march to death.

Will the message to the Laodicean church now be heeded? Christ represents Himself as being disgusted with the churches of today. He cannot endure their taste; but yet He offers for them a word of hope. “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Let every one heed the words that come to the people of God today, “Arise, shine; for thy light is come, and the glory of the

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Lord is risen upon thee.” Shall we by confessing our sins, seek the Lord before the terrible spirit from beneath becomes the sole ruling power in our lives?—[Manuscript 139, 1903](#).

Ellen G. White Estate

*Washington, D. C.,*

*October 1, 1987.*

Entire Ms.

[42]

**MR No. 1306—Workers Not to Disparage One Another; to Set a Right Example; Health Reform Important; Counsel on Public Speaking**

(Written March 30, 1896, at “Sunnyside,” Cooranbong, NSW, to Brother and Sister McCullagh.)

I have been glad to receive encouraging letters from you. I am anxious that in every respect both of you shall meet the approval of God. Bear in mind that in every place which you may visit, your influence needs to be strictly guarded.

From the light which God has given me, I see that you need to feel a pure, unselfish interest in your work. Unknown to yourselves, you have exerted an influence which has had a tendency to demerit your fellow laborers. Your words have created disaffection in the churches which you have visited, and you have given the impression that your ability was not appreciated.

By mentioning little things which others have done or said, by talking of that which was born of your own imaginings, you have cast suspicion upon others and gathered sympathy to yourselves. Your course of action should have been different from this; for seeds of this kind soon render your labor useless, and deprive the churches of the help which they should receive from the one who is appointed by the Lord to work among them.

[43] The Lord has given you talents for His service, and He longs to see you reveal Him to others. You have an influence with people; your speaking is acceptable to them. But you need to give more time and more earnest study to the Bible. I have been shown that you have done too much preaching and have given too little time to the study of the Word of God, which alone can make you an able and efficient workman. In your speaking you too often wander from the subject, not giving necessary clearness to a few vital points.

When you thus rapidly advance, touching here and there, not every thought stands out clearly and distinctly. Before your hearers

can see the thought which is of essential importance, you pass on to something else. Because of this sufficient force is not given to each point. The power that would rivet the thoughts in the mind is wanting, and your hearers cannot carry away with them all that they might were the subject presented differently. They do not realize that they have heard the word of God, not the word of man.

You need to gather every ray of light that you can find upon the essential points of truth, and then when you are speaking, make the most of these points. Give them all the force you can by presenting them in a clear, concise manner, fastening down the evidence on these points like a nail in a sure place. Make a straight, clear application, and then call for a decision.

It is upon this point that Brother Starr makes a decided mistake. You have noticed this error in him, and remarked upon it, but you yourself have needed to reform. I hoped that you would improve the opportunity given the workers in Sydney to learn of these things, that you might present the evidences of our faith in a clear, connected manner, and also teach others to do this. You could have learned many valuable lessons from Elder Corliss on this point.

Elder Corliss is a man of power. He has a clear conception of vital truth, and has an influence over others. He was grieved that you did not receive the help in the study of the Bible that he thought you needed. He erred in feeling hurt that you did not manifest a deeper interest in the study of the Word of God that was conducted in Sydney; but you erred also in withdrawing yourself from needed help. The Lord has not given you, or any other brother or sister, liberty to withdraw from the help and knowledge which Elder Corliss's long experience would have given you. You cannot be his judge; for you are finite, and cannot read the hearts of men. [44]

I am sorry that Elder Corliss, by his impetuous spirit has weakened his influence with you and others. But this has not weakened his influence with me. I know that this hastiness of temper is his infirmity. He will always have to guard against this failing. But I rejoice to think that he has made such good use of the time and ability which God has given him. Had Elder Corliss made a tirade against me, whom he calls "Mother," I should have felt sorry because of the injury done to himself and to the cause of God; but I would

not have turned away from him. He loves the truth, and the Lord loves him.

After these outbursts he feels sorry enough, and at such times he needs the grace of the Lord and the help of his brethren, that he may make decided efforts to overcome. "Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months" [James 5:9, 17].

There is danger that much will be made of the supposed mistakes of Elder Corliss during the progress of the work in Sydney, and that this will be given as a reason for the failure of this effort. But if this is done, it will be doing Elder Corliss great injustice, for it is not true.

[45] The hearts and minds of all the workers in Sydney needed to be purified, for the spirit evidenced by them grieved the Holy Spirit of God. Some were covetous, they desired promotion, they sought to be first; they were too ready to accuse their brethren of making mistakes, attributing the failure of the work to these mistakes. But God would have His workers lay down the burden of upholding and sustaining themselves lest they be not properly esteemed. Let them put their trust in the Lord God of Israel. He will keep them by His power, enabling them to do their appointed work acceptably.

All who are laborers together with God should regard the salvation of souls as their highest interest. Self must be hid in Christ. The conversation should not take a pitying, self-righteous turn, for when this is done, Christ is eclipsed and self is made prominent. We interpose ourselves between Christ and those whose Christian experience is weak and who need help in many lines. Under this influence, those whom we try to help will in their turn exert a wrong influence, and will hinder the spiritual advancement of other souls.

My brother, the Lord loves you, and I am aroused at two o'clock in the morning to write you these things which force themselves upon my mind. By your own choice you may place yourself under influences which will help you to form a character for the kingdom of God and make your work acceptable, or you may receive into your life that which will make your work a failure.

—It is of the greatest importance that ministers and workers set a right example. If they hold and practice lax, loose principles, their example is quoted by those who love to talk rather than to practice, as a full vindication of their course of action. Every mistake that is made grieves the heart of Jesus and does injury to the influence of the truth, which is the power of God for the salvation of souls. The whole synagogue of Satan watches for mistakes in the lives of those who are seeking to represent Christ, and the most is made of every defection. [46]

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own souls, but to pursue a course which will cause the loss of other souls, is still more terrible. That our influence should result in being a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep personal holiness on our part. Only by revealing His character can we cooperate with Him in the work of saving souls.

The Lord's workers cannot be too careful that their actions do not contradict their words, for a consistent life alone can command respect. If our practice harmonizes with our teaching, our words will have effect; but a piety which is not based upon conscientious principles is as salt without a savor. To speak and do not, is as sounding brass and a tinkling cymbal. It is of no use for us to strive to inculcate principles which we do not conscientiously practice.

Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the background. Those who make self prominent gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affection of those around them. This is not loyalty to our crucified Lord.

We are ambassadors for Christ, and we are to live not to save our reputation but to save perishing souls from perdition. Our daily endeavor should be to show them how they may gain truth and righteousness. Instead of trying to elicit sympathy for ourselves by giving others the impression that we are not appreciated, we are to [47]

forget self entirely, and if we fail to do this, through want of spiritual discernment and vital piety, God will require at our hands the souls of those for whom we should have labored. He has made provision that every worker in His service may have grace and wisdom, that they may become living epistles, known and read of all men.

By watchfulness and prayer we may accomplish just what the Lord designs that we shall. By faithful, painstaking discharge of our duty, by watching for souls as they that must give account, we may remove every stumbling block out of the way of others. By earnest warnings and entreaties, with our own souls drawn out in tender solicitude for those that are ready to perish, we may win souls to Christ.

I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy or the self-denial too great. The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made complete in Christ; the good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.

[48] The Holy Spirit is a divine Teacher. If we will heed its lessons, we shall become wise unto salvation. But we need to guard well our hearts; for too often we forget the heavenly instruction we have received, and seek to act out the natural inclinations of our unconsecrated minds. Each one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be repeated again and again until the impressions are as it were lead on the rock forever.

God has bought us, and He claims a throne in each heart. Our minds and bodies must be subordinated to Him; and the natural habits and appetites must be made subservient to the higher wants of the soul. But we can place no dependence upon ourselves in this work. We cannot with safety follow our own guidance. The Holy Spirit must renew and sanctify us. And in God's service there must be no halfway work. Those who profess to serve God and yet indulge their natural impulses will mislead other souls. Said Christ, "Thou shalt love the Lord thy God with all thy heart, and with all

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thy soul, and with all thy mind, and with all thy strength.” “This do,  
and thou shalt live.”

“Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

The Lord has given His people a message in regard to health reform. This light has been shining upon their pathway for thirty years, and the Lord cannot sustain His servants in a course which will counteract it. He is displeased when His servants act in opposition to the message upon this point, which He has given them to give to others. Can He be pleased when half the workers laboring in a place teach that the principles of health reform are as closely allied with the third angel’s message as the arm is to the body, while their co-workers, by their practice, teach principles that are entirely opposite? This is regarded as sin in the sight of God, and is one reason why He could not give greater success to the work in Sydney. [49]

My brother, you must no longer disparage the messengers and the message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given which should have brought about great reforms, but at home and abroad your life has been a decided witness against the warnings which the Lord has sent. And nothing brings such discouragement upon the Lord’s watchmen as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and example manifest indifference to moral obligations.

The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent. The voice of duty is the voice of God, an inborn, heaven-sent guide; and the Lord will not be trifled with upon these subjects. He who disregards the light which God has given in regard to the preservation of health

revolts against his own good, and refuses to obey the One who is working for his best good.

[50] It is the duty of every Christian to follow that course of action which the Lord has designated as right for His servants. He is ever to remember that God and eternity are before him, and he should not disregard his spiritual and physical health even though tempted by wife, children, or relatives to do so. "If the Lord be God, follow Him; but if Baal, then follow him."

The principles of health reform, right or wrong, which are adopted by him who gives the Word of God to others, will have a molding influence upon his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others. If he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided. The truth will be in his heart as a well of water, springing up into everlasting life.

God's instruction is not "Yea and Nay," but "Yea and Amen" in Christ Jesus, and His workers are called upon to remember that they cannot drift along with unsettled principles which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.

My brother and sister, if you would be a savor of life unto life, it is essential that a change be made in your experience and in the experience of your child. Sister McCullagh's management in the home has not pleased the Lord; your daughter has not had proper training; she has not been brought up with the careful restraint that God requires. In the home and in the world the Lord God must occupy the first place. God must be enthroned in each heart. Every rival influence, be it husband, wife, or child, which would take the homage which rightly belongs to Him, must be given up. There must be no mismanagement on the part of the mother in the training of the child, for this example will do injury to other mothers and children.

[51] Every true servant of God will guard closely the citadel of the soul, lest the things of earth steal his affections from God. God lays no burden upon His servants that they are not able to bear. "He knoweth our frame; He remembereth that we are dust." "In the Lord

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Jehovah is everlasting strength," and this strength he waits to bestow  
upon every asking soul.

It is a very easy thing to talk of the truth with the lips; but if the heart is not true and loyal to God and His requirements, our preaching does no good. This is Sister McCullagh's danger. She draws nigh to God with her lips, but her heart is far from Him. While professing the truth, she does not practice it. And her influence has done more to darken the mind and experience of Brother McCullagh than all other influences combined.

My brother, set your own home in order. If this is not done, you will be more trammled by the wrong influence felt there than by any other power that can be brought against you. Day by day you are both determining what your soul shall live upon. Will you eat the flesh and drink the blood of the Son of God, which is His Word, or will you allow your future to be piloted by influences which are opposed to the truth of God, because the wishes of your natural heart are contrary to the principles given by God to His people?

From the light which was given me while in New Zealand, I must advise you to find a home for your wife and child where they may stay while you go out and labor among the people. It is not best that they accompany you where God may call you, for they do not add to your influence, but rather detract from it.

As soon as you decide where you wish to go, I will renew the offer which I made to you when you were in Cooranbong. I will help you to get a little home of your own, where your wife and child can be pleasantly located. They can have a cow, some chickens, and a garden. This would not only be a blessing to them but to you; for you would have a place to which you could go when tired, where you could obtain rest and physical exercise. If this is done, your life may be long spared to do the work of the Lord.

I have written many things to you, but have withheld them, knowing that you were not in a condition to hear them. But I fear that you will never be where the Holy Spirit desires you should be unless you receive the testimony which the Lord has given you.

God would have you pure and free and happy. Put self out of sight, and keep the glory of God in view. Depend on God for enlightenment in regard to your spiritual growth. Do not neglect to look to Jesus, who is seeking to mold and fashion you after His

image. If you will consent, He will lead you on till at length you reach perfection. He will renew you more and more till you are complete in Him. Never depart from your Leader. He alone can lead you in safe paths. He alone can heal all your wounds. In every time of need He will give you comfort and consolation. Will you trust in Him?

But if the Lord gives you success in winning souls to Him, never entertain the idea that your own hand has gotten you the victory. Give the praise and honor and glory to Him. And while you may speak the word of God with all fervor to the people, laboring for Christ's sake to save perishing souls, do not forget that you are to take care of yourself. Do not injure your vocal organs by rapid speaking. Educate yourself to speak slowly, using the abdominal muscles. Do not pitch your voice in a high key; for this strains the throat, and the Lord desires that you shall preserve your vocal organs.

[53] I know, Brother McCullagh, that you have a very sensitive spirit. These plainly spoken words may displease you, but I offer no apology, for I have only done my duty in laying the truth before you. I write them in the fear of the Lord because I love you both. I have a deep interest in you, not because I think you are perfect, but because the Lord loves you and longs to see you revealing Him to the world.

Think me not your enemy because I tell you the truth; let not the words I have written discourage you, but let them restore, strengthen, and uphold you. I respect and love you both, and for this reason I entreat you to heed the message God has given me for you. Do not lightly esteem the voice of the Holy Spirit. God wants you to have liberty in Him, and by placing yourself in His hands you may abound in every good work, and represent Him to the world.

In much love, E. G. White.—[Letter 67, 1896](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 5, 1987.*

Entire Letter.

## **MR No. 1307—Talk Light, Not Darkness; Separate [54] From Evildoers, and Do Not Strengthen Them**

What Christ died to begin in redeeming man, He will carry out. Let us consider [that] we have not a Saviour dead in Joseph's new tomb, but a living Saviour, and all who will comply with the conditions prescribed and lay hold upon the help provided, will be overcomers. "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."

We must not talk and think and magnify the power of Satan, but talk of the confidence we have in Jesus Christ. Let the love, the inexpressible love, of Jesus so be presented in our own minds and cherished that we can communicate it to the other minds, and clear away all their distrust, and lay hold of the riches of the grace of Christ, for we "are complete in Him." He has arisen, and over the rent sepulchre of Joseph He proclaims, "I am the resurrection and the life."

It was to make an inroad on the territory of Satan, and dispute his usurped authority, and reclaim the kingdom unto Himself, that Christ died. With the shout of a monarch who has clothed himself with zeal as a cloak, will He fight His antagonist, the prince of darkness, and win back the kingdom Satan claims as his own rightful dominion. And Christ will receive and pardon every rebel who returns to his allegiance, as a trophy of the might and glory of this wonderful plan of redemption. Light, light! We will talk light and not darkness any more. If you talk darkness, you will have darkness; if you talk light, you will have light.

This meeting bore the imprint of heaven. We were anxious to present, and to leave on every soul, [the truth] that feeling is no [55]  
criterion of our advancement in spirituality. The Word of God must be studied and practiced, and it will be a solid rock under our feet. Some words were spoken by the inexperienced ones. They expected that Sister White would tell all of them of their faults, and in a

manner that would strike terror to their souls. I told them that I had such a work to do as the Lord gave me. Some individual cases had been presented before them; but my work was to deal in general principles. I wish I could give more particulars, but my time is narrowing down to a point.

We have earnest work to do for the Master. I am so sorry that any of our people should sustain Dr. Burke by giving him their patronage. They should not place themselves in connection with any man that has pursued the course that he has done, whatever may be his calling or apparent success; for in thus doing they make themselves serve with his sins, and the Lord is not pleased with their course of action. The Lord's Spirit has been grieved by the unstable course pursued by some of those who profess to believe the truth. Is Dr. Burke on the Lord's side, or on the enemy's side? Is he working in harmony with the heavenly intelligences? Is he a laborer together with God? No! No!

When our people have so little discernment that they will strengthen the hands of him who lies and continues to do evil, they make themselves accountable for his evil course. God is not with him. In the judgment some things will be seen that men do not now discern; then will they be ashamed with linking up with such influences. (When) anyone has a burden of God in love to his soul to try to recover him from the snare of Satan, then they may do this and God will give them grace that they will not endanger their souls. But [56] when men and women will take the side of those who are working against the truth, the Lord will not keep them.

Those who walk through the world trampling upon the laws of God and righteousness, and [those who] link up and associate with them, will be partakers with their evil doings. Some will fabricate reasons for welcoming them, as inclination to cover their course of action; but it is not a necessity that God creates. "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 to you, and ye shall be My sons and daughters, saith the Lord Almighty." There is caution to be exercised. Now we cannot come into willing association and intercourse with the workers of evil unless we catch their spirit. They may appear as an angel of light and deceive the very elect; but none need in this particular to be deceived.

*MR No. 1307—Talk Light, Not Darkness; Separate From Evildoers, and Do Not*  
*Strengthen Them* 53  
—~~The words of Paul are appropriate in this case: “Have no fel-~~  
~~lowship with the unfruitful works of darkness.”—~~[Manuscript 25,](#)  
[1891.](#)

Ellen G. White Estate

*Washington, D.C.,*

*November 5, 1987.*

Entire Manuscript.

[57] **MR No. 1308—Christ is Coming Soon; Proclaim the  
Three Angel’s Messages Do Not Sow Seeds of  
Discord**

(Written circa November, 1896)

A crisis has arrived in the government of God on earth. The enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ.

The world and the professed people of God are united by the all-pervading principle of aversion to God’s government. Their opposition to the law of God is sufficient to bind them together, to bear together the burden of their accumulated guilt. Any indication of returning to loyalty and obedience to God is denounced as treachery against the confederacy of disloyalty. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Whenever the truth shall be proclaimed, it will be opposed in a decided manner, for men possess the attributes which Jesus charged upon the Jews when He said, “Ye are of your father the devil,” and “ye do the deeds of your father.”

Everything has been moving on just as the Lord has revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and by land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen?

[58] No more than was seen in the inhabitants of the Noachic world. The people are just as ardent today in their games, in the horse racing, in their love of amusement, as were the antediluvians, who “knew not until the flood came, and took them all away.” They had

heaven-sent warnings, but refused to listen. By their attitude they declared, "We want not Thy way, O God; we want our own way, our own will."

Today the world is mad; an insanity is upon them, which is hurrying them on to eternal ruin. Every species of indulgence prevails, and men become so infatuated with vice that they will not listen to warnings or appeals. The Lord declares to the people of the earth, "Choose you this day whom ye will serve. All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time and the nearness of the day when human probation shall be ended.

God gives no man a message that it will be ten years or twenty years before this earth's history shall close. If it were forty or one hundred years, the Lord would not authorize men to proclaim it. He would not give any living being an excuse for delaying the preparation for His appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth His coming," for this leads to reckless neglect of opportunities and privileges to prepare for that great day. Every soul who claims to be a servant of God is called to do his service as if every day might be the last.

Let all who would cooperate with God unite in proclaiming the present truth, the message of the third angel: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then the eyes of John rest upon God's people, and he exclaims, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

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"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown,

and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.” Read the following verses, 16-20; also chapter 15. Let all these things be the subject of meditation.

The words of Christ have a direct application to this time. “Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you. That he shall make him ruler over all his goods” [[Matthew 24:42-47](#)].

[60] Then let everyone to whom the Lord has given light from His Word be sure that he makes a right use of that light. Let him be guarded that he does not presume to feed the flock of God with food that is not appropriate for the time.

“Lift up your voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.” Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man light to say, “My Lord delayeth His coming.” Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.”

“But and if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants”; how?—by his words, by expressing suspicion, by his evil thinking and evil speaking. It is thus that confidence is changed to doubt and unbelief—“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.”

—It is essential that all shall know what atmosphere surrounds their own souls, whether they are in copartnership with the enemy of righteousness, and unconsciously doing his work, or whether they are linked up with Christ, doing His work, and seeking to establish souls more firmly in the truth.

Satan would be pleased to have anyone and everyone become his allies to weaken the confidence of brother in brother, and to sow discord among those who profess to believe the truth. Satan can accomplish his purposes most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not cooperate with Him in establishing souls in the faith by leading them to heed His words of warning, are doing the work of the enemy of Christ.

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It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God's servants who have His message to bear to the people. When God speaks through His servants, the seed [of mistrust and suspicion] sown has developed into a root of bitterness. The word falls upon hearts that will not hear, on hearts that will not respond. No earthly or heavenly power can find access to the soul.

Who is accountable for these souls? Who shall eradicate the poisonous root of bitterness that has prevented them from receiving the word of the Lord? A good sister or a brother planted the evil seed, but how can that one restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God's workmen has turned away a soul from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear His voice and to be converted, have leavened other minds with the leaven of evil surmisings and evil speaking.

This is the day of the Lord's preparation. We have no time now to talk unbelief and to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, not by assertions, which are yea and nay, but by the fruit one's course

of action produces. "By their fruits ye shall know them." The seed sown will determine the character of the harvest.

[62] So long as the people of God are in this world they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are "yea" and "nay" in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to His knowledge, for He reads the heart. The less we have to do with untruthful elements the better it will be for the church.

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with Him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we cannot do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in Him, and be still.

We may feel that the Lord's work is in jeopardy through the deceptions of those who deal falsely, but we should not feel thus. We are not to think that the issue of the conflict is in our hands. There will be a glorious victory. Our duty is to walk by faith. In His own time God will deal with the deceiver, and He will reward every man according to his work.

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" [[Revelation 16:15](#)]. Here is the great burden to be carried away by every individual. Are my sins forgiven? Has Christ, the Burden-bearer, taken away my guilt? Have I a clean heart, the righteousness of Jesus Christ, by faith? Woe be to any soul who is not seeking a refuge in Christ, and conforming the character to the character of Christ. Woe be [to] all who shall in anywise divert the mind from this work, and cause any soul to be less vigilant now.

[63] The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions presenting new theories in regard to prophecies which God has already made plain. Now the great work from which the

~~mind should not be diverted~~ is the consideration of our personal safety in the sight of God. Are our feet on the Rock of ages? Are we hiding ourselves in our only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God, and joint heirs with Christ? Are we working in copartnership with Christ?

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of our God shall be sealed in their foreheads. Then the power of earth will marshal their forces for the last great battle. How carefully should we improve the little remaining period of our probation. How earnestly should we examine ourselves. How [earnestly] should we consider and cherish faith before God. How [earnestly] should we eat the flesh and drink the blood of the Son of God, that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our individual character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can prevail to separate a living Christian from God.

It is discipline of spirit, cleanness of heart and thought, that is wanted. This is of more value than brilliant talent, than tact or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for the Lord's work in all circumstances than are those who have capabilities and do not employ them rightly. Christ is truth. He is the truth of ancient types. He is the truth because he is the fulfillment of ancient prophecies.

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Men may suppose that they shall be saved, and yet they perish. They may take pride in great knowledge in worldly things, but if they have not a knowledge of the true God, of Christ, the Way, the Truth, the Life, they are deplorably ignorant, and their acquired knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming power upon the human mind, is imperishable; it is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ.—[Manuscript 32a, 1896](#).

Ellen G. White Estate

*Washington, D.C.,*

*November 5, 1987.*

Entire Manuscript.

**MR No. 1309—All Kinds of Workers Needed;  
Leaders To Be Understanding And Charitable  
Toward Fellow Workers; Women Workers To Be  
Paid**

[65]

(Written October 24, 1899, from “Sunnyside, “Cooranbong,  
N.S.W.)

I was instructed in America (and have been instructed since coming to this country), that there would be many things to be adjusted in regard to the settlement of accounts in America and Australia. There are those who are so constituted that they should not be placed where they will have to deal with other minds as one in charge. They have traits of character that would place their brethren in difficult positions. Thus pain and suffering would be caused when there was no need of it. They would exercise an arbitrary authority, and manifest an overbearing spirit that would imperil the souls of their fellow men. They lack judgment in dealing with their brethren, and a great positiveness takes possession of them. They do not treat their brethren as they would wish to be treated were they in similar circumstances. They forget that Christian courtesy, forbearance, longsuffering, gentleness, goodness, pity, and love are to be exercised. “All ye are brethren.” There is need of the Spirit of the Master.

I wish to present some matters to those laboring in New Zealand. There is need of a clearer light in regard to dealing with brethren. Not all minds are constituted alike, and we may thank God that this is the case. Each person is at liberty to freely state his convictions, and there is to be no lording it over the children of God. No man is to take another man’s mind and mold it over to meet his mind and his ideas; for the molding might be for worse instead of for better.

When one of those whom the Lord has chosen shows blindness of mind and makes mistakes, let his brethren remember that they

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also have made mistakes. Their way has not been perfect before God. Let them show the Spirit and mind of Christ.

When a man takes control of any other man's conscience, he is entirely out of his place. The Lord has not delegated to any man the work of ruling his brother. There are times when workers pass through strait places. They are depressed. They want to do the will of God, and they long to clasp a friendly hand. Brethren differ in ideas; for their temperaments are unlike. One is more speculative than practical; another thinks his position gives him authority to say what the next man should and must do, without any argument on the point. "All ye are brethren." Let each resolve that he will not, under any provocation, show a cheapness and littleness of spirit, that he will speak no words in bitterness.

Under the working of the Spirit, the disciples were made of one heart and one mind. But today different opinions are entertained in regard to the value of the work done. One estimates his work as of the most value. Another supposes his own work to be far more valuable than that of his brother. But men cannot judge one another's work. The Lord alone understands the heart. It is the motive which decides the value of the action. Let all cease to measure the work of other men by their own standard.

Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as and more taxing, than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman.

[67] God has entrusted talents to His servants, and He expects them to see that mistakes can be readily made. Make no mistake in neglecting to correct the error of giving ministers less than they should receive. When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women.

It is not right to leave persons unacknowledged who are doing a good work because they do not work just exactly in accordance with other men's ideas. It is not right for men to fold their hands in quietude, and see injustice done to any in the Lord's work. There is

*MR No. 1309—All Kinds of Workers Needed; Leaders To Be Understanding And Charitable Toward Fellow Workers; Women Workers To Be Paid* 63  
an open field for industry in cultivating the talents lent by God for the accomplishment of His work. Those whom men call strong are not to be allowed to oppress in the least a brother who is thought not to have the merits of the stronger. God says of those who are pushed and crowded, “If they cry unto Me in their distress, I will hear their cry, and deliver them.” There is no reward for cowardice, no reward for oppression, for partiality in God’s service.

Some receive credit for that which they have not done. Others are demerited for doing that which is just and right. There is a prudence which is stretched beyond measure, which shuns the work of lifting up and vindicating those who are wronged. But principle is to be maintained. Over and over again the persons misjudged are to be vindicated. Shortsighted ambition requires brick without straw, but God would have His work done with all careful regard for one another’s feelings. A false estimate may be placed upon the work of a favored few, who have facilities, conveniences, and influence, but who have not obtained these favors by patient labor, practical self-denial, and cross-bearing.

God wants men of clear discernment, men whose eyes have been anointed with the golden oil from the golden tubes, which empty themselves, according to the order of God, into the vessels prepared for the reception of the sacred oil. Talent is best developed where it is most needed. At this time in our history God has a place for every worker, and reward will be given to those who have respect for the laws of demand and supply. Every pure, sincere worker sees that there is something better than mere wages.

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I cannot at this time say all that might be said on this point. There is to be no criticism upon such things as are mentioned in Brother Mountain’s letter. I see nothing at all to condemn in the action of Brother Hickox on the points referred to. Enough of this kind of work has had a natural growth in New Zealand, and it needs now to be weeded out by the roots.

God help us to have an education in the line of thinking no evil and speaking no evil, to watch closely every tendency of the human heart, that it may be softened and subdued, and bear the fruit of kindness, love, patience, and longsuffering. Oh, that we all might look to Jesus, and say, “Thy gentleness hath made me great.” We want to be above all disposition to carp, to make the service of God

disagreeable because of human ideas and suppositions. God is too wise to err, too good to do us harm.

[69] When a man is having a hard time on every side, heaven beholds with pleasure the one who, moved by the spirit of infinite love, takes hold of him with a firm hand, and lifts him up that his feet may not slide. Workers are few, and are too much needed to be turned into rebels because of things which are interpreted to be not exactly straight. We may criticize ourselves and humble ourselves and have a humble opinion of our own merits, but God save us from educating ourselves to pass judgment and act out our own ideas in regard to others.

The fields are spread out all around us, and any man who has a desire to do service for Christ need not remain where his efforts are misinterpreted. We need money badly enough, but not enough to hurt souls in order to obtain it; for this God cannot approve. The Macedonian cry is heard from every quarter, Send us laborers. We want sound men.—[Manuscript 149, 1899](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 5, 1987.*

Entire Manuscript.

By the crucifixion of Christ the immutability of the law of God was forever established. He was the Son of God, and had it been possible, God would have changed the law to meet man in his fallen state. But the law of God is unalterable, and the only way that man could be saved was for a Substitute to be provided, who would bear the penalty of transgression, and thus give man an opportunity to return to his loyalty.

Behold the spectators who reviled Christ while He hung on the cross. Were they the abandoned class, the heathen who knew not God? “And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God” [[Matthew 27:39-43](#)].

The principalities and powers of darkness were assembled round the throne, engaged in casting the hellish shadow of unbelief into mind and heart. This was the work in which they were engaged. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched with the wisdom of God, and girded with the panoply of heaven. They were Jehovah’s ministers. But who could recognize in the fallen angels the glorious seraphims that once ministered in the heavenly courts? [71]

The arch-apostate, who still retained his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed

to realize that in Christ divinity was enthroned in humanity. The humanity of Christ could not be separated from His divinity.

Hanging on the cross, the Son of God bore the insults of Satan and his agencies. Those that Christ had declared were whited sepulchers, who deceived the people by an outward appearance of sanctity, were now reviling One who came from heaven to save a perishing world, and in whose heart a zeal for right and justice and for the glory of God was the highest object. Those who chose Barab-bas, thus yoking up with Satan, gave evidence that a profession of piety and of love for God, and a claim to know the Scriptures, neither made them the sons of God nor led them to represent His character. To those who had true religion—and there were such among the spectators—it must indeed have appeared as if Satan were linked up with the men triumphantly shouting in blasphemy against One who was Commander of all heaven.

Heavenly angels were not far away. They heard the mocking taunts and saw the wagging of heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish, but this they were not permitted to do. It must be demonstrated before the universe what men will do when under the control of Satan. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.”

[72] Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army would not have burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but allowed some license to sin, had He permitted evil passions to go unrebuked, men would have given Him their homage. But He rebuked all sin and hypocrisy, and they said, He is an impostor. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. Thus were the words fulfilled. “Thou shalt bruise His heel.”

By those who mocked Christ as He hung on the cross, Satan and his angels were personified. He filled them with vile and loathsome speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ’s heel, but Christ was bruising

his head. By working through the priests against Christ, Satan was effecting his own discomfiture and downfall.

Could one sin have been found in Christ, the world would have been plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God.

As the prince of darkness inspired the priests to join the rebellion against the will of God, so he will again inspire men. He will persuade them to apostatize from the service of God, and make their religion as a weapon with which to fight against God. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them.

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, My God, why hast Thou forsaken Me?” The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Though innocent, Christ was treated as a sinner, that through His merits sinners, though guilty, might be treated as the loyal and obedient children of God. Christ died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last dregs in the cup of bitterness.

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“Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished.” There was a shriek, shrill and agonizing, and the Son of God expired. He died of a broken heart. When the spear was thrust into His side, there flowed forth blood and water. His heart was broken by His mental agony. The hearts of those who seek the Lord and find Him will be broken as they see the result of sin.

What great and wonderful effects have come from the crucifixion of Christ! What a view of the character of God His sacrifice has opened to the universe! His love for man, far surpassing all human love, has lifted the law of God to its own eternal dignity. The attributes of God have been revealed, and the holy requirements of

His law have been vindicated. The effects of the sacrifice on the cross are still felt; but all who would be saved must themselves have an interest in the crucified One.

[74] In His great suffering, Christ felt no pang of bitterness against His persecutors. He felt no remorse for His own sins [for He had none], but for the sins of the fallen race. Those who refuse the gift of Christ will one day feel the sting of remorse. Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to accept Christ, will become embittered against God. When punished for transgression, they will feel remorse, despair, and hatred. This will be the experience of all who do not enter into Christ's sufferings. It is the sure consequence of sin.

We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not and of the fire that is not quenched. Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan, who has cherished sinful attributes. When too late he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides upon him. This is fire unquenchable. Thus the soul and body of every unrepentant sinner will be destroyed. Satan, the first transgressor, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, will suffer the results of his course.

Charged with an embassy of mercy, love, and pardon, Christ came to His own, but His own received Him not. He was buffeted by temptation, and bruised and lacerated by the cruel lash. He was crowned with thorns, and His hands and feet pierced by nails. In His dying agony on the cross He was scorned by the people who claimed to be waiting for the Messiah, but who by their actions showed the value of their spirituality. Surely Christ has borne our griefs and carried our sorrows. Surely He was wounded for our transgressions and bruised for our iniquities. But did not Satan understand that while he was bruising the heel of the Son of God, the Son of God was bruising his head?

[75] By dying on the cross Christ gave His life as an offering for sin, that through His power man might turn from his sins, become converted, and be a laborer together with God. Greater love than this

can never be shown. More could not be done than has been done to demonstrate the immutability of the law of God. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, He hated only one thing—sin, “the transgression of the law.” In the very act of dying to save that which was lost, Christ reached the perfect standard of obedience as our Substitute and Surety. His death exemplified the curse of sin.

“The law of the Lord is perfect, converting the soul.” Obedience to this law is required; for it is the transcript of the character of God. Obedience is the proof of love. “If ye love Me,” Christ said, “keep My commandments.” In order to escape from obedience to the moral law, the teachers of today deceive poor, bewildered souls by saying that Christ’s commandments and the precepts of the moral law are not the same thing. But this is not so.

“He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.... If a man love Me, he will keep My words: and My Father will love him, and we will come unto him and make our abode with him. 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” [John 14:21, 23, 24]. This is the truth in regard to the plan of salvation. No other foundation can be laid than that which is laid.

While enduring the contradiction of sinners against Himself, Christ bore insult, abuse, and mockery. This was part of the great plan. The result of Satan’s working through professedly pious men must be shown. No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” [1 Peter 1:10, 11].

If we obey the commandments of God, we receive our emancipation from sin. “Whatsoever we ask of Him, we receive of Him, because we keep His commandments, and do those things that are

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pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us” [1 John 3:22-24].

“If Christ be not risen,” wrote the apostle Paul, “Then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished” [1 Corinthians 15:14-18]. “And with great power gave the apostles witness of the resurrection of the Lord Jesus” [Acts 4:33].

[77] The Roman guard saw the resurrection of Christ, and testified to it. John’s testimony in regard to the life, crucifixion, resurrection, and ascension of Christ is clear and forcible. After Christ had ascended, John’s testimony concerning Christ disturbed those in power. With power he bore witness that Christ was a risen Saviour. To please the Jews the Romans had crucified Christ, and now they sought still further to please them by placing John where his voice would not be heard by Jew or Gentile. He was banished to the Isle of Patmos.

Apparently the Lord permitted his enemies to triumph, as far as outward appearance was concerned. But God’s hand was moving unseen in the darkness. He permitted His faithful servant to be placed where Christ could give him a more wonderful revelation of Himself to give to the world. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus. He was hidden as it were on a desert island, and here Christ visited him, giving him a most wonderful view of His glory, and making known to him what was to come upon the earth. The man who exiled John was not released from his responsibility. He was the instrument used by Jehovah to carry out His eternal purpose, and the very effort to extinguish the light, placed the truth in bold relief.

John was deprived of the society of his brethren and of the pleasure of association. But no man could deprive him of the light

and revelation of Christ. A great light was to shine from Christ to His servant. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His word. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. On the holy Sabbath day, the risen Saviour made His presence known to John; and the testimony then given him is given also to us. God would have us search the Scriptures, that we may know what will be in the last days of this earth's history.

[[Revelation 1:4-7, 10-13, 17, 18](#), quoted.]

This is a most powerful testimony, but its true significance is but dimly discerned. Let the student of Scripture carefully ponder every word in the first chapter of Revelation, for every sentence and every word is of weight and consequence.

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The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as though oppression and persecution would extinguish them. But at such times the most instructive lessons are given. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour. Christ often enters prisons, and reveals Himself to His chosen ones. He is in the fire with them at the stake.

The Lord has wonderful truth to make known through human instrumentalities. He permits those who turn from light and despise His warnings to show on which side they stand by oppressing His people. This will not destroy God's servants if they will hold fast to their faith. It will keep them contrite and humble, preventing them from being exalted above measure by the abundance of light given them.—[Manuscript 106, 1897](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 5, 1987.*

Entire Ms.

**MR No. 1311—An Appeal To Be Converted Fully to Christ, Enjoy His Love, and Be a Help to Others** [79]

(Written September 18, 1901, from Healdsburg, California, to  
“Dear Brother and Sister Sanderson.”)

Your letters have been received and carefully read. I will now write a few lines in reply. I thank you for writing, for your letters have taken a heavy weight off my heart. I greatly desire that you shall both so will and so do that God will be honored and glorified by your service in the sanitarium. I know that changes must be made, and we shall help you in every way possible.

I felt like weeping when I read Sister Sanderson’s letter. I thank the Lord, my sister, that you are resolved to open your heart to the Saviour. I would not speak one word to discourage you. I will try to help you in every way that I can. My heart is drawn out to pray for you, not to depress you. My prayer is, “Lord, increase Sister Sanderson’s faith. Let the operation of the Holy Spirit be felt on her mind. Take her into a sacred nearness to Thine heart of infinite love.”

God alone can lead you to so recognize His mercy, love, and forbearance that you will have the faith that works by love and purifies the soul. This is the gift of God. It is the opening of the heart to receive the Word which is as the leaves of the tree of life. May God fill your heart with His love so that it may be said that you, my sister, have purified your soul by obeying the truth. Believing in Christ and receiving His transforming grace is not guesswork, but a work which causes Christ’s virtues to be reflected in mind and character. When you gain this experience you will say, “I have tasted and seen that the Lord is good. The Lord Jesus shall be my portion forever.” [80]

The power of the cross will move in you the mysterious springs of hope and fear, adoration and love. Angels are watching and waiting and will witness to the fact that the world has you not. Jesus

has found you sitting at His feet to learn from Him, the Way, the Truth, and the Life. Henceforth, surrendering your will to the will of Christ, you are drawn into a region where the cross is the central object. The world fades from your view. The glory shining from the threshold of heaven is the all-attractive influence. The riches of the grace of Christ hold you in willing obedience. You delight in the precious blessings of your allegiance. You are only too glad to impart to others the gift you have received.

I long to see you improving the capabilities given you by God so that you can respond to the inquiry, "What must I do to be saved?" Let the words fall from sanctified lips, "Be saved by accepting Christ by faith as your personal Saviour." God is love. The sinner need not perish if he will exercise faith in the wonderful efficacy of the cross of Christ. The cross is the stupendous expedient by which is harmonized the love and justice of God. It is the sinner's only means of salvation.

"Behold the Lamb of God, which taketh away the sin of the world." The image of His love may be so stamped upon the mind that it can never be effaced. Then Jesus Christ will be so evidently set forth crucified before you that you will be a partaker of the dignity of His suffering. I have such an intense longing that you may look into the heart of this great mystery and find that its interpretation is Love. [1 John 2:24-29, quoted.]

[81] I want to see Sister Sanderson standing on vantage ground as one who has spiritual dominion over the powers of darkness. Cultivate love. [1 John 4:7-14; 5:2-5, quoted.]

Sister Sanderson, I am pleading with God for your soul's salvation. I feel an intense desire to see you free and happy in Christ Jesus, your heart full of the grace of God. I cannot endure the thought that you shall remain where you are. I cannot let you go. I long for your soul in Jesus Christ. I want to see you obtaining victory after victory. I have been conversing with you in the visions of the night. I saw your countenance changed by the reflection of the Spirit of God, and I was made joyful in the Lord.

What you expressed in your letter gave me hope and courage to believe that you will be truly converted and be a help to your husband. Your letter was an encouragement to me, and though the enemy may tell you that I do not care for you, do not believe him. I

do care for your soul. I have spoken plainly to you by letter because I wished to tell you the truth and arouse you to make the determined effort you can make if you will. I want to see you and your husband free in God right here in the sanitarium. Then you will not move under false impressions.

Never was there a time in your experience when you were so much in need of a wholehearted conversion as you are now. You have not yet sufficiently touched the vital springs of happiness. When you know your Saviour, when you realize that He is precious to your soul, you will have found your way to the wellspring of life and will be able to rejoice in the hope of the glory of God.

Let your mind come fully and habitually under the belief that Christ loves you. As you make a full surrender of your will to God's will, your way to God's way, you will learn of Him who is meek and lowly in heart, and will find rest unto your soul. ([Matthew 11:29](#)). A calm confidence will preside over you. Your heart will possess a dignity to which before it was a stranger. You will experience more and more clearly the sense of an ever-present, all-pervading Saviour. This will give the soul power to hold its stability, power which the changing circumstances of earth cannot undermine. It plants the feet upon a solid rock.

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Then you can sing with the spirit and with the understanding also. Under all discouraging circumstances your heart will rejoice in your Saviour. You will find opportunity to speak words of hope to the weary and the desponding.

When you are converted you can give instruction to many disheartened souls. As you contemplate God and heaven, you will love to minister, and you will feel a sacred, solemn awe as you realize that you are ministering in connection with the hand of God, which opens only to do good.—[Letter 123, 1901](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 5, 1987.*

Entire Letter.

[83] **MR No. 1312—Miscellaneous Writings on Christ’s Ministry, Health Reform, and the Christian Life**

**The Sermon on the Mount**—Often before break of day, while the disciples were still sleeping, Christ arose to meditate and pray. He refreshed His spiritual strength by communion with God. On the morning of the day when He delivered the Sermon on the Mount, He was on the shores of Lake Gennesaret, near Capernaum. Long before daybreak He was engaged in meditation and prayer.

Although Christ loved retirement, He could not remain alone very long at a time. As soon as it was day, many people could be seen hastening to the lakeside. Why were they going there so early in the morning? They had learned where Jesus was. They were anxious to hear the word of truth.

**Health Reform**—Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of any other people.

None can be fully aroused to see the evils resulting from an improper diet, until they have an intelligent understanding of the principles of health reform. And even if, after seeing their mistakes, they have courage to change their habits, they will find that the reformatory process requires a struggle and much perseverance. But when correct tastes are formed, men will realize that the articles of food concerning which they once said, “Oh, those things do not hurt me,” were establishing in the stomach a condition that was laying the foundation for dyspepsia and other diseases.

[84] Parents, in giving food to children, should use good, common sense. It is usually in the early years that the appetite is perverted. Children fail on the same point on which Adam and Eve failed in Eden. Many have educated their taste to relish certain foods that are injurious and that cannot make the best quality of blood.

Too great a variety of food at one meal causes a disturbance in the digestive organs. Weakly children who eat vegetables and fruit at the same meal often become fretful and peevish. These children

are regarded as having a very bad disposition, when the real cause of their irritability is the food that is provided for them by their parents.

**Soul-culture, and Service for Others**—We should be careful in regard to soul-culture. If we use all the provisions made for us by heavenly agencies, we shall be co-laborers with God.

The Lord has given us moral susceptibilities. He has given us Jesus, who came into the world to show us in His life what our lives should be. He has given to us the same principles of truth that He gave to ancient Israel. These principles we are to follow in the formation of character.

In order to be made whole, we must connect with the Source of our strength. If the Lord in His mercy heals our infirmities and diseases, we are not to be presumptuous or to think that we can indulge perverted appetite, heedless of His message to abstain from fleshly lusts, which war against the soul. Let us not mock God by perversity of spirit. When He works a miracle in our behalf to give us health, it is that we may devote our restored powers to His service.

Christ lived not to please Himself, but to glorify His Father. And this was God's purpose in delivering the Israelites. Moses declared: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" [[Deuteronomy 14:2](#)]. If the Lord's ways had always been kept by His ancient people, in the history of nations there would never have been a record of the destruction of Jerusalem.

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The Lord has a message for us at this time. The truths that have been given to us, we are to receive into the heart and reveal in the life-practice. We are to be indeed channels of light to the world. The Lord has appointed us as His agencies to carry out His beneficent designs. His bounty has been lavished upon this world for the satisfaction and supply of all in need.

**Gratitude to God**—Men and women, by their ingratitude to God, reveal that their attachment and devotion to Him, in acknowledgment of His goodness and mercy, is less than that of the beasts of the field. The dumb animals possess more gratitude to God than do many of the beings who have been endowed with reason and capabilities. What a reproach to man is the superiority of the service of the beasts over the service of men!

Through Jeremiah the prophet the Lord says: “Yea, the stork in heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?” [[Jeremiah 8:7-9](#)]. The entire chapter is a presentation of things as they are.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord” [[Jeremiah 9:23, 24](#)].

[86] **Idolatry**—Satan’s work is to destroy. Idolatry is the masterful, powerful working of Satan against truth and righteousness, and therefore against God.

Satan’s last temptation of Christ at the beginning of the Saviour’s ministry, was on the point of idolatry. Taking Jesus to an eminence, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The traces of evil were hidden. Christ’s eyes, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter’s voice was heard: “All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will give it. If Thou therefore wilt worship me, all shall be Thine” [[Luke 4:6, 7](#)].

This was the most subtle and overpowering temptation that Satan could bring against Christ in His human nature to unsettle His faith in His heavenly Father and to separate Him from God.

**Christ an Abiding Presence**—The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit, in temper, in his meekness and humility. His faith works by love and purifies the soul. His whole life is a testimony to the world to the power of the grace of Christ. The pure doctrines of the gospel never degrade the receiver, never make him coarse, or rough, or uncourteous. The gospel refines, ennobles, and elevates, sanctifying

the judgment and influencing the whole life. In true believers of the gospel, Christ is revealed as an abiding Presence.

**“Spare Thy People”**—“Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and given not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” [Joel 2:17]. This is the prospect threatening us now. [87]

“Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people. Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen” [verses 18, 19].

The Lord will work for His people, if they will work with Him in His way, and not in the way of their unsanctified hearts. “Can two walk together, except they be agreed?” The word to us is, Everything will be shaken that can be shaken.

**Justice in Dealing with Others**—“The Lord spake unto Moses, saying, “Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep My Sabbaths: I am the Lord your God. “Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God” [Leviticus 19:1-4].

The children of Israel were instructed not to oppress their brethren in any wise. They were to bear in mind that God's gifts are to be shared. The gleanings of harvest-field, orchard, and vineyard were to be regarded as the Lord's portion, to relieve the necessities of the poor and the stranger.

[Verses 9-18, 30, 35-37, quoted.]

**Our Responsibility in the Time of the End**—On Calvary an infinite sacrifice was made to connect finite man with the infinite God, and to unite earth with heaven. Christ, in coming to the earth, irradiated light sufficient to enlighten the whole earth. But, sad to contemplate, only a few have chosen to walk in this light.

Never before has there been a time when the responsibility resting upon men was so great, never before has the position of Christ's followers been so solemn, as at the present time. God's messengers [88]

are now bearing a testimony that condemns those who refuse to accept it. We are rapidly approaching the close of this dispensation. “When the Son of man cometh, shall He find faith on the earth?” As the end approaches, we look for sin and violence to increase. The present state of the world answers to the terrible word-picture Inspiration has given through the apostles.

In the time of the end, the world will be divided into two classes—those who follow Christ fully, and those who are on the side of Satan.

We, as a people, profess to believe sacred truths. Are we happier and holier, more earnest, self-denying, and fervent, because of our belief in these truths, than are the people of other denominations? What evidence do we give to the world that our faith is above that of the ordinary religionist of the day? We can estimate the influence that advanced truth and increased light have on us, by the work that we do. “By their fruits,” Christ declares, “ye shall know them.” Our words, our works, are the fruit we bear. Do our works correspond to the sacredness of our faith?

We have no time to allow indifference or carelessness to mark our actions. Satan is an untiring foe. Peter says, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” The fullest consecration, the most earnest devotion, is required of us. The world is to be warned. The masses will not heed God’s solemn warning, nevertheless His message must be proclaimed to “every nation, and kindred, and tongue, and people.”

[89] **Living Water**—At the Feast of Tabernacles, the most impressive ceremony, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. At the first dawn of day the priest, in a most imposing manner, dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high in the presence of the people, ascended the broad steps of the temple and entered the court of the priests, where he poured the water out before the altar.

In the last year of His ministry Christ witnessed this ceremony commemorating the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams to flow to all who are athirst. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life

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might flow to the world. He declared that He was the living Rock,  
of whom the rock in the wilderness was a symbol.

Not long since, Christ had pointed a Samaritan to the water of life. "Whosoever drinketh of the water that I shall give Him," He had said, "shall never thirst." But now it was not merely one whom He was inviting. The temple courts were crowded as Jesus suddenly lifted up His voice on "that great day of the feast," and said: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The condition of the people made this appeal very forcible. Many of those who heard Jesus were mourners over disappointed hopes; many were crushed and trembling in spirit; many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst.

Christ could read the hearts of those before Him. He knew [90] that notwithstanding the apparent joy of the throng, there had been nothing in the round of ceremonies to meet the want of the soul, nothing to satisfy its thirst for that which perishes not. He knew that many parched souls panted for something more satisfactory. The people were in need of spiritual food and drink.

**Christ's Steadfastness**—No threat could intimate Him, no peril awaken His fears, no hardship exhaust His endurance, no temptation allure Him from duty.

**The First Cleansing of the Temple**—"After this He went down to Capernaum, He and His mother, and His brethren, and His disciples; and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem" [[John 2:12, 13](#)].

The Passover was the most impressive and important of the Jewish feasts. The Jewish leaders had instructed the people that at Jerusalem they were to be taught to worship God. Here during the Passover week large numbers assembled, coming from all parts of Palestine, and even from distant lands. The temple courts were filled with a promiscuous throng. Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great

Sacrifice. For the convenience of these, animals were bought and sold in the outer courts of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary.

[91] The money-changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests. And the traders bought at low prices the animals and doves that were used for sacrificial offerings, and sold them at exorbitant prices.

The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer courts of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic.

With a voice of authority, Christ commanded: "Take these things hence; make not My Father's house an house of merchandise." He overthrew the tables of the money-changers, and cleansed the temple-courts from unholy traffic.

Nicodemus was a witness of this scene. He greatly desired an interview with Jesus, but shrank from seeking Him openly. Learning by special inquiry the Saviour's place of retirement in the Mount of Olives, he waited until night, and then went to Jesus to learn more fully in regard to His mission, and to seek for evidences that would prove that Christ was indeed the promised One. This night interview was productive of rays of light that have had a powerful influence upon the world.—[Manuscript 60, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*November 5, 1987.*

Entire Ms.

**MR No. 1313—Thoughts About the Pre-Flood World, Christ’s Love for Man, Fruit-Bearing, Peace, and Surrender to God’s Will**

[92]

“As It Was In the Days of Noah.” We are living in the very last days of this earth’s history. The terrible calamities that have recently visited our country show that the judgments of the Lord are falling on the world. The destruction of these cities is a warning to us to prepare for what is coming upon the earth. In the future there will be broken thrones and great distress of nations, with perplexity. Satan will work with intense activity. The earth will be filled with the shrieks of suffering, expiring nations. There will be war, war. The places of the earth will be in confusion, as from its bowels pours forth its burning contents, to destroy the inhabitants of the world who, in their wickedness, resemble the inhabitants of the antediluvian world.

In that time, as in this, there were two classes, the righteous and the wicked. Enoch and others walked with God in uprightness. But the great majority of the inhabitants of the earth were given over to iniquity, and their wickedness rose before God. The earth “was corrupt before God, and the earth was filled with violence.” “The wickedness of man was great in the earth, and ... every imagination of the thoughts of his heart was only evil continually.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” “And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and creeping thing, and the fowls of the air; for it repenteth Me that I have made them.” “And God said unto 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 6:5-13](#), passim].

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God gave direction that an ark was to be built for those who desired to be saved from the coming destruction. He was about to speak in determined language against the wickedness that had grown to fearful proportions. He was about to clothe Himself with vengeance, and execute His judgment against the transgressors of His law. He would arise out of His place to punish the inhabitants of the earth for their iniquity and bold transgression.

Christ declared that as it was in the days of Noah, so it would be in the day of His coming. And the war, the bloodshed, the wicked deeds of the old world, fill the world today.

Those who keep the law of God will, like Enoch and Noah, give to the world a message of warning. In Jude we read: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" [[verses 14, 15](#)].

This whole chapter is a warning of the feeling that will exist in the world, and that will increase in intensity to the close of time.

[[Jude 1:10-15, 16](#), quoted.] These words will be fulfilled. Selfish plans for the uplifting of self will be made and carried out. Men will strive, as did Nebuchadnezzar, to glorify self. [[Jude 1:10-15](#), quoted.]

[94] The combat of wrong against right will be fierce and terrible. The forms of evil, nursed by rebellion against God, and strong with the growth of centuries, will show what lawless transgressors can do in connection with their leader.

Let Seventh-day Adventists remember that they are now to stand as men and women prepared for the issue.

The Love of Our Redeemer. Clothing His divinity with humanity, Christ came to this world to seek and save the lost. In every deed and word He was unselfish. His only motive was the love that He bore to the race, a love unsurpassed by any other love that has ever been shown. He came to show what human beings may become if they will unite their weakness with His strength.

Satan has declared to His synagogue that man could not keep God's commandments. One soul saved would prove this statement

false. One soul saved would demonstrate the righteousness of God's law. Christ came to this earth and by a life of obedience showed that man could obey. He canceled the guilt resting on the sinner. That the sinner might stand before God clothed with the robe of righteousness, Jesus clothed Himself with the robe of sorrow.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. From the manger to the cross he followed Him, striving constantly to gain the mastery over Him. He filled the hearts of the priests and rulers with hatred toward Him, till at last the Saviour stood in Pilate's judgment hall in the hands of a lawless mob, whose hearts were filled with the violence that Satan only can inspire. His agents, disguised in the robes of priests and rulers, joined hands with the lowest and most degraded, in an effort to take the life of the Son of God. How could the beings He had created, the beings He loved so well that He left His heavenly home to come to this earth in their behalf, sink to such depths of wickedness that they would personate Satan in fighting against Him!

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Stand before the cross, and learn from it the cost of redemption. With breaking heart, the holy Sufferer looks up to God, and cries, "My God, My God, why hast Thou forsaken Me?" His heart was breaking under the thought of the woe that was to come upon the actors, under a sense of their ingratitude, under the weight of the sin He Himself must carry for them. No heart save His own could approach unto such sin-bearing. Amidst His agony there came from heart and lips the wonderful prayer, "Father, forgive them; for they know not what they do."

The angels of heaven sympathized with their loved Commander. Gladly would they have broken their ranks and gone to His assistance. But this was not God's plan. Our Saviour trod the winepress alone, and of the people there was none with Him.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins"; "and not for ours only, but also for the sins of the whole world."

**Trees of Righteousness**—Man is a tree planted by the hand of God in His own garden, brought under His own culture. It is His purpose that His people shall be trees of righteousness, bearing much fruit for Him. Of those who cooperate with Him in carrying out this purpose, it is written, “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” [[Psalm 1:3](#)].

[96] Christ declared, “I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.... 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, ye shall abide in My love, even as I have kept My Father’s commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full” [[John 15:1, 2, 8-11](#)].

What fruit does Christ expect from His disciples? The exerting of an influence like the influence exerted by the Redeemer. He expects us to follow His example of perfect goodness, living in obedience to all His commandments. Thus it is that we become Christlike. Only thus can we bear much fruit.

Justification is the reward of faith in the righteousness of Christ. His imputed righteousness brings everyone who accepts Him as a personal Saviour into conformity to the will of God. His righteousness goes before them. He leads the way, bidding us follow Him. He who follows Christ must live in obedience to the law of God. Sin and holiness cannot unite.

**Christ’s Legacy of Peace**—“The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit,

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they are remitted unto them; and whose soever sins ye retain, they are retained" [John 20:19-23].

Christ has left His peace as His legacy to His church. "These things have I spoken unto you," He said, "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 14:25-27]. The comfort that Christ gave to His disciples in that trying hour was that they should be under the guidance of the Holy Spirit.

To those who accept Christ by living faith, He gives power to become sons of God. They enter His school; they are His students. They need not be troubled or anxious, for He will ratify His promise to them. He will not restrict His word, but will fulfill all His promises.

Christ came to this earth and suffered the sorrows, disappointments, and griefs of humanity, that man might stand on vantage ground before angels and before men, revealing to the world the attributes of God. Let us put self out of sight, and think more of Christ. People are longing to hear of the Saviour from those who have learned of Him His meekness and His lowliness, and who can therefore speak words of sincere experience. Such ones inspire faith and confidence. They show no coarseness of speech, no carelessness of attitude; for they realize that they are representatives of Christ.

By loving one another as He has loved them, they bear witness of Him to the world. They eat His flesh and drink His blood, and this is to them eternal life. They are like Him in character, in manner, in dealing. They rely upon Him as their efficiency, realizing that their power for usefulness is derived from Him. Self is dead, because Christ's life is their life. In all their daily perplexities and conflicts they show a firm, unwavering confidence in His power. They have proved the truthfulness of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

**God's Will, Not Ours, To Control**—The Bible is the Word of God to man. In this Word God has revealed His will. Let us study this Word, that we may gain a fuller understanding of God's will.

God has expressed His will. This will is not to be ignored, as has so often been done. God's servants are not to present for signature by their brethren agreements that will give one man the least authority for ruling over his fellow men. No such documents must be signed. No yoke that Christ has not framed is to be bound upon the necks of God's people. Let those who have been wearing yokes of human devising cast them aside at any cost, and take the yoke of Christ. This is the instruction that God has been given me for the past years and has been repeating the past few days.

This day, June 3, 1902, I am instructed by the Lord to say that our great need now is to know that we are wearing Christ's yoke. His service brings rest to the soul. Are we, in the fullest sense of the word, heeding 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 11:29-30](#)]. By accepting this invitation, you commit your soul to God as unto a faithful Creator.

[99] Our heavenly Father knows how weak we are. He understands our necessities and our capacities. He has not left us to be guided or controlled by any human will. We are to follow the word, "It is written." We gain purity of soul through the blood of Jesus, which is efficacious to cleanse us from all sin.

"If ye know these things, happy are ye if ye do them." "He that doeth the will of God abideth for ever." Let us conform our wills to the will of God.

Remember that however great the wisdom a man may appear to have, if Christ does not abide in his soul, if he is not sustained by the life-giving power of the leaves of the tree of life, he will lead your feet into false paths. However great the capabilities and talents entrusted to a man, unless he is breathed upon by the Lord Jesus, unless the life-giving current from Christ circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive the sap from the parent-stock, he is not, with all his endowments and intelligence, to be trusted as a safe guide for the people of God.

Each human being has a soul to save or a soul to lose. He must remember that under all circumstances he must be a conscientious

Christian. If a man misappropriates his wisdom, as did the one who was once covering cherub in the heavenly courts, and places his judgment as supreme, be afraid of him, and turn from him to the living God.

Let every man now study the fifty-eighth chapter of Isaiah. What is the great work before us? The proclamation of the gospel, with its life-saving principles, to every nation and kindred and tongue and people. Let no one remain in idleness because he cannot do the same class of work that the most experienced of God's servants are doing. Because you cannot be in the highest place, will you do nothing? Because you cannot trade upon pounds, will you refuse to trade upon the one pound? Because you have not five talents, will you put your one talent in a napkin and hide it in the earth? Because you cannot work for the multitude, will you refuse to work for individuals? [100]

Do the smaller duties waiting for you. Thus you will help those who are bearing heavy responsibilities. Use your talents, be they ever so few. God has certainly given you a work to do for Him. And in all you do, keep the Lord Jesus ever before you. Do all to the glory of His name. You belong to God, and you must do His work. Your life is sustained by the Giver of life. Your every capability, therefore, is to be put to use in His service. By using your talents faithfully and wisely, you are gaining power to do better work, to bear heavier responsibilities.

Whatever you accomplish, be it little or much, leave it with God, remembering that it is not left for man to measure the work or the reward of his fellow men. The Lord Jesus will give you the wages that are your due. Your reward will be in accordance with the spirit in which your work was done. Purity of motive, an earnest desire to glorify God, will bring to the earnest worker the same reward that comes to the one who accomplishes more. It is the principles by which the worker is governed that determine the reward.

It is not alone by the men in high places of responsibility in the ministry or in any other lines of work, not alone by men holding positions on boards or committees or by the managers of our sanitariums and publishing houses, that the work is to be done that will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be done only by the whole

church acting their part under the guidance and in the power of Jesus Christ.—[Manuscript 72, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*November 5.*

Entire Ms.

## MR No. 1314—Christ Our Example in Every Line of Work; Counsel on Medical Missionary Work [101]

(Diary entry written October 27, 1902, at “Elmshaven,” St. Helena, Ca.)

I retired last night at seven o’clock. I could not sleep past twelve o’clock. My mind is burdened with many matters.

We should understandingly present to God the prayer that Christ taught His disciples. In it is mentioned all that we need. We are not to think that we should always limit our petitions by simply repeating this prayer, but it is short and embraces everything.

In His Sermon on the Mount, Christ said, “When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward” [Matthew 6:5]. The hypocrites, while praying, are seen of men, but their pretended prayers bring no returns from above.

Christ continued: “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him” [verses 7, 8].

By the expression “vain repetitions” the Saviour meant words without meaning, words oft repeated without corresponding thought or proper understanding, words spoken without true and earnest desire. God is not pleased with a careless, unmeaning repetition of many words. This is what makes many prayers long and tiresome. Short, heartfelt prayers, right to the point, offered with an earnestness corresponding to the soul-hunger for the Holy Spirit, are not wearisome to God or to the people; for they reveal a longing desire for needed strength—strength which can be obtained only from the [102]

Source of all strength. An effectual, fervent prayer avails much to the one who seeks God for the wisdom that is promised to those who ask in faith. Our heavenly Father is more willing to give the Holy Spirit to those who ask Him than earthly parents are to give bread to their hungry children.

Having cautioned His disciples not to use vain repetitions in their prayers, Christ gave them a model prayer. "After this manner therefore pray ye," He said:

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

I am instructed to say to all our churches, Pray the prayer that Christ taught to His disciples. Study this prayer; live it; and you will win a crown of life everlasting.

"Hallowed be Thy name." The name of God is always to be spoken with thoughtful reverence and love.

[103] "Thy kingdom come." Let us pray the Father to help us receive the kingdom of heaven into our hearts. Christ is to be enthroned within, as the source of all power and supremacy. Let us look to God in faith, saying, "Lead us, strengthen us, inspire us by Thy Holy Spirit to do Thy will on earth as it is done in heaven." This will necessitate our receiving into the heart an abundance of grace from Christ Jesus day by day, hour by hour.

Shall we not include in our prayers the words, "Thy kingdom come; Thy will be done," and then understandingly answer our own petitions by keeping the human will in subjection to God's will, in order that the unsanctified desires and ambitious devisings of the human mind may not become a controlling power? Shall we not receive the Holy Spirit as a welcome Guest into the soul-temple, that the will and the purposes of Christ may be worked out in and through us to God's glory? Shall we not, in word and deed, carry out the expressed will of the One who cannot err or make a mistake?

We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul-hunger for the Holy

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Spirit; for the Holy Spirit so works through human agents that God's  
will is done on the earth as it is in heaven.

Those who, in cooperation with heavenly intelligences, endeavor to answer the prayer that Christ has given us, will be enabled to do the will of God on the earth as it is done in heaven. The Master will take possession of, and use in fulfilling His will, every mind that is entirely surrendered to Him. This is the higher education which every Christian should most earnestly strive to obtain.

The world's plan, the world's policy, the will and the suggestion of unsanctified hearts, are striving for recognition. Of many, the world, and not the Lord Jesus Christ, is master. Selfishness is strengthened by the unsanctified desires and will of the human agent. Christians in name, many are practicing a fraud upon the world, for into the life-practice they bring worldly principles. In dealing with their fellow men, they use the hasty, sharp words that worldlings use. Revealing the same nature as the unconverted, while claiming to be converted, they are false witnesses against the meek and lowly Saviour. [104]

The world has no claim to our service, for by a solemn, holy covenant we accepted God's badge of services at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate.

In the third of Colossians we read: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" [Colossians 3:1-4].

This whole chapter should be carefully studied. What is the charge given us? "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now [after pledging yourself to serve Christ in truth and verify] ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" [verses 5-8].

Notice the next verse: “Lie not one to another.” If you have solemnly covenanted with God, in the presence of Christ and the Holy Spirit, to act as a member of the royal family, a child of the heavenly King, you will not in your life lie against the truth you profess to believe. You will not reveal by your works that you are a sinner, while professing to be a saint. If you are sincere in making this pledge, you will not be found nullifying your prayer. “Thy kingdom come; Thy will be done in earth as it is in heaven,” by acting as sinners act whenever it best suits your convenience to act thus, and when you can advantage yourself and at your neighbor’s disadvantage.

Those who choose to become members of the royal family, children of the heavenly King, must reveal their choice by bringing their words and actions into harmony with the principles they advocate. My brother, my sister, is the kingdom of God enthroned in your heart by Christ’s presence abiding there? Or is self still a controlling power within? Whose subject are you? If a selfish spirit continues to keep you out of Christ’s service, pray, “Thy kingdom come. Thy will be done in earth as it is in heaven.

Pray, oh, pray most earnestly, “Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow.” Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to live a life that bears witness against the truth; no longer lead you to claim to be in God’s service while in the life-practice, because of a perverted will, you reveal that you are not bearing the fruits of the Spirit. Pray for power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God.

**Christ Our Example in Medical Missionary Work**—Of His disciples Christ says, “They are not of the world, even as I am not of the world.” In doing medical missionary work, we can have efficiency and power only by working as Christ worked. And we can be Christlike in word and deed only when His will is perfected in us. Then shall His righteousness go before us, and the glory of the Lord shall be our rearward.

The life of Christ must become our life, our light, our exceeding great reward. Then our words will bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ

is indeed formed within, ~~the hope of glory, the soul will be filled~~ with Christlike joy. As true believers we shall sit together with Christ in heavenly places. Our hearts will be humble, our spirits contrite. We will have fervent love one for another, and the preparedness for heaven will begin with us here on earth, and the world will believe that God has sent His Son into the world to save sinners. The proof that we are not of the world will be the manifestation of Christ's glory—His character—in the life-practice. When He dwells in the heart, we shall manifest that tenderness, that love, that fervency of spirit, which reveals His character formed within. Many will acknowledge that Christ's followers can with truthfulness say, "Thy gentleness hath made me great."

We can walk as Christ walked only when we abide in Him. We can do medical missionary work in a Christlike manner only when we are one with Him, only when we wear His yoke. To those who bear His yoke He promises rest. He urges all to come to Him with their burdens. "Learn of Me," He pleads; "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."

Yoked up with Christ, we receive spiritual life and power, for then we are "laborers together with God," and of us as church-members it can be said, "Ye are God's husbandry, ye are God's building." Through sanctified cooperation with Christ, every one of us can form a life-character that will be accepted in the heavenly kingdom. Thus we can cooperate with God in answering the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven."

When we become true followers of the meek and lowly Saviour, we shall do the will of God on the earth as it is done in heaven. The will of man's unrenewed, unsanctified nature can no longer exercise a ruling, kingly power over the human agent. No longer can the leaven of unrighteousness—professing Christians who in their lives lie against the truth—leaven the whole church and prevent the divine will from being carried out on the earth as it is in heaven.

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The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following His example, in our medical missionary work we shall reveal to the world that our credentials are from above, that as representatives of the kingdom of heaven we are fulfilling the words of the Lord's prayer, "Thy king-

dom come.” United with Christ in God, we shall reveal to the world that as God chose His Son to be His representative on the earth, even so has Christ chosen us to represent His character. Everyone who has genuine faith in Christ Jesus will represent Him in character.

Christ knew that His Father had chosen Him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when He came to fulfill His mission, He was, in every sense of the term, a medical missionary. Those who yoke up with Him and learn of Him, will also be true medical missionaries. Receiving the Spirit of Christ, every one of His followers will fulfill a divinely appointed mission not merely to be an influence among influences, but to be an influence for God in every sense of the term.

[108] Our medical missionary workers must arise to heights that can be reached only by a living, working faith. At this time in our history the men at the head of the work are to allow no confusion of sentiment to prevail in regard to what should really be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. It must be defined as standing on an altogether higher plane, and as accomplishing results of a much more sanctified order, before God can endorse it as genuine. Those who desire to honor God will not mingle worldly policy plans with His plans in attempting to accomplish the results that this work is ordained of God to accomplish.

The people of God, those who claim to love Him and keep His commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that He was not acting independently, but in behalf of Another, who had sent Him. He never for a moment lost sight of the greatness of His mission. He was always conscious of the fact that He was the Sent of God. And to His Father He declared concerning His disciples, “As Thou hast sent Me into the world, even so have I also sent them into the world.”

Our work is clearly defined. As the Father sent His only begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man’s mind or judgment is to be our criterion of what constitutes genuine medical missionary work. Altogether too much has been introduced in connection with

~~this work. That which is attached to it largely destroys its sanctity and its power to fulfill the purpose which it is ordained of God to accomplish.~~

True medical missionary work is of heavenly origin. It was not originated by any person who lives. But in connection with this work we see so much which dishonors God that I am instructed to say, The medical missionary work is of divine origin, and has a most glorious mission to fulfill. Make no mistake in this matter. In all its bearings it is to be in conformity with Christ's work. Those who are workers together with God will just as surely represent the character of Christ as Christ represented the character of His Father while in this world.

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I am instructed to say that God will have the medical missionary work cleansed from the tarnish of earthliness, and elevated to stand in its true position before the world. When schemes that imperil souls are brought into connection with this work, its influence is destroyed. This is why there have arisen in the carrying forward of medical missionary work many perplexities that demand our careful consideration.

When Christ was about to ascend to heaven, He committed to His disciples the mission that His Father had committed to Him. And He instructed them how to fulfill this mission. He declared that as He had represented His Father to the world, so they were to represent Him. Although He would be invisible to the natural eye, yet all who believed on Him would be able to behold Him by faith. He told His followers to work as He had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through the Son.

Nothing will help us more at this stage of our work than to understand and to fulfill the mission of the greatest Medical Missionary that ever trod the earth. Nothing will help us more than to realize how sacred is this kind of work and how perfectly it must correspond with the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send His Son to the fallen world? To make known and to demonstrate to mankind His love for them. Christ came as a Redeemer. Throughout His ministry He was to keep prominent His mission to save sinners.

[110] Clothed with humanity, Christ performed a work that revealed the invisible Father in order that His disciples might understand the meaning of the prayer, “Thy kingdom come. Thy will be done in earth as it is in heaven.” But how many who claim to be His followers concede to a worldly policy! This is because their hearts are not filled with a love for the truth. They are not pursuing uncorrupted principles. God’s purpose in committing to men and women the mission that He committed to Christ is to disentangle His followers from all worldly connivings and policy, and to give them a work identical with the work that Christ did, that they might continually be Christ’s representatives in character ([John 17:18, 20, 23](#)).

Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ’s person and conduct that by doing His work they will manifest the character and spirit of the Father. Christ is the express image of His Father’s person and character. Those who are imbued with His Spirit will have an intense love for everyone for whom He died, and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.

To those who receive Christ He gives power to become the sons of God, in order that they may be transformed into His likeness. His followers must reveal Him in speech, in spirit, in obedience to His law, in long patience, in love, in conformity to His will in all things. They are to show forth His character in love and patience toward those who are faulty. They are to seek to restore, and not to destroy, ever manifesting a heavenly love toward every erring fellow being. Their own personality is to be submerged in the personality of Christ, as revealed in their words and actions.

[111] Let us remember that it is not by word and precept alone that we are to reveal Christ’s character. Our works must bear witness to His indwelling presence in the heart. His disposition, His kindness, His compassion, manifested in our actions, will inspire hope in the minds and hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.—[Manuscript 130, 1902](#).

***Washington, D. C.,***

***November 5, 1987.***

Entire Ms.

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## **MR No. 1315—The Saviour's Characteristics**

The plan of redemption, by which the merciful, divine-human Redeemer rescued man from the thralldom of sin, is beyond the comprehension of men or of angels. It is indeed a mystery so surpassing, so grand, so sublime, that we can never hope fully to understand it.

Christ's sacrifice for fallen man has no parallel. It is the most exalted, sacred theme on which we can meditate. Every heart that is enlightened by the grace of God is constrained to bow with inexpressible gratitude and adoration before the Redeemer for His infinite sacrifice.

In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men began more clearly to comprehend the character of God.

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Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. He spoke of God by the endearing title of "My Father." In answer to the anxious questionings of Joseph and Mary after they had found Him in the temple, He said, "Wist ye not that I must be about My Father's business?" He did not refer to Joseph, His earthly father. It was not Joseph's business in which He was engaged with the doctors of the law.

The first Adam was a free moral agent. But he abused His freedom. He allowed himself to be overcome by appetite. By disobedience he lost his innocence. By his own free will he became a sinner, separating himself from the favor of God.

The second Adam was also a free moral agent, held responsible for His conduct. Surrounded by intensely subtle and misleading

influences, He was much less favorably situated than was the first Adam to lead a sinless life. Yet in the midst of sinners He resisted every temptation to sin, and maintained His innocence. He was ever sinless.

Satan sought to tempt Christ not only to indulge the grosser passions and to yield to appetite, but he appealed to His ambition. Notwithstanding the enemy's determined efforts, Christ did not manifest a grasping spirit to gain possession of the kingdoms of this world. He did not worship Satan to gain worldly wealth. Integrity should never be yielded to obtain any earthly advantage. Power and riches obtained at the expense of honesty and principle will prove a terrible curse. Yet the masses worship Satan instead of God, because such a course gives them more freedom to engage in satanic practices in their business transactions, that they may add to their riches.

Although the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects. And these truths were illustrated so simply and so clearly by the scenes of common life, that children understood them.

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Though His children err and stray from Him, if they repent and return, He will receive them with the joy manifested by an earthly father in receiving a long-lost son who in penitence returns, saying, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." How earnestly should men cooperate with God in seeking the lost sheep, in seeking to win back the prodigal!

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In all the sufferings and afflictions of man, there is an Eye to pity, a Heart to love. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God's tenderest care is exercised over us. He pities us in our weakness and in our sorrow. We may be despondent, even despairing; the heavy clouds of affliction may be over us; but there is light ahead. Beyond the gloom is a sympathetic, compassionate Friend, One who does not willingly grieve or afflict the children of men.

“All things whatsoever ye would that men should do to you, do ye even so to them.” The Saviour taught this principle to make mankind happy, not unhappy, for in no other way can happiness come. God desires men and women to live the higher life. He gives them the boon of life not to enable them merely to gain wealth, but to improve their higher powers by doing the work He has entrusted to mankind—the work of searching out and relieving the necessities of their fellow men. Man should not work for his selfish interest, but for the interest of everyone about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ’s life.

[115] The Saviour declares, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” The incident of the good Samaritan is given as an illustration of our duty to those in need of sympathy and help. The Jews had been instructed by their leaders to despise the Samaritans; but Jesus showed that one of this hated class was far in advance of the priests in performing deeds of compassion, mercy, and benevolence. The Levites, chosen to fill sacred, holy offices among God’s favored people, did not improve this opportunity to do good, and thus to place on record an example that all should follow in treating such cases.

The Samaritan, scorned by priest and Levite, despised by the Jews as a member of a despised people, has been pointed out by Christ as one who obeyed the law of human kindness, as one who showed true mercy. His compassionate act the Saviour extols, and stamps with the seal of divine approval. The merciful deed of this Samaritan has been recorded as an exemplification of man’s duty to his fellow man.

Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world, yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.

The feeding of the multitude is an illustration of Christ’s tender solicitude. After thousands, forgetting the wants of nature, had

listened with deepest interest to His ministry of truth, He, like a pitying father, was mindful of their wants. Often hungry Himself, He was awake to the necessities of others. Calling His disciples to Him, He said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." He remembered that after His long fast in the wilderness of temptation, He had fainted, and that angels had ministered to Him. Without hesitation He wrought a miracle to feed the thousands who had followed Him in order that they might hear the gracious words proceeding from His lips.

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The miracles of Christ are called His works. They were performed with a quiet dignity, and yet as easily as we perform our daily duties, for they were natural to His character.

Christ came to fulfill every letter of God's law, and to observe even the precepts and the ceremonies of the Mosaic institutions. At the same time, He came to bring about a transformation and to make all things new. God's law had been perverted by the Jewish teachers. The most zealous advocates of the law were themselves transgressors.

The Saviour's own brothers did not believe on Him. They were zealous and impatient to have a temporal kingdom, in which they hoped to obtain special honor. Even Christ's own disciples were slow to learn and to understand. Notwithstanding their love for Him and their reverence of His character, their faith in His being the Son of God wavered. Their frequent reference to the traditions of the fathers, and their continual misunderstanding of His discourses, show how difficult it was for them to free themselves from superstition.

Christ was absorbed in the work that He came to perform. His devotion to the work of saving the lost race was manifest on all occasions; for He ever showed tender love for the sinner, and rebuked sin with severity. In Him was blended the wisdom of the serpent and the harmlessness of the dove. He calmly and deliberately affirmed His royal character, and spoke of His coming in glory in the clouds of heaven. In the hour of deepest humiliation, when the powers of darkness seemed triumphant, He proclaimed Himself as the Life-giver. Although apparently the humblest and the lowliest of men,

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He declared that those who had seen Him had seen the Father—thus identifying Himself with God.—[Manuscript 132, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

## MR No. 1316—Words to Parents

[118]

God demands from parents and children the service of the whole being—heart, mind, soul, and strength. Parents, God gave His Son that you and your children might have eternal life. Will you despise His sacrifice, and make it of none effect?

I beseech you to take up the work waiting for you—the education of your children. Teach them from their earliest years to obey. Bring them up in the nurture and admonition of the Lord; then they will form characters that God can approve.

Direct their minds to high and holy objects. Point them to God as their sufficiency. Guard well every word you speak in the home. Say nothing that you will regret. At best, life is short.

Mothers, teach your children to refuse to injure their bodies by obedience to fashion's mandates. Dress them in plain, simple clothing, and thus gain time to give them needed lessons regarding the formation of character.

The Word of God is explicit regarding the preparation required for the future life. No one need make a mistake in regard to his duty. Every family may know what God expects it to be. He has given His Word as a guide, to point us to the only safe path, to show us the only terms upon which we can gain immortal life.

Fathers and mothers, think earnestly of the importance of your work. It rests with you to decide whether good or evil thoughts shall occupy the minds of your children. Daily sanctify yourselves to God. In all your plans and purposes let your first question be, How can I best minister to the present and future good of my children? To prepare them to inherit eternal life requires patient, untiring effort. Let not your perseverance fail.

[119]

Study with your children. Remember that you are God's little children, and that you must first learn of Him before you can teach your children aright. Make the Word of God your lesson book. The faithful instruction that Timothy received from his mother and grandmother was the foundation of his piety. Of another the Word

of God declares, "He did evil, because he prepared not his heart to fear the Lord."

Do not fail to give your children instruction in the everyday duties of life. Teach them while they are still young the simpler principles of physiology, showing them how best to preserve their physical, mental, and spiritual powers, and how to use their gifts to the glory of God. He desires that every part of the being shall be kept in healthy action. Every muscle, every sinew, every nerve, has its work.

From their babyhood train your children for God. If in their earlier years the foundations of a righteous character are laid, their lives, as they grow into manhood and womanhood, will develop into beautiful temples for the Lord.

Parents who, with the law of kindness ever on their lips, train their children wisely, lovingly, patiently, are preparing them for the mansions that Christ has gone to prepare for those that love Him. The children grow up obedient and respectful, prepared to bear the burdens that will come to them.

[120] The heart is the citadel of the being. Fathers and mothers, by faithful instruction guard the hearts of your children against evil. Forget not the subtlety of the enemy, who seeks to gain entrance into the heart, that he may take possession of the whole being. Once firmly seated on the throne of the heart, no human power can cast him from his stronghold.

The Heart-searcher knows the cruel power of the enemy and the weakness of the human heart. He knows how untiringly the enemy seeks to gain control of children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. Oh, how many families there are where the children, their temporal needs abundantly supplied, are allowed to grow up without a knowledge of the Saviour. Their spiritual needs are neglected. God is not in the home. His place is filled by the enemy.

Oh, parents, give your children wise, patient care, that they may grow up to be noble men and women, and then, when they end this life they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life.—[Manuscript 160, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

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## MR No. 1317—The Home Life

Husband and wife are to be faithful to each other so long as life shall last, ever revealing the self-sacrifice that leads to the truest happiness and the highest perfection of character. The husband is to be the houseband of the family, the priest of his home. The wife is to respect and love her husband, and he is to love and cherish his wife.

[[Ephesians 5:15-21](#), quoted.] This is the only way in which husband and wife can glorify God in their united life. [[Ephesians 5:22-29](#), quoted.]

The gospel—how precious it is! How important that it be presented to all! Rightly received, rightly understood, it makes all who receive it children of God, members of one family, giving them free access to Him as their Father. Those who receive the gospel are not self-centered. They love one another with an unselfish love. They allow nothing to bring in contention and strife. All heaven is pleased to aid them in their effort “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known 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](#)].

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This is the standard that men and women are to reach in the home life. Husband and wife are to be one in Christ, and as children are born to them they are to be regarded as a sacred trust, to be carefully trained for the Lord, taught to live pure, holy lives.

Parents can be ministers for Christ in the training of their children. The education of a child begins in its earliest years. From its babyhood it is to be taught to obey. To teach their children this lesson, parents must themselves live in obedience to the Word of God. Parents, teach your children to do what you tell them. And from the grief you experience when they disregard your wishes,

learn how you grieve and disappoint Christ when you disobey Him. The effort to bring your children up in the right way will teach you many valuable lessons in regard to your duty to obey the Word of God.

Teach your children to repeat the commandment, “Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” Tell them that to honor their parents means to love them, to listen to their teachings, and obey their requirements. Be sure that what you ask of your children is in accordance with God’s will.

The Lord’s command to children to obey their parents holds its force until the parents require of the children something that is not in harmony with His commands. The children are then to obey God rather than their parents. The Lord does not ask children to obey their parents when obedience to them would mean disobedience to Him.

Parents, do not keep money-making before your children as the great object of life. Tell them that the formation of a Christlike character is worth more than all else. Tell them that they are Christ’s blood-bought heritage, and that He desires them to live happy, useful lives, honoring the Lord and helping those around them.

Always treat your children with respect. You will find that they are most easily and successfully governed by gentleness. Do not allow them to disobey, but repress all harshness in yourself; for harshness always arouses stubbornness and resistance. Do not deal with them in a way that will make them more perverse. Treat them as you would wish to be treated were you in their place. How can parents expect their children to be won to Christ when they themselves, claiming to be His followers, are harsh and severe? [123]

All heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they will be prepared to enter the family of the redeemed. Are you teaching them to be loyal to Christ? Remember that they are the younger members of God’s family.

Are you bringing into the home the transforming power of the grace of Christ? Are you making the church in your home an object lesson that will help other parents to fulfill God’s purpose for them? Are you teaching your children to live Christlike lives, so that they

will know how to conduct themselves in the mansions that Christ has gone to prepare for those who have prepared themselves to receive a welcome into the courts above?—[Manuscript 161, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

**MR No. 1318—Blessed Peace, But Not Healing,  
Received Through Season of Prayer**

[124]

(Diary entry January 1, 1902, written in Nashville, Tennessee.)

I thank my heavenly Father the first day of this New Year that in His merciful kindness He has graciously spared my life that has been in apparent peril. Many prayers have ascended to God in my behalf. There have been several periods of such severe affliction that I thought I could not live through the day. I have been gaining in strength for several days. I have not dared to tax my strength, fearing the result. If the Lord gives me His grace I may be able to communicate some things I greatly desire to those who shall assemble at this gathering of the Southern Union Conference. But I am afraid to move unadvisedly. I have had such strong intimations of sudden death I will not be presumptuous.

But I must say unto you that trials will come to me and to others, for I have been instructed [that] there will be men and women who are not always wise because they are not sanctified through the truth, and they will not behave judiciously. They will walk and work unwisely, and there will be those who will corrupt the doctrines we now hold. If reproved they will falsify and misstate the words spoken. Publications will be multiplied, and the world will be warned. But dangers are before us all now in the field. Not one third of the working force of men and women we have in the field are rooted and grounded in the faith, and to be trusted.

I felt in my soul it would be a great privilege for me to call together a few of the old tried servants of God and engage in united prayer for the help and strength I so much needed. I followed out the earnest wish of my heart. All present, ministering brethren, united in prayer. The Lord indited those prayers. We were so glad Brother Butler was present to engage with us in prayer. I realized it was a most precious season, and I felt that Christ was present. A sweet fragrance was sensibly realized by me, and I am sure those present

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must have felt the deep influence of the Holy Spirit. I felt that the canopy of God was over me. I could say fully, Whether I live or die it is well, it is well, with my soul. My life is hid with Christ in God.

Sweet peace pervaded my soul, and my heart was at rest in the hope and faith of the gospel of Jesus Christ. I had taken hold of His strength, and my peace was as a river, and yet I was not healed of my suffering. But I could rest in perfect security, for Christ was my hope, my Redeemer, my life, and the crown of my rejoicing. I had a most grateful feeling to my Saviour, a sense of His love and protection, as though I could trust in Him without one misgiving in regard to the much dreaded homeward journey. The face of my loved Saviour was so clearly manifested to me, looking upon me in sympathy and saying, with His hands outspread, "Peace be unto you."

My fear left me, and Christ seemed close by my side, giving me His assurance of His sustaining grace. My whole source of help was in Christ Jesus. How sweet was the peace that flowed into my soul, the comfort of repeating the scriptures when suffering much pain in the wakeful hours of the night! I could appreciate and repeat the promises, the comforting, hopeful words, over and over again. Oh, I have felt so secure since that season of prayer! The Word of God alone is my sufficiency. My hope is in God.

[126] We all have one chart to guide us in the way to heaven. We need to learn that we must practice our prayers in order to realize the virtue of prayer and of pure speech. In the practical work before us, around us on every side, we have by faith in Christ's strength to do our best for ourselves in drawing nigh to God, for have we not the promise that God will respond and draw nigh unto us? And then we have the blessed assurance [that] we may be a help to all those who are brought within the sphere of our influence.

The Lord has given us His grace to be developed in good works. We are to be so closely in the companionship of Christ that by beholding His image through His word we may represent Christ. In manifesting His tenderness and His love to all with whom we associate, we set forth Jesus Christ in practical good words and works, and are saying, This is the way, walk ye in it." We are made a spectacle unto the world, and to angels, and to men."—[Manuscript 220, 1902.](#)

*MR No. 1318—Blessed Peace, But Not Healing, Received Through Season of  
Prayer*

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***Washington, D. C.,***

***December 17, 1987.***

Entire Ms.

[127] **MR No. 1319—To God Be the Glory; Forsake All  
Idols**

“God hath spoken once; twice have I heard this; that power belongeth unto God” ([Psalm 62:11](#)). God hath manifested His truth after speaking it from Sinai. He hath again spoken by His Son, and by a most wonderful experiment—by a living representation in Jesus Christ—hath made known the grand truth that “power belongeth unto God.”

The world accepts the theories of men, the science that is put forth. A vast number are skeptical when God speaks from His Word, but there is in this period of history great credulity when some learned man speaks. The power of human minds giving explanations of science is so marvelously increasing in these last days that man is seeking to find a natural cause for everything he sees and hears. This false science is termed higher education, and men are lifted up in their own human importance, extolling their own natural abilities, full of all they see and hear.

[128] There is no such thing as a miracle, [they say]. The men chosen of God and precious will let God speak for Himself in regard to miracles, for the Lord will not work miracles to gratify human curiosity. Let the truth of God convert the man and he becomes as a little child, and bows in humble submission to the divine will—heart, mind, strength, and soul—in humble reverence for Jesus Christ and the Omnipotent Power. He is as a man born again. Mercy and the love of God are a controlling power. The beholding of the grace and glory of the Lord Jesus and his own littleness in contrast does not overwhelm him, for he becomes changed as he is beholding and the impress is made upon his mind, “He is my salvation; He is my covering.” Christ’s glory is transforming his character.

This is the highest miracle that can be wrought. This is a specimen case. The Holy Ghost working in mind and heart and will is for the observance and example of what God can do for all who will submit themselves earnestly to be worked, availing themselves of

any and every opportunity to learn God's will, and to ponder and do His will. The fruits appear—real fruits—to bear witness of the divine life, the genuine instincts of the newborn soul. These are not ashamed to wait on the Lord.

The words of light, of inspiration, shine from the Word weighty with heavenly assurance. God is a rewarder of them that diligently seek Him. When God works to prepare a soul, it is brought in connection with those who are reconciled to God. "As many as received Him, to them gave He power to become the sons of God" [John 1:12]. No longer is it a dreadful thought that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth" [Daniel 4:35].

It is not God's will that we stumble over one another or that we be deficient in understanding the Lord's mighty works. Because of limited spiritual experience we cannot take in His marvelous works. We must be content to do our best and [be] determined to work upward to be overcomers, not downward to be defeated and overcome of Satan's devices.

All power belongeth to God. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." None are so happy and entirely safe as those who have that faith that works by love and purifies the soul. Christ's hands were pierced for our sakes. He loves us, and He means that we shall have a better estimate of His work if we will only be teachable. [129]

Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, "Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him." But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God.

It is not necessary to bow down to a stock or a stone to serve idols. Whatever takes possession of the heart, commanding its service, that is not the dictation of the Holy Spirit, assumes the form of an idol. How many hearts through a wrong course of allowing the mind to

become concentrated upon a certain course of action to distinguish self, will come under the head of covetousness, which is idolatry!

[130] In order to obtain money, or to be first, some will betray the most precious cause of truth. There is an intense spirit that takes possession of mind and character. A man turns his whole being into accomplishing some great thing; an unquenchable thirst takes possession of the whole man to obtain money and spread himself as did Nebuchadnezzar. He wants glory to himself. He will bind up with worldly men and forsake the fountain of living waters. Nothing but the humbling of his soul to the light of the Word of God, and the Sun of Righteousness penetrating every chamber of his moral being, will break the fog and the dense darkness he has gathered about his soul.

There is a lack with some men of thorough decision and defined positions as to what is truth. Nothing but most earnest, clear, determined decision, and full surrender to God, will break the spell. With some their own course of action in thought and purpose is deciding their eternal destiny. Some have become confused by a continued course of action of men in responsible positions, because they know them not to be true and decided for truth and righteousness. Do they turn from idols which they have created? No, no. Old habits come in and are invited to stay and rule the heart.

The tempter presents matters in such a very seducing way that men love the presentation. Satan says, as he did to Adam and Eve, "Ye shall be as gods," and the poor souls come under Satan's mesmeric influence, and they are among the number of those who depart from the faith and begin to weave them beautiful allurements to charm the senses. They love and adore nature, talk science, and all is a fine gossamer picture, pleasing to the fancy of the worldly but an abomination in the sight of the Lord. Each heart has its own idol unless that heart is cleansed. It loves, adores, and worships the beautiful theories spun, but there is death in these things.

[131] I ask men here in this congregation. What are you worshipping? Are you converted? Do you profess to believe the truth of Daniel and Revelation? Have you become nearly insane over your own specious theories? Has the living God taken possession of heart, mind, and soul? Have you been critically examining your own life by the Word of God, and has it had its influence to break you from

the idolatry and imagery you have framed to make of none effect the Word of the living God?

We are now come to the point where we have to make a decision as to who shall be entrusted with our sanitariums, to educate our youth in Bible doctrines. We are painfully conscious of the fact that the present truth for this time is being made of none effect by specious words and deceiving illusions.

I tell you in the name of the Lord God of Israel, while He has in great mercy and love tried to call men to repentance, the temper, the style of words, and the actions emphasize distinctly that old habits are retained. Former lusts and objects fill the heart. The tenor of action shows [that] the Lord Jesus is not molding and fashioning the character. There is want of Christlikeness. The stamp of the world is upon the man in precept and example. It cannot be said intelligently and truly that from them sounded the word of the Lord so that we need not to speak anything. The whole appearance of the man is bearing the worldly stamp. There is a vagueness, an undefined expression, a turning, an uncertainty. It cannot be said in answer full and clear, distinct and comprehensive, Ye turned away from your idols to God.

In the name of our Lord Jesus Christ, we now call upon all who have been in this position to consider and inquire, Am I working for Christ or the devil? God would have every man so thoroughly identified with the Word of the living God—which means true faith in the last message of mercy, the last call to sinners given to our world—that we shall demonstrate in character that we are one with Christ, that we share in the very same love that Christ expressed, that the Father loves the believing ones even as He loves His Son. He has become a partaker of His peace, His joy, His glory. This determines our true loyalty to God. It involves the highest possible measurement of character, of Christlikeness. [Ephesians 1:3-7, quoted.]

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It is the purpose of God to glorify Himself through His representatives. In this present world and throughout the eternal ages God will reveal what He will do through His believing children. He will display His glory as He acknowledges them before the whole universe of heaven and all created intelligences. The Lord will give us all the exaltation that we deserve.—*Manuscript 224, 1902.*

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

**MR No. 1320—E.G. White Material Cited in “Ellen  
G. White and Picture Illustrations of? Heavenly  
Things?” by Merlin Burt. On File at the White  
Estate**

[133]

## **MR No. 1321—God’s Unchangeable Law**

Throughout the ages God’s law will endure. In His Sermon on the Mount Christ said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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.”

[In essence Jesus was saying], “I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man’s Substitute and Surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In humanity I will bear the test and proving of God.

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“Satan has declared that man cannot keep the law. I will show that his statement is false, that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law that Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men the purity and spirituality of God’s commandments. Not to introduce a new law have I come, but to establish the law which to all eternity will be the standard of obedience.”

For the benefit of future generations, Christ made plain the meaning of the precepts of God’s law. Himself the author of this law, He proclaimed its immutability, declaring that while God’s throne remained, His law would also remain. Not the least part of it would ever be annulled. “One jot or one tittle shall in no wise pass from the law, till all be fulfilled.” In these positive terms Christ declares the immutability of the law. His words leave no room for doubt or evasion.

Some claim that the commandments are not binding on those who are led by the Spirit. "What spirit?" we inquire. Certainly not the Spirit of Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of God's law, and into the holy city no transgressors are admitted.

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

God has given us a test by which all may be tried. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" [Isaiah 8:20].

In the clear light of the Word of God, we may read plainly the meaning of sin. John declares that sin is "the transgression of the law." Paul tells us that he had not known sin but by the law; when the commandment came home to his conscience, he saw sin in its true character, and he died to sin to live unto Christ.

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Those who belittle the claims of the law are warring against Jehovah. Unless they repent, they will be dealt with as were the inhabitants of the old world. Those who array themselves against the law, array themselves against Christ, giving the lie to His positive declarations. They betray the Son of man while professing to exalt the gospel.

Cannot men see that to belittle the law of God is to reproach Christ? Why did He come to this world to suffer and die if the law is not binding on men and women? Who could have spoken more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth?

False teachers are trying to lead men away from obedience to the law of God. Let all beware of whose voice they heed. God is calling His people into the path of His commandments.

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God's law, are the most dangerous of all rebels against God's government. They are Satan's most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls.

[136] There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law and on the whole Jewish economy, revealing Christ in every offering. The animals daily slain at the tabernacle—the victims of sin—pointed to the Lamb of God, who was to be slain for the sin of the world, not to save sinners in their sin, but from sin, and to lead them to loyalty to God's law.

One who has authority has borne testimony regarding the law of God. It is the word of Him who spake as never man spake. Throughout the universe His word is law. It is the end of all controversy in heaven and earth. Let God be true, and every man a liar.

From everyone God demands perfect obedience. Of himself, man cannot obey God's law. Never could he have paid the debt incurred by transgression. The Redeemer came to the world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy.

In the day of judgment [when] those who are now uniting with the enemy in an effort to destroy the foundation of God's government are brought face to face with the false statements they have made, with what remorse they will look upon their work. They will see what a fearful mistake they have made. God will ask, "Who hath required this at your hands? Why have you placed this affront upon the Majesty of heaven? Why have you thrown down My memorial of creation, exalting in its stead a day I have not sanctified?" What can they say in excuse for cooperating with the enemy to break the law of Jehovah?—[Manuscript 51, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

**The Work of God's Servants**—God's true servants will not be ashamed of the banner of truth, however unpopular it may be. They will not hold their peace from proclaiming the truth in all places. Throughout the world they will herald the glad tidings of salvation. They will be missionaries for God, for the truth's sake facing danger, enduring privation, suffering reproach.

The third angel is represented as flying swiftly through the midst of heaven, proclaiming his message with a loud voice. This representation symbolizes the work of God's agencies near the end of time. With joyful countenances and uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth as soldiers of the cross.

They make it manifested that they have tasted the power of the world to come, that they are not standing on sliding sand, but on the solid Rock, that they cannot be easily moved away from the faith once delivered to the saints. They are strengthened by their Leader to cope with difficulty, and are messengers of righteousness, representing Christ and revealing the triumphs of His grace.

[138] There are men and women of refinement and education who will throw the whole weight of their influence on the Lord's side, who, ignoring worldly interests and parting with friends, will go forth to proclaim the unsearchable riches of Christ. Their lives show the world that in Christianity there is a power that exalts the character in righteousness and true holiness. Through them the gospel is seen to be the power of God unto salvation.

**Heroes of Faith**—From age to age, the heroes of faith have been marked by their fidelity to God. They have been brought conspicuously before the world in order that their light might shine forth to those in darkness.

**Bending the Mind**—You may bend a twig to almost any form you desire. Bend it, and let it grow bent, and soon it will resist all effort to straighten it. So it is with the mind. In childhood easily

bent in the right direction or the wrong, it is in manhood almost proof against change. The habits formed in childhood grow with the growth and strengthen with the strength.

**The Christian's Winter**—If we had perpetual summer, we should not value as we do now its bright days and beautiful flowers. Through the winter months we look forward to the time when summer with its beauty will once more gladden the earth.

So it is with the Christian life. We are pilgrims and strangers on the earth. Our sojourn here is as it were the Christian's winter. But our faith and hope reach forward and upward to the better life, to the home that Christ has gone to prepare for those that love Him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." There are many things to be overcome. Day by day the battle goes on. The struggle is lifelong; for Satan watches every opportunity to take advantage of us, that he may ensnare us to our ruin.

**"Resist the devil"**—Be not seduced by his flattering presentations. Be strong in the Lord and in the power of His might. All the good resolutions we make in our own strength are as ropes of sand. But when we come to God in sincerity, and give ourselves to Him, He will strengthen us to stand against the wiles of the enemy. In the power of Jesus Christ, resist the enemy, and he will flee from you. [139]

In humble, trustful dependence make known your wants to your heavenly Father. Draw nigh to God, and He will draw nigh to you. Every step you take toward God is taken in response to the drawing of the Holy Spirit.

We are on test and trial. Satan is playing the game of life for our souls. No matter what may be our inherited or cultivated tendencies to wrong, we can overcome through the power that God gives. The Holy Spirit is our Helper. "As He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy."

The Scriptures declare, "Ye cannot serve God and mammon." He who tries to serve God and the world is unstable in all his ways. He cannot be trusted. His words may be fair, he may be professedly

righteous, but in heart he is deceptive and deceitful, a rebel against God.

“Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.” It is right to be cheerful and joyful. But words of jesting and joking, of lightness and trifling, show that the profession of Christianity is not genuine. The hearts of those who speak such words need to be purified. They need to show genuine sorrow for sin. What virtue is there in the religion that leads to the words, “Christ has pardoned my sins, and there is no need for me to resist temptation”? John declares, “Every man that hath this hope in him purifieth himself, even as He is pure.”

[140] Can a human being remove from his heart one stain of sin? No. Looking into the law of God, he sees himself a sinner; but he has no power to cleanse himself from sin. Only by faith in Christ can he be purified. He is the one who takes away the sin of the world. “He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

**Talents**—The slothful servant hid in the earth the talent given him for wise improvement. Just what he did many today are doing. He gave back to the Lord the talent he had received. But with this the Lord was not satisfied. He required more than this. He held the slothful servant accountable for the talents he might have possessed. Every provision had been made for him to increase in knowledge. But he did not recognize God’s claim on his time, his influence, his capabilities.

It is God’s purpose that the soul shall continually progress in knowledge and virtue. For this Christ clothed His divinity with humanity. For this He came to the earth and lived a life filled with suffering and privation.

The denunciation of God is not confined to the most revolting sins. So far is this from being the case that in the day of judgment reference will not be especially made to the actual transgressions, but to the neglect of doing what might have been done but was not done because of a lack of the qualifications that Christ died to place within the reach of everyone.

The servants and the talents belong to God. “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." Your capabilities and powers are a purchased possession. You are to train the mind to think right thoughts, the tongue to speak right words, the eye to see right things. The heart is to be cleansed and purified, that it may be an abiding place for Christ. [141]

Remember that God has given to every man according to his several ability. Whether his powers be few or many, they are to be devoted to God's service. The Lord expects everyone to use his ability in doing good. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts. The good he might have done, the good that Christ gave His life to make it possible for him to do, he did not do. He has disappointed the Master. Upon him must fall the penalty of failing to fulfill God's purpose. Busied during his lifetime with the things of self, he forgot God.

Take the case of a man who claims to know the truth, but who neglects the duty plainly specified in the Word of God. He does not watch and pray. He does not make the Lord his Counsellor. He becomes self-sufficient, acting as if his wisdom and strength and knowledge were sufficient for his needs. He fails to improve his talents, disqualifying himself for the sphere of usefulness he might have filled in the Lord's work.

From him will be required the good he might have done, but did not do. Through his unfaithfulness, souls are lost. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The harvest is sure. No frost shall blight it, no palmerworm destroy it. The truth rejected becomes a savor of death unto death. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity allowed to pass unimproved means an eternal loss. [142]

"Go forward. Act your part as My stewards to prepare a people to stand in the great crisis just before us." Should not the man to whom the Lord speaks thus, strive to make his words and deeds correspond with the trust laid upon him? Should he not strive constantly to reach the standard God has set before him, steadily advancing in the path of holiness and unswerving fidelity?

**The Result of True Conversion**—[1 John 2:1-6, quoted.] When true conversion takes place, there is a transformation of character. Christlikeness is seen. Pride no longer rules the heart.

To every son and every daughter of God some work has been assigned, some part of the Lord's vineyard to cultivate. Growth in grace is shown by an increased ability to work for God. He who learns in the school of Christ will know how to pray and speak for the Master. Realizing that he lacks wisdom and experience, he places himself under the training of the great Teacher, knowing that only thus can he attain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit.

Jesus is a risen Saviour. He is our Advocate in the heavenly courts. As soon as the sinner sees his sin in the light of God's Word, and repents, seeking with contrition of soul for pardon, the Lord hears and answers. The clearer our view of Jesus, the clearer is our view of our own weakness. Those who behold Him realize their inability to do anything good without His help. They say, "In my hands no price I bring; simply to Thy cross I cling." They bow in [143] adoration before God at the thought of the wonderful provision made to take away the sin of the world.

There is only one way to heaven. Christ declares, "I am the Way." When the Saviour spoke these words, He declared that the gulf between heaven and earth had been bridged, and that man, though he had wandered far from God, could return and be accepted in the Beloved.

**Achan's Sin**—The standard of piety has been allowed to trail in the dust. Those who claim to be followers of God are following their own way instead of the way of God. They are false signboards, pointing in the wrong direction.

Achan thought it a very small matter to take the wedge of gold and the Babylonish garment—part of the spoil that the Lord had declared was to be utterly consumed. But what was to him a very small matter was in sight of the Lord a very serious matter. He had sinned against the Lord, and because of his sin the anger of the Lord was kindled against Israel. The presence of the Lord was withdrawn

from their armies; for God would not serve with sin. He permitted the enemy to triumph over them.

[[Joshua 7:5-13](#), quoted.] The Lord desired to give Israel a lesson that they should never forget. [[Verses 14, 15-18](#), quoted.]

“And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.”

Had Achan been punished without making a confession of his guilt, the people, ever ready to rebel, would have charged God with being unmerciful and severe. They would have reproached Joshua with harshness and severity.

“And Achan answered Joshua, and said, Indeed I have sinned [144] against the Lord God of Israel.... When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.”

Let no one excuse his sin by saying, “It will not matter; it is only a little thing.” That sin, small though it may seem to you, may cause the loss of a soul.

“They have even taken of the accursed thing, and have also stolen, and dissembled.” Let not the people of God today covet the things He has appointed to destruction. These things are a snare to the soul. They are cursed of God; for they lead to vanity and pride and self-exaltation.

**The Need of Greater Earnestness**—The work ought to have moved forward with a hundredfold more power than it has. Believers have themselves barred the way against its advancement by their lack of faith. They have limited the Lord God of heaven. Where there is now one at work, there should be hundreds, and there would be if men would trust God and obey His Word.

If all had been doers of the Word, a great work would have been done for the Master, zealously, faithfully, untiringly. Light has been given me that if the Lord’s people do not strive more earnestly to make the truth of the Word of God more widely known, the Lord will raise up other instruments, who, in the spirit of John the Baptist, will do His work. Darkness has covered the earth, and gross darkness the

people. But the Holy Spirit can speak and will speak to the hearts and minds of men. Those God chooses are taught of Him.

[145] **The Bible Our Guide**—The Bible is our Guidebook, showing the way to heaven. It is the revelation of God's will. The value of this Word is beyond estimate. It is the bread of life and the water of salvation to all who make it their study. What it means to be a Christian can be understood only by a careful and prayerful study of the Word of God.

In Christ's day the Gentiles had not the Word of God. Paul speaks of the Jews as having unmeasured advantage over the Gentiles, because to them had been committed the oracles of God.

Those who believe the Word of God as it reads are walking in the light; for the Bible is its own interpreter.

Many, without the help of any human being, will be converted by the teaching of God's Word. The great Teacher will impress their minds.

Even men who profess to be infidels, who will not admit the inspiration of the Bible, admire the beauty of its teaching.

The only means of purification is a knowledge of God. But how can we know Him if we do not study His Word?—[Manuscript 53, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

## MR No. 1323—Brief Writings on Short Scriptural Passages and Practical Christian Living [146]

**Go Forward**—“Go forward” was the word given by God to give to the children of Israel as they stood before the Red Sea, hedged in by inaccessible mountains and pursued by Pharaoh. In obedience to the command they moved forward. Then the Lord worked for them. The waters of the sea parted and stood on one side of them like a mighty wall, leaving before them an open path. “And the children of Israel went into the midst of the sea upon the dry ground,” and were safe. The enemy attempted to follow, but the arm that held back the waters was removed, and with resistless force the sea flowed on. “The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh.”

**Trial**—Christians must not be discouraged by trial and hardship. These they will surely have. They are a part of their legacy. If the Master left His heavenly home to come to a world where He was despised and rejected, shall we complain when trial comes to us in so many ways? Let us cheerfully partake with Christ of His suffering. Then we shall be partakers with Him of His glory.

**”Be Pitiful, Be Courteous”**—He who is successful in His work for God must be courteous. Courtesy gains access to hearts. The worker for Christ must be to principle as firm as a rock, but at the same time he is to reveal the Saviour’s gentleness. He is to be kind as well as true. He is to observe the weightier matters of the law, and he is also to observe the little proprieties of life. Christ desires our lives to be fragrant and refreshing, a blessing to others. The Christian is to be true and honest, and yet kind and forbearing, pitiful and courteous. [147]

**Sanctification**—What does it mean to be sanctified? It means an unreserved surrender to God, to know and do His will. It means to be heavenly minded, pure, unselfish, without spot or blemish.

“By their fruits ye shall know them.” “Thou, most upright, dost weigh the path of the just.” “All the ways of a man are clean in his

own eyes; but the Lord weigheth the spirits.” There is not a motive in the depths of the heart, not a secret in the recesses of the soul, that He does not read.

Think of the years we have passed in careless indifference, without thought of service to God—years of self-seeking, when life was one long struggle against God’s will and God’s way.

In one scale is the perfect, changeless law of God, demanding obedience; in the other, sin, disobedience, departure from righteousness. Shall it be said of us, Weighed in the balances, and found wanting?

**Backbiting**—There are those who cherish a spirit of envy and hatred against their brethren, calling it the Spirit of God. There are those who go up and down as talebearers, accusing and condemning, blackening character, inspiring hearts with maliciousness. They carry false reports to the doors of their neighbors, who, as they listen to the slander, lose the Spirit of God. Not even the messenger of God, who bears to the people His truth, is spared.

This sin is worse than the sin of Achan. Its influence is not confined to those who cherish it. It is a root of bitterness, whereby many are defiled. God cannot bless the church till it is purged of this evil that corrupts minds and spirits, the souls of those who do not repent and change their course of action.

[148] He who is renewed after the Spirit of Christ will not only love God, he will love his brethren also. Those who make mistakes are to be dealt with according to the directions given in the Word of God. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted” [[Galatians 6:1](#)].

Plainly and faithfully evil is to be reprov'd. But let the one who takes up this work first be sure that he is not himself separated from Christ by evil works. He must be able to restore the erring in the spirit of meekness. Unless he can do this, he should not attempt to correct or reprove his brethren, for he will make two evils in the place of curing one.

Let men be careful how they treat the purchase of the blood of Christ. Let them not forget the prayer offered by the Saviour just before He left His disciples for the long struggle in the Garden of

Gethsemane. Let them not forget the high estimate He has placed on human beings by purchasing them at the sacrifice of His life.

There are many who seem willing to wound and bruise the hearts of their brethren. Are they following the example Christ has left them? Where in the record of His dealing with men do they find themselves sustained in showing so little forbearance and patience in dealing with their brethren? Have they forgotten the words, “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]? That which distinguishes Christians from worldlings is the manifestation of Christlikeness, which by its pure influence cleanses the heart from selfishness.

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek after us, sinful, erring, unhappy, that He might lead us to heed His words, and, through obedience, heaven. He humbled Himself, and took upon Him our nature, that He might make us like Himself, pure and upright, free from the defilement of sin. He suffered more than any of us will be called to suffer. He gave His all for you. What have you given Him?

[149]

The knowledge of God’s truth has been committed to you, not for you to quarrel over, but to fit you to be light-bearers to the world. According to the ability given you will be the returns required by the Master. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died, that they might be pure, holy, sinless. Has your life been filled with good works? Have you in meekness and faith sowed in the hearts of those with whom you are brought in contact, seeds that will bring forth fruit unto righteousness?

How much more strength the Lord’s people would have if they loved Him supremely and their neighbor as themselves! On how much higher ground they would stand if they followed on to know the Lord! They have many lessons to learn in the school of Christ before they will be prepared to enter heaven. Many are through practice educating themselves to be oppressive where they should be kind. Their sharpness makes them unskillful in dealing with human minds.

Christ's life on earth was an expression of pure religion. He is the Way, the Truth, and the Life. Those who believe in Him receive power to become the sons of God. They are no more of the world; they have come out from the world. The world knows them not, because it knew not their Master.

[150] By blameless lives they show that they are sons of God. They are living examples of Christlikeness. They are Christians, because they are like Christ, because they abide in Him. They are light-bearers to the world. Because they are willing and obedient, they are led into all truth.

Our words and works are to be channels through which the principles of truth are conveyed to the world. Those who do not cultivate personal piety can not be lights in the world, but bodies of darkness. Those who allow themselves to be dictatorial, who accuse and judge their brethren, seeking with unsanctified heart and unholy temper to mend their wrongs, drive souls from God. Such believers are a source of weakness to the Lord's work, for they are not abiding in Christ.

Do not think that you show love for one another by allowing that which God condemns. Do not let sin strengthen in the church. God requires His servants to exercise faithful watchcare. But be sure to manifest Christ's love. Go to the erring one, and pray with him. Draw him to Jesus. Press together, heart bound to heart in the love of Christ. Then will be seen in the church the mighty power of God. Then many souls will be brought to the truth. There is to be a decided work done of purification of leading men who need to be true as steel to principle. God would not justify any man to place himself as dictator [over] what others must do when [he] himself needs the converting grace of Christ, else he will place many souls in false paths.

**Asking Help From God**—When men in their human wisdom frame something new and strange to present to the churches, they show that they need to learn of Christ and obtain the knowledge that is according to the faith which is in Jesus Christ. What is the chaff to the wheat? Of what value are the theories of human production when compared with the truths of God's Word? Of what value are the words falling from lips untouched by a living coal from God's altar?

~~—There are those who present to the people of God fables and~~ [151]  
suppositions which they declare they must accept or perish in their sins. Let God's people pray to Him for clear spiritual discernment, that they may distinguish the theories of men from the Word of the living God. Let them study the Scriptures. Why do they not, with Bible in hand and on bended knee, ask for the presence of the Holy Spirit, that they may have wisdom and understanding? Precious will be the experience thus gained.

It is the right of every soul to ask much of God. Do not make the words of men your standard. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

He who asks help from God, and then, forgetting the Lord's promise, asks for human help, puts a slight on the Saviour. He shows that he is not willing to trust himself in God's hands, that he does not believe that God will do as He has promised. He is like the restless waves, driven with the wind and tossed.

With the rich assurances of God's Word before us, let us ask in childlike faith, believing that we shall receive, because God's word is Yea and Amen in Christ Jesus. Are you a child of God? Then trust your heavenly Father. Believe that God means what He says. "Rejoice in the Lord always, and again I say rejoice." "Let your moderation be known unto all men."

Do not doubt the Lord's word because an answer is not immediately returned. Doubt not the promise, "The Lord is at hand." "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," remembering the word, "The Lord is at hand." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [152]

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Will those who have been tossed about by temptation and doubt remember these words? [[Colossians 3:12-15, 17, 23, 24](#), quoted.]—[Manuscript 52, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

**MR No. 1324—Speaking Appointments At Camby, Michigan; Transaction Involving Property** [153]

(Written July 13, 1891, from Petoskey, Michigan, to W. C. White.)

Last Sabbath and Sunday I spent in Camby about thirty miles from here. Brother Huitt has been having meetings for about five weeks, and two members of the Methodist Church have become fully persuaded to keep the Sabbath, and other members of the same church are nearly decided.

Brother and Sister Matthews are worthy people who are about my age. They have children who are deeply convicted.

I spoke Sabbath afternoon with much freedom. Sunday afternoon the schoolhouse was crowded with intelligent men and women who listened with the deepest interest. I spoke thirty-five minutes Sunday evening to a houseful, and the prejudice that has existed is all gone.

Canright's books have been circulated freely, and there has been much talk; falsehood has been flourishing freely. Methodists and Baptists have worked earnestly, warned and threatened their people not to go and hear the Adventists, that it was at the peril of their souls if they should go and hear them. But they came from six to ten miles and manifested great interest.

I am glad I went. The trip did me good and I am feeling much better since I returned. Found your letter had been received, on my return, and have been to the same attorney and send you back deed signed, and all that is required.

The lawyer refused to take anything except the twenty-five cents he paid for certificate. I will not write all I would like to write. The question you ask in reference to giving Miller possession, I do not now recollect what I had in mind. As nothing has been said to him about possession, I will not now say anything. Let him handle the matter as he chooses. I have no intentions that I know of; I have made no suggestions to Miller since the last agreement which was [154]

that I would give him \$1300 (?) difference in trade.—[Letter 84, 1891](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Letter.

**MR No. 1325—Perplexity Over Proposed Trip to  
Australia**

[155]

(Portion of diary entry written at Harbor Springs, Mich., August 5,  
1891.)

This morning my mind is anxious and troubled in regard to my duty. Can it be the will of God that I go to Australia? This involves a great deal with me. I have not special light to leave America for this far-off country. Nevertheless if I knew it was the voice of God I would go. But I cannot understand this matter.

Some who are bearing responsibilities in America seem to be very persistent that my special work should be to go to Europe and to Australia. I finally did go to Europe and worked there in that new field with all the power of influence God had given me. My home and my goods in America became scattered, and I sustained much loss in this line. I offered my home for sale, and Dr. Kellogg purchased it. The price I received I needed, and it was a small price. I did wish it could have been double, for I had, with W. C. White, to open new fields, and I invested this means in school homes, in meeting- houses, and in opening new fields.

Marian Davis has been reading a chapter upon the Sabbath. The scribes and Pharisees were charging the Lord who made the Sabbath with transgression of the Sabbath. Oh, how blindly people will work! They acted as if they had put out their eyes. There were those who wished to carry the work in America in their own way, and these lost their bearings.—[Manuscript 44, 1891](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

[156] **MR No. 1326—Testimony to Battle Creek Church**

I am deeply concerned for our people in Battle Creek who are exalted to heaven in point of privileges, as was Capernaum in the days of Christ. While receiving from many sources great light, what must be their accountability before God to make the right use of the light given, to shine as lights in the world! How few are receiving educational advantages with a purpose before them to use the knowledge they obtain for the glory of God, to educate and enlighten others. The truth will triumph, but who of those that have had such great advantages to know the truth will triumph with it?

My heart burns within me as I see, as the Lord has shown me, what even one person may do who has given himself to God to be molded, to be fashioned, and to have the superscription of Christ upon him. Come out from the world and be separate and stand as God's peculiar people, in the world, but not of the world, pilgrims and strangers, seeking a better country, even an heavenly.

I want to say to the church in Battle Creek, there is much work to be done in missionary fields. This work men and women can engage in, bringing all their capabilities and all their education with them to do honor to God. Every ray of light, every important truth, is to be imparted to others; for not one child of God will live to himself. All the light God has given is to be diffused.

[157] Why are there so few who feel any burden for the salvation of others? Because the professed Christians have not connected themselves with God. They have not walked in the light. They have not been doers of the words of Christ. There is pride of dress, pride of spirit, self-esteem, self-importance, that exclude them from the missionary field. It is a sad thing that where the most light is given, as in Battle Creek, there should be marked departure from Bible simplicity in dress. Why is it? Should the missionaries go to foreign fields with all the objectionable features in dress, in want of piety, how would the religion of Christ appear?

There needs to be a thorough reformation in our churches. The converting power of God upon the heart would mold the life and would make a wonderful transformation in the line of dress. Oh, that every believer in the truth would have the mold and superscription of Christ. Oh, that all would represent the character of Christ in meekness and lowliness of heart. If indeed they have the truth abiding in the heart how can they be silent and not tell that which they know of the love of Jesus? The trouble is that many do not have Christ abiding in their hearts; they have not a saving faith, therefore light does not shine forth from them.

With such solemn truths as we are handling, with the signs fulfilling everywhere in our world to show that the end is near, the great crisis right upon us, the stupor, the lethargy, the pride and conformity to the world in dress and in spirit, is most astonishing. Famines, pestilences, earthquakes, storms by land and sea, are putting out the life of thousands, and this is only the beginning of that which is to come. How important that every church becomes a working force; especially should this be the case in Battle Creek at the great heart of the work. Here there should be maintained an example in modern, simple apparel.

All that go forth as missionaries should have the principle firmly established to keep clean off idolatry of dress; for dress is an idol; dress has established its sway over sensible human minds, and held its power so that it separates the soul from God. All these things are reasons why we do not have more devoted, converted missionaries in our churches. They have suffered the world to set up its hellish banner between them and Jesus, so that it is impossible for them to represent Christ in self-denial. [158]

Why do not those who claim to believe the truth show by their actions that they are sanctified through the truth, and not conformed to the world? Why do they not come out from the world and be separate? The time for us to represent the self-denial, the purity, and holiness of our religion is today. The time will soon pass when we can individually deny self daily, and take up the cross and follow Jesus.

Oh, when I think what the church in Battle Creek might be if they were only Christians, what good influences they might exert if they only followed the Lord Jesus fully, I am bowed to the earth with

a weight of sorrow I cannot express, because I know that the large number who expend all their earnings in dress, in attending concerts, in administering to their own pleasure, are not Christians. They have not the mark of God's people. They have not the meekness and lowliness of Christ, thus cannot shine as lights in the world. They conform to the world, and their influence is of the same character as that of the world.

Whenever persons are truly converted, their moral taste is changed. In all the expenditures they will have a single purpose—to keep the glory of God in view, to have a right influence in the church, and in all their actions to testify to worldlings that they are children of God, that through faith they have been made partakers of Christ's self-denial, of His great love for perishing souls. They will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ.

[159] What an account will those in Battle Creek have to give who have the Bible to guide them as to the spirit and action they must have in order to lead souls out of darkness to the path cast up for the ransomed of the Lord to walk in! How much money is expended in order to follow the promptings and desires of a carnal heart, to please and glorify self! How much means might flow into the Lord's treasury that is employed upon self! And in the judgment those poor, tempted souls who have lived to please themselves will see these things as God has estimated them. They will see how they might have saved and helped if they had not been so absorbed with self.

Everyone who has a knowledge of the truth has a work to do to come into sympathy with Christ. "Ye are laborers together with God." The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ's servants will work the works of Christ.

Now missionaries are wanted, and if the many in the church at Battle Creek had expended less money and less time in the outward adorning, and in many trivial things, their minds might have been enriched with the grace of Christ, and they, growing up into Christ, could have enriched others. The truth would burn like holy fire upon the altar of the heart, a light to shine amid the darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Satanic agencies are a living, persevering power, at work to bar the way so that the kingdom of Christ may not come and the will of God be done in the earth. The church is asleep while Satan is sowing his tares. While so many of the church members refuse to shine, how shall the world be lightened? There is work given of God for every one to do; there are to be no idle ones. Not one is to be selfish and self-centered. It is very easy to become thus, and Satan is constantly working that this selfish spirit shall be manifested by professed Christians. [160]

I wish I could make the church understand how terrible a thing it is to profess to be Christians while, in the place of leading heavenward, their thoughts, their actions, are of a character that suits the plans of Satan, for he can use them as decoys to lead others away from true piety and earnest Christian work. Salt that has lost its savor can never benefit the world. It is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Professed believers who see no work to call them from thinking and planning and working for themselves will not have the rich treasures of truth opened to them, and the truth will not be a savor of life unto them or to others through their influence. Who wears the armor of Jesus Christ? Who are marshalled under the banner to work as faithful, well-disciplined soldiers? God has made us stewards, and it is expected of a steward that he be found faithful.

Let those who have long professed to believe the truth consider carefully what ground they occupy. Are they trying to serve God and mammon? It will not pay to do this. God requires the whole heart.

Suppose a call should be made in Battle Creek for missionaries to go forth to establish themselves in cities and in villages, and even to go to foreign countries to do all that they possibly can in the name of Jesus. How many would respond? How many of those who should respond would have their character so molded by Jesus Christ that they would be chosen as those who could be trusted? How many who have listened to the appeals made in regard to the plainness of dress have heeded the appeals and admonitions of God, conforming to the light given of God? Should those who profess to believe the truth go into places where the truth has never been represented, would their outward appearance plainly contradict the truth? Those [161]

who have not been brought into harmony with the self-denial and self-sacrifice of Christ Jesus are not the ones to attempt this work, for they are not ready to labor for the salvation of others.

We want missionaries, but where shall we find them? Those who have had every spiritual advantage, who should have been increasing their talents that they may have more talents to use, that they may return to the Lord His own with usury, have dwarfed intellects and sacrificed their spirituality on the altar of lust. Their discernment is perverted; they know not that they are without a genuine conversion. But what will these have to say in the day of God? Let them consider before it shall be forever too late.—[Manuscript 10, 1892](#).

Ellen G. White Estate

*Washington, D.C.,*

*December 17, 1987.*

Entire Ms.

## MR No. 1327—The Formation of Character

[162]

(Diary entry written at “Elmshaven.” St. Helena, Cal., July 7, 1902.)

I am enjoying much better health now than I recollect having ever enjoyed in the past. I am so grateful to the Lord Jesus for His grace given me.

The Lord is giving me the most precious presentations of what He desires to do for those who will to do the will of God. “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. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, 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” [[Matthew 24:45-51](#)]. We have a most sacred commission.

Those who are in any way connected with the church of God must be humble, revealing the meekness of Christ. All are invited to come to Christ in their great need, and to take His yoke upon them. “Learn of Me,” says the divine Teacher, Christ, “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.” If [only] all would heed the invitation!

It greatly dishonors God for anyone in any way to disregard the great salvation brought to mankind at so great a cost, even the life of the only begotten Son of God. Men and women have no right to refuse the invitation of Him who has died for their redemption. Christ offers life eternal to those who choose to be obedient and submissive to God’s will in this life. By bearing the yoke of willing obedience, they testify to worlds unfallen, to angels, and to men, that they have accepted Christ as their Ruler, and are conforming their

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lives in accordance with His will. The Lord calls souls to repent and be converted.

Those who refuse to accept Christ's invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness, will not form characters that fit them to become members of the royal family, children of the heavenly King. Before the universe such persons bear a direct testimony against Christ. They do their Saviour a great wrong. By their choice they reveal that they despise the great salvation which the heavenly Father has placed within their reach. They do not properly estimate the value that Christ has placed upon them. They fail of realizing that Christ has purchased them at an infinite cost. "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 took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits repentant sinners may unite with divinity. His they are by creation and by redemption. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

[164] The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness of character to associate with the sinless angels and with the redeemed family in heaven. Not one of the ransomed host will be disposed to begin a rebellion similar to the one that Satan began before the creation of our race. The Lord gives men and women probationary time in which to acquaint themselves with His terms of salvation. They are given opportunity to unite with Him, as "laborers together with God," to mold their characters after the similitude of the Divine. Thus they heed His words of counsel, "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." They profit by the words of warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

All who are careless and indifferent, all who have given themselves to the world body, soul, and spirit, to deceptive practices

to accomplish their own ends, will find themselves, whatever their position, unready for His appearing. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man” without fault and blameless.

Christ is made the Judge of every man’s character. All judgment is given by the Father into His hands. Daily this examination of every man’s character is being carried on. God is particular in requiring everyone to be truthful in speech, without the least prevarication and deception, after the world’s way, and thus denying the righteousness of Christ. “By their words thou shalt be justified, and by thy words thou shalt be condemned.”

Many, many are trusting to their own righteousness. They set up a standard for themselves and do not submit to the will of Christ and allow Him to clothe them with the robe of His righteousness. They form characters according to their own will and pleasure. Satan is well pleased with their false religion. They misrepresent the perfect character—the righteousness—of Christ. How sad it is. Themselves deceived, they deceive others. They are not accepted of God. They are liable to lead other souls into false paths. They will at last receive their reward with the great deceiver—Satan. [165]

There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being most earnest Christians, they weave into the fabric of their characters so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: “You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Your life is a deception. Unless converted, you cannot be saved, for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spue you out of My mouth.”

Let us thank the Lord that while this class is so numerous, there is still time for repentance. Jesus says, “I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastfully in regard to your spiritual condition, ‘I am rich,

and increased with goods, and have need of nothing.' Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'"

[166] Those who are in this condition are willfully ignorant. They do not discern the real character of sin. By their wrong-doing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ's representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light.

But notwithstanding their willful ignorance, they are not left by the Lord without added warning and counsel. "I counsel thee," He pleads, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches" [[Revelation 3:18-22](#)].

[167] There are some who will not hear. So long have they chosen to follow their own way and their own wisdom, so long have they cherished defective hereditary and cultivated tendencies of character, that they are blind, and cannot see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. Thus many of God's professed people are assimilating worldly ideas and forming characters that will exclude them from heaven. And yet some of these very ones make their boasts in the Lord as a people who do righteousness, and forsake not the ordinances of their God.—[Manuscript 138, 1902](#).

***Washington, D. C.,***

***December 17, 1987.***

Entire Ms.

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## MR No. 1328—Words of Counsel

(Written September 15, 1902, at Los Angeles, California.)

**Renunciation of Self**—I thank the Lord this morning for His keeping power. I awake very early, unable to sleep. During the past night my mind has been greatly burdened. I am charged to bear to those in Los Angeles and all who shall assemble in these meetings who minister in word and doctrine, the message that they need to be reconverted, for they do not understand the philosophy of the genuine missionary work that should be done by those who are acquainted with present truth. In the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John, God's will is plainly outlined before them. It is their privilege to understandingly watch unto prayer, [and] believe that God means just what He says. The Lord charges them to stand faithfully, to believe every verse in these chapters, and to live them out before their brother ministers.

To every one God has given His work. Not all have the same line of work, but all are to be workers together with God, laboring in perfect unity and love with one another, bearing fruit to the glory of God. God's servants are branches of the true Vine, and they should produce the best quality of fruit. They are distinct branches, but they draw their sustenance from one Source—the parent stock, Christ Jesus.

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Those who work for God are daily to empty the heart of self, that they may be cleansed of their hereditary and cultivated tendencies to wrong. They are to depend wholly upon Him who taught as never man taught. Unless the soul temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life. There will be seen a self-confidence that is wholly inappropriate.

In order to be a co-laborer with Christ, man must put away his supposed wisdom. Then he will be humble enough to wear Christ's

yoke and to receive His Spirit, the gift that brings to the soul rest and peace. Christ's invitation is, "'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.'" In learning the lessons I teach, in cherishing the grace of patience and forbearance, in striving to control the thoughts and words, in revealing Christlike love for one another, you will learn to be meek and lowly, and you will find the peace and rest that is more precious than gold."

**How to Deal With Temptation**—As God's chosen ministers assemble for council, those who have been living tried and tempted lives will be tempted to give expression to their feelings. They have been severely tried; difficulties have arisen before them as they try to advance. But if they keep Christ enthroned in the heart, ever looking to Him who has bought them with a price, they will not give expression to sentiments that would leave upon the minds of their brethren a disagreeable impression of unChristlikeness. They will discern spiritual things. They will follow Christ's way of managing difficulties, remembering that He is the Finisher of their faith as well as the Author of their faith. They will remember that if they wear Christ's yoke, they must do as He did. They will leave in God's hands the things to be done and the things to be suffered, remembering that they are not under the control of self, but that [170] they have given themselves up to be laborers together with Christ, forming characters for eternal life, and that they are to learn from Him the way to overcome evil with good in all that they are called upon to suffer. We have a heaven to win, and precious victories to gain.

The words spoken by our Instructors impressed me deeply. Of those who lead tried and tempted lives the question was asked, "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must, while your spirit is hot within you, and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor? No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually.

“What should you do? Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you cannot do for yourself, and to leave you free to do that which He has told you to do—learn of Him His meekness and lowliness. He has been tempted in all points ‘like as we are,’ and He knows how to succor those that are tempted. Had you first talked humbly with God in prayer, by faith grasping His promises, you would have received strength for the conflict.”

When we believe the promise, “Lo, I am with you always, even unto the end of the world,” we shall be strong to endure. We need a constant sense of the abiding presence of Christ. He is our righteousness.

[171] **Laborers Together With God**—The Lord has given me these words to speak and write over and over again, until a decided adherence to the principles of truth shows that men have been called to repentance. A grand side of the work of God is revealed by the words, “medical missionary.” To be a medical missionary means to be a laborer together with God. Medical missionary work, a work that is to be a great help and strength to the cause, is to be carried forward in all carefulness and wisdom. Into this work not one thread is to be drawn that will spoil the beautiful pattern that God designs shall be worked out.

The medical missionary work is God’s own work, and it is to be controlled by no human power. Human agencies are to act as the Lord’s helping hand, guided and controlled by the power of the Holy Spirit. Not one act is to be done that will dishonor the work.

Mistakes will be made, but let men be very careful how they bear down upon those who have made mistakes. Sometimes the one who treats the erring with little mercy has made mistakes far more grievous in the sight of God than those made by the one whom he so unsparingly condemns.

Under the Lord’s special guidance, some things have been done that are contrary to the specified directions laid down by men. Unseen agencies were guiding in another way than that marked out by

human wisdom. Then let men be careful how they call their brethren to account, as though they were in God's place.

The Lord has heard the humiliating censure that has been given to those who had not rebellion in their hearts, who thought they were doing just what they were told to do. The Lord saw that His work would be marred if the directions given by men were followed, and He guided the minds of the workers to do the work in the very way that He wished it done. The workers did not follow the plan laid out by men, because God had a better plan for them. The divine guiding produced the right result.

If the Lord is the great, unseen Medical Missionary, and men are laborers together with Him, who are you condemning in blaming His sincere workers? Against whom are your sarcastic words spoken? The Lord Jesus would have His work done according to His way. If men could see Him guiding and controlling His servants, helping them to do His work in His way with far better results than if they followed the directions given in human wisdom, how ashamed they would be of the condemnation they give these workers! [172]

I am instructed to say to our ministers and medical missionary workers, Be careful what spirit you manifest to one another. Men are having their own way in many places, and if there is not a change, they will soon see that human wisdom has placed them where they cannot do the work in such a way as to make the most advancement. For man to control means that the work of God will not rise to the high elevation that God designs it to reach.

God's ways are not men's ways, nor are His thoughts men's thoughts. The Lord has seen best to permit men to have their own way, but it will be to the sadness of their own souls and the souls of those whom they control. God's name will not be honored as it should be.

**The Source of Power**—To His servants who shall be assembled in council at any time and in any place, the Lord says, Remember that prayer is the source of power. Remember that it is through dependence upon God, by looking to Him in faith, that you gain the victory. He never disappoints His people.

We are in danger of getting above the simplicity of pure Christ-likeness. We need to receive and act upon the prayer that Christ

offered to His Father just before His crucifixion. In this prayer He said, [[John 17:18-26](#), quoted].

[173] God loves us even as He loves His Son, and Christ has given us the assurance, “I will not leave you comfortless: I will come to you.” Let us have many, many love feasts over this assurance, knowing that Christ is ever beside us, to strengthen and to bless.—[Manuscript 139, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

## MR No. 1329—Miscellaneous Diary Entries

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“Elmshaven,” St. Helena, California, August 31, 1902

**The Christ-Life**—This morning I am grateful to my Lord and Saviour Jesus Christ, that I slept well during the night and that the peace of the Saviour abides in my heart. I awoke at three o’clock with peace of mind and with the assurance that my talk on the Sabbath was just what our people needed. Everyone should understand the Scriptures. “What saith the law?” Christ inquires. “How readest thou?”

The Lord blessed me in speaking. I had not the least sense of weariness. I felt so grateful to my heavenly Father for the assurance that I could give to others from a “Thus saith the Lord” and “It is written” that, while speaking, my own soul was refreshed. No one spoke an encouraging word to me. I did not need any. I was refreshed and deeply impressed that we should dwell more upon the sacred claims of the Lord. He expects from us entire obedience to His commandments. His law, written with His own finger upon tables of stone, is the foundation of all truth.

Our world, wicked as it is, seared and marred by the curse, has been trodden by the Son of God, the Majesty of heaven. “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 came to do the will of His heavenly Father, and He fulfilled His mission. He came in perfect love, as the full expression of the heart and mind of God. He was the brightness of the Father’s glory, the express image of His person; and yet in personal appearance He was as a humble man, meek and lowly. Day after day, from childhood to manhood, He might have been seen going to and from His daily toil. He worked with Joseph at the carpenter’s bench, sharing the burdens of the family.

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In His trade He was perfect. By His hands no sham work was ever done. In perfection of workmanship He is an example to every

carpenter. From His lips there never fell a word that should not have been uttered. While laboring, He observed the work done by His fellow workers, and encouraged everyone to do his best.

Jesus was always kind and tender toward children, even when but a child Himself. Never was a child repulsed by Him. Little children were drawn to Him, for His face and eyes lighted up with smiles for them. He loved little children, and soothed their childish griefs and disappointments and injuries.

Christ went about doing good, feeding the hungry, healing the sick, comforting the downcast. None in need of succor went from Him without finding sympathy—sympathy shown not only in word but in deed. In His presence every stricken, sorrowing heart was soothed and lightened. He did not think of Himself or seek His own interests. He lived to benefit others, to bring relief to the suffering and oppressed. The unwearied servant of man's necessity, He was blessed Himself in relieving others. His heart of love was a fountain of blessings that ever flowed forth to gladden hearts.

The sons and daughters of woe were the subjects of the Great Physician's ministry, and He always smiled in acknowledgment of expressions of gratitude for relief from pain, however rough and uncouth these expressions might be. It was His joy to lift the burdens of the sin-stricken, suffering world.

[176] Every heart should be filled with gratitude for such a Saviour. My heart is stirred. I love Jesus. I contemplate His matchless charms, and desire to practice His virtues day by day. Let us lose sight of self by looking to Him. My heart longs to see the men and women of the world—without God, without hope—becoming hungry for that which will inspire them with hope in regard to the future life.

How great a mistake is being made by those who claim to believe that the Lord is soon coming, in that they feel but little burden for the many souls around them in need of spiritual help—souls to whom they speak no word in season. Kind, sympathetic words should be spoken to those so much in need of the right instruction.

Are you individually able to say, "I am laboring together with Jesus Christ; I have chosen to do His will, not mine. He declares: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." This is the condition of discipleship.

What are you doing to save souls from ruin, to restore God's moral image in man?

The joy of the Lord is our strength. Shall we remember these words? We know that God is true, and that all His ways are just and right. All God expects of us is to live each day as if it were our last on earth, surrendering ourselves to Him to do His will. As He is perfect in knowledge, so is He perfect in wisdom. The best use and improvement of knowledge is to heed the instruction of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." -

### September 1, 1902

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**The Time of the End**—My mind is deeply stirred. I cannot sleep after eleven o'clock. I long for the gift of the Holy Spirit. My soul panteth after God as the hart panteth after water-brooks. The present condition of our world shows us what we may expect to see in the future. Everything is to be shaken that can be shaken. Men will be placed in positions where they will reveal what human beings will do and what the world will be when God's law is no longer respected.

In the time of the end every ambitious project will appear fascinating. The farther God's people separate from those aspiring for the supremacy, the more security they will find in His protection.

Soon the four winds of heaven will be loosed, and in every part of the globe there will be dissension, strife, war, bloodshed. Satan is stirred with intensity from beneath. The power of God will be the defense of His people until their warning message will have been proclaimed to every nation, kindred, tongue, and people.

The Lord has pointed out the way in which everyone should travel. Light is shining upon the pathway of the righteous. Ample light is given, but many do not walk in this light. A spirit takes possession of many men and women that causes them to think they must do something unusual in order to call attention to the great things that they can do. The Lord leaves them to themselves to do

their wonderful works. And what a farce is the building up of their towers!

The Lord has opened before me many things that I must write out. I am using my pen early and late, and yet it seems as if I can make but a beginning in writing out the matters that need to be impressed upon the minds of God's people.

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[178]      **“Sunnyside,” Cooranbong, N.S.W., Australia, February 18, 1899.**

**Preparation of a Pamphlet on Daniel and the Revelation**—I awoke at three a.m. I sent an earnest petition to my gracious heavenly Father for His keeping power today; for we are kept by the power of God through faith. And faith is not of ourselves; it is the gift of God.

I spoke in the chapel at eleven o'clock, using as my text [Matthew 24:14-31](#). All along the path of the many years that have passed since the Saviour foretold His second coming, waymarks are set to show the inhabitants of the world that the things prophesied in the twenty-fourth of Matthew will surely come to pass. “Because iniquity shall abound, the love of many shall wax cold.” This is the time when men and women should make determined efforts to keep wide-awake spiritually because of the prevalence of iniquity. Those who preserve their first love will be saved. The promise is, “He that shall endure unto the end, the same shall be saved.” Those who have genuine faith in God's Word will, when tested, stand firm for principle. They have a definite message to proclaim in the time of the end. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

We must awake! God calls upon His church to put on her beautiful garments—the robe of Christ's righteousness.

We do not dwell sufficiently upon the Revelation and the book of Daniel. These books should be published together in pamphlet form, with a few explanations added, and they should be circulated everywhere. The words of inspiration will do their appointed work; for the Holy Spirit will impress hearts in regard to the prophecies given.

In this pamphlet it should be made plain that a revelation is not a mystery which cannot be understood, but rather a mystery revealed. These two books may be prepared for publication in a pamphlet bound inexpensively, costing but a trifle, and small enough to be carried in the pocket. Printed together, the books of Daniel and the Revelation will speak to the people and tell their own story.

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“Sunnyside,” Cooranbong, N.S.W., Australia, August 18 (?), 1899.

**The Work of Elder W. C. White**—I awoke as the clock struck eleven. I desire to write out some things that the Lord has given me for my instruction.

Friday I talked with my son, W. C. White, in regard to the necessity of giving his whole time to the work of preparing my writings for publication. My mind was much troubled, and after going to rest I could not sleep. But I fell asleep after a time.

In the night season, light came to me that W. C. White had from his childhood been trained for the Lord’s work. Before his birth he was dedicated to God; and after his birth he was chosen of God to serve Him with singleness of purpose. He is to stand ready to serve where necessity requires. It is not possible to separate him from the general work in which he is so intensely interested. I am instructed that if he will trust wholly in God, the Lord will work with him and through him, giving him judgment to do the Master’s service aright.

It is essential also that he shall be connected with his mother’s work. The preparation of my writings for publication in book form should receive his attention. And there are other responsibilities that he must bear in this country. He is better prepared than some others to see the needs of God’s cause and to present these needs before the people in a way that will arouse them to give these matters proper attention. Through his connection with the work of his mother, whom the Lord has instructed, W. C. White can give to the people the light that is essential in regard to plans and methods. The Spirit of the Lord will impress upon his mind the deep import of the matters laid out before him. I can communicate to him matters that the Lord

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has seen fit to present to me for many years—even before my son’s birth—in regard to the principles upon which God’s people should act.

W. C. White has a special work to do. He cannot disconnect himself from this work, for it is his lifeblood. It is his inheritance from the Lord. For this work he was born. He cannot be at rest in spirit when there are so many important matters needing adjustment; for at such times the developments in the Lord’s cause lay upon him a proportionately increased responsibility to discharge faithfully his duties—duties as important and sacred as those of any other man who is called upon to deal with the mental and spiritual interests of his fellow men.

As this is the light given me, I now renewedly dedicate my son, W. C. White, to the Lord’s work—a work that includes the preparation, with as little delay as possible, of the matter which the Lord has given me to present to the world, to our churches, and to individuals.

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“Sunnyside,” Cooranbong, N.S.W., Australia, March 1, 1899.

[181] **The Southern Field; Principles That Should Actuate God’s Workers**—There is a heavy burden resting upon my mind much of the time. We are not doing all that we should do for the Southern field. The work must be established in this neglected field. What shall be done? If missionary effort is not put forth in this field, God will hold His people in America accountable.

We cannot do God’s will by investing means in large buildings that are unnecessary for the advancement of His work. No sure follower of Christ will waste his God-given talent of means in selfish gratification and display. The time will come when those who now spend money needlessly will deeply regret their mistake.

Souls are perishing, and the Lord calls for earnest effort. The Christian religion never makes a man self-centered. Jesus came from heaven to the earth to teach man how to live an unselfish life. He was the Majesty of heaven, the King of glory, the Commander of the heavenly host; yet He laid aside His kingly crown and royal robe,

and clothed His divinity with humanity, in order that He might stand at the head of humanity, suffering the afflictions of the fallen race. He understands the inconveniences to which mankind is subject. He became poor, that through His poverty we might become rich in the possession of the overcomer's reward.

Living in the world among an apostate race, Christ's obedience to God's law showed that man, though fallen, can keep this law by being a partaker of the divine nature, overcoming the corruption that is in the world through lust.

Jesus says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." This is the condition of discipleship. As the Saviour went about doing good, He showed the power of a holy temper and unselfish deeds.

God calls for a consecrated ministry. In Zechariah we read: "Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young ones, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall utterly darkened" [[Zechariah 11:16, 17](#)].

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Notice the spelling of the word idol. It is not idle, but idol. This refers to the minister who makes an idol of himself—to the minister who carries on his heart no burden for souls. Let the ministers consider this scripture. The Lord has no use for idol shepherds.

God has begun a work of reformation among His people in America. He requires that thorough work be done, for the great day of the Lord is almost upon us. He calls for men of steadfast integrity and wise judgment, men who will improve their talents by using them in His service.

The men who are standing in positions of responsibility are not to be lords. They are not to think that they can rule as kings. They are to be men of wisdom, able to give counsel that will protect and strengthen the people of God. They should carry out the instruction given in the eighteenth of Matthew. The men standing in positions of trust are to hate every vestige of selfishness. They are to show that they are not narrow-minded. They are to set an example that may be safely followed.

Those who are bearing responsibilities in our institutions are not to think that their position gives them liberty to speak impatiently or boastingly, or to act in an overbearing manner. Those who fail in these respects are imperiling the progress of the cause. They set a misleading example before all within the sphere of their influence. Let everyone honor the standard that Christ has uplifted. Allow it not to trail in the dust. Never dishonor our Leader by scolding, fretting, and acting like spoiled children.

[183] In perfect harmony the laborers in every line of God's service are to do their appointed work, uniting in helping one another, each one performing faithfully his allotted task as if under the personal oversight of a heaven-sent Director.

When all, as men and women in Christ Jesus, unite in works of beneficence, the Lord will prosper them, enabling them to render the highest service. A wise division of labor will effectually advance the Lord's work. Let everyone be assigned his duties, according to his ability; and let him be honored as one of God's workmen. This will bind heart to heart.

Let no one regard it as his right to scold or condemn others, for this causes them to feel discouraged, and does not make them any more faithful or trustworthy. He who is an overseer should be in word and deed an example of humility, patience, kindness, faithfulness, and unselfishness.

My brethren in positions of responsibility, remember that you are not to keep in suspense the men and women who signify their desire to work for the Master. Express your pleasure that they are willing to enter the work; give them something to do. God is stirring the minds of men and women to do much more than they have done. In all our institutions—our sanitariums, publishing houses, and schools—we need fathers and mothers in Israel, men and women quick to discern the needs of those who for a time require help and encouragement, in order that they may develop into useful workers.

In the ninth chapter of Ezekiel is portrayed the fate of the men of responsibility who have not glorified God by faithfulness and integrity. Read this chapter. Notice especially verses four to six: [quoted]. At the appointed time, the Lord God of Israel will do His work most thoroughly.

[184] The thirty-third chapter of Ezekiel is an outline of the work that

God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word watchmen. They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage.

Upon us as ministers God has placed a burden of solemn responsibility. Realizing that we are His chosen watchmen, we should have constant concern and forethought in regard to the state of the church. We should give much time to earnest prayer for divine wisdom and guidance in order that we may know how best to promote God's honor and glory. He has commissioned us to honor Him, the Omnipotent One, in every word and act. From Him comes our maintenance. We are wholly dependent upon His sufficiency, His bounty, for our support.

God has declared to us, "Ye are the salt of the earth." The preserving influence that we may exert in the world is bestowed upon us by the Lord. The bounties that we constantly receive from Him are to flow through hand and heart to those around us who have not yet become connected with the Fountainhead.

When we see God dishonored, we ought not to remain quiet, but should do and say all that we can to lead others to see that the God of heaven is not to be thought of as a common man, but as the Infinite One, the One worthy of man's highest reverence. Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father.—[Manuscript 165, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

[185] **MR No. 1330—The Need of Earnest Effort; Work  
the Cities; Heed the Message to Laodicea**

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, has been a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God.

It is the reign of anti-Christ. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world, and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. And those who authorize the sale of that which makes men demons make Sunday laws, which they give to the world under the solemn name of religion.

God's people are to show their loyalty to Him by keeping holy the day of His rest. They are to work earnestly to set in operation influences that will counterwork the efforts that Satan is making. The light of truth is to be shed abroad in the earth. God's law is to be proclaimed. An intense interest in the message of present truth is to be awakened.

[186] The establishment of sanitariums is one means by which this is done. Thus men and women are to learn of the character of the work of Seventh-day Adventists. It is the Lord's design that in many places sanitariums shall be established.

In the future some of our sanitariums will be moved from their present locations to more favorable places. It has been presented to me that properties will be offered to us for sale on which there are buildings in which our work can be carried forward. I have recently received a letter saying that such a place has been purchased not far from Boston. I recognize in the offer of this place the providence

of God. ~~With a sanitarium established there, much can be done to enlighten the city of Boston. Now as never before this city is to be worked.~~

God's people are to have clear spiritual eyesight, else they will fail of securing advantages that God desires them to secure. We have plain evidence that God's hand is upon the wheel of His providence. The great crisis is before us. Now is the time for us to warn the world by the distribution of our publications and by the establishment of sanitariums and schools. And let us never lose sight of the great object for which these interests are established—the advancement of God's work.

Hygienic restaurants are to be started in our cities. Thus a good work may be done. God will give His people skill and wisdom to make wholesome, palatable foods. He who in the wilderness gave manna to the children of Israel, is our God, ready to give light and knowledge to those whose desire it is to glorify Him. Those in charge of our restaurants should take a firm stand to close them on the Sabbath. Thus they proclaim the Sabbath truth.

Let God's work go forward. Let plants be made in many places. Let the cities of America be warned. There are many cities in which nothing has been done to proclaim the message of warning. What does it mean that so many fields are left unworked? To God you must give the answer. He will call to account those upon whom the light of truth is shining, if they pass by these needy fields.

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The light given me is that if, instead of having immense medical institutions such as the Battle Creek Sanitarium, many smaller sanitariums were established in many places, a strong influence for good would be exerted on those who are strangers from the covenant of promise.

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The time has come of which John writes, "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" [[Revelation 11:19](#)]. "The ark of His testament"—[this ark contains] the two tables of stone upon which are written, with the finger of God, the ten commandments. The ark is a symbol of

the presence of God. In clear, steady rays, the light shines from it to the world.

The time has come when the law of God is to be proclaimed with strong, decided utterance. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the warning, "Prepare to meet thy God." The temple of God was opened in heaven in answer to the prayers of His people, and by terrible things in righteousness will He reveal His power.

"It is time for Thee, Lord, to work," David said, "for they have made void Thy law." "They have made void Thy law," he says. The well-nigh universal scorn thrown on God's law did not change his sentiments in regard to it. "Therefore I love Thy commandments above gold; yea, above fine gold."

[188] David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate His honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. The Lord does not execute the death penalty on the transgressors of His law until they have heard the warning and have been given opportunity to see the fallacy of the doctrines they believe. How wonderful is His forbearance and patience! He is putting a constraint on His own attributes. Omnipotence is exerted over Omnipotence.

"The Lord is slow to anger, and great in power," "plenteous in mercy and forgiveness"; but He "will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Soon there is to be an awakening of His displeasure, and who then can stay His wrath?

**A Call to Repentance**—There is work to be done in our cities, work to be done in every place. God will take men from the plough, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp high wages will find in the money they get all the reward they will ever receive. Such ones cannot be expected to feel a burden for the salvation of perishing souls. The Lord wants no such workers. Until they banish selfishness from their hearts, their efforts are worthless. The Lord will take out of the way those workers who are not moving forward in His lines.

—“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Those addressed in these words had lost their first love—the love of which Christ declared, “By this shall all men know that ye are My disciples, if ye have love one to another.” They had done that for which God had highly commended them. “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and how thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted.” But in spite of these good works, the leaving of their first love made their efforts unacceptable to God.

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God says to His people today, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them? “Thou hast left thy first love,” and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world.

How does your love for sinners compare with the love that Christ has manifested? He died a shameful death to save human beings from perishing. His love is expressed in the prayer that He offered just before His crucifixion, and in this prayer also is shown the power of Christlike love as it is revealed among human beings.

“Neither pray I for these alone,” Christ says; “but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou

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hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also whom Thou hast given Me, be with me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world.”

“By their reception of Me as their Saviour, I am glorified in them, and their lives reveal the power of the truth to purify and ennoble. Through belief and practice of the truth they are sanctified. My Spirit molds and fashions their characters after the divine similitude. I manifest Myself to them, giving them correct views of truth, and their obedience to the truth sanctifies them.”

“That they all may be one.” Christ brings His disciples into an inward, living union with one another and with God. And under the influence of His Spirit they live lives that bear incontrovertible evidence to the power of the truth. In Christian love they are bound up with the Father and the Son, and their unity is a convincing proof that God has sent His Son into the world to save sinners. And the glory that God gave Christ as His obedient Son, Christ gives to them, by His participation with them in humanity and by the promises that He makes to them.

Through the love that the church at Ephesus had dropped out of their practice, the knowledge of God and Christ is to be revealed to the world. Let those who today are living without this love remember that their eternal salvation depends on their heartfelt repentance. God says to them, “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

[191] Obedience to this word is the first work. They are in positive danger. No one who continues to cherish a stubborn, querulous spirit will ever pass through the strait gate into the glorious beyond. Let the converting power of truth set the heart right with God. Let the fretful, complaining disposition be changed for Christlikeness of spirit and word and action.

There are among us ministers and church members who are not courteous and kind, who seem to have forgotten that in all they do or say they are either following a righteous or an unrighteous course, gathering with Christ or scattering from Him. Self is idolized. The burning ambition of the heart is to exalt self. Whether or not they are fitted for positions of trust in our institutions, they want to be

first. They seek to grasp responsibilities that they have neither tact nor ability to carry. They have lost a sense of what is due from man to his fellow man, and in God's sight they are novices. By the spirit they cherish, by the words they speak and the deeds they do, they show that they have lost their first love.

They have not the love of Christ in their hearts. They do not love God or their fellow beings; if they did, they would follow a course that would surround their souls with a sweet, pleasant atmosphere. Into their work they bring harshness and self exaltation, and unless they repent their candlestick will be removed, and their hearts will be as a dark room. The light of the Sun of Righteousness has shone on them, but they would not walk in the light, and it has become darkness to them. They walk in accordance with impulse, like a family of unruly children. They are not kind and considerate, but harsh and unChristlike.

Christ delights in no such workers. Those who truly receive the glorious truth of the gospel will show forth in their lives the saving, uplifting, sanctifying power of the truth. The heavenly bears no resemblance to the earthly. Those who are indeed in the truth, those who eat the flesh and drink the blood of the Son of God, will daily gain increased knowledge and wider-experience. Daily they will become more skilled workmen, as they cooperate with Christ, making the best possible use of their talents. They are members of the royal family, children of the heavenly King.

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Leaving the first love represents a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have fallen repent speedily, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. Temptation comes suddenly, and the light is quenched. Henceforth light is to them darkness, and darkness light. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they cannot discern between light and darkness. Christ is humiliated in His people. The first love is gone; the faith is weak, there is need of a thorough transformation.

My brethren, seek the Lord; humble your hearts before Him. I have an intense desire to see you walking in the light, as Christ is in

the light. I pray most earnestly for you. But I cannot fail to see that the light God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.

[193] Give heed to this message. “These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.

If ever a people were represented by the Laodicean message, it is the people who have had great light, the revelation of the Scriptures, that Seventh-day Adventists have received. In the place of exalting self by manifesting pride, self-reliance, and self-importance; in the place of revealing personal weakness of character by remaining proud, boastful, and unconverted; God’s professed people should realize their need of the graces of the Spirit of truth and righteousness. They should come to Jesus in childlike trustfulness, the melting love of God filling every heart. Never should they cherish thoughts of self-exaltation or dependence on human capabilities. Never should they think that they can exercise the power that comes from God alone.

[194] There are souls who are striving to keep themselves in the love of God. In the third of Revelation two classes of church members are brought to view. Christ Himself declared to His servant John, “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. He that hath an ear, let him hear what the Spirit saith unto the churches.”

The manifestation of genuine humility is the evidence that we are guarding against the mastery of self. Satan is seeking with all his subtlety to corrupt mind and heart. And oh, how successful he is in leading men and women to depart from the simplicity of the gospel of Christ. Hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church members are in danger of allowing self to take the throne.

Human wisdom, human ability, is nothingness in God’s sight. He who supposes that he is superior to his fellow men in wisdom, will sooner or later reveal traits of character that do not possess the fragrance of Christlikeness. In the church today there are many of this stamp—men and women in whom the loveliness of Christ is hidden by the traits of character that unfit the possessor for membership in the Lord’s family in the heavenly courts.

**A Failure to Understand**—When these matters are revealed to me, I cannot sleep. Night after night I am in deep distress of mind. Our people, both ministers and lay members, are not prepared to understand Matthew. When the disciples came to Jesus with the question, “Who is the greatest in the kingdom of heaven?” He “called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

There are many who are not Bible Christians. They are following a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God’s Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness.

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The church members are not Christians who fail of representing Christ’s character; who receive His blessings, not in a spirit of thankfulness, gratitude, and joy, but in a spirit of complaint and

faultfinding, manifested in criticizing those who are indeed members of the royal family. They heed not the lessons that Christ had given them.

The Saviour's instruction is unmistakably plain. He says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" [[Mark 11:24-26](#)].

To cherish resentful feelings and to feed upon them, gives one a very poor appetite for reading the Scriptures, for God's Word condemns the one who permits the enemy so to control the feelings that resentment is harbored. The Lord cannot answer the prayers of anyone who cherishes an unforgiving spirit.

[196] My brethren, I feel great sorrow of heart. I shall not appear before you again in our general gatherings unless I am impressed by the Spirit of God that I should. The last General Conference that I attended gave you all the evidence that you will ever have in any meeting that shall be convened. If that meeting did not convince you that God is working by His Spirit through His humble servant, it is because the candlestick has been removed out of its place. I thought that after the last General Conference there would be a change of heart, but during that meeting the work was not done that ought to have been done that God might come in, nor has this work been done since that time. God is knocking at the door of the heart; but as yet the door has not opened to let Him enter and take full possession of the soul-temple.

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience—higher not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ Jesus. How much we need to be faithful watchmen over self, to make sure that

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we have not the spirit which leads us to hurt and destroy in the place  
of using our God-given talents in awakening the inhabitants of our  
world to a realization of their lost and undone condition. Let us not  
be content to be as men who have left their first love.—[Manuscript  
166, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

[197] **MR No. 1331—The Sin of Evilspeaking; A Call to Sanctified Living**

It is not God’s plan that reports regarding the work of His servants shall be passed from one to another. My brethren, when someone comes to you with an accusation against a fellow worker say to him, “Have you gone to the one you are accusing, in the way in which Christ has told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him.”

Hear what Christ has said regarding this matter: “If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” And He says again, “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and publican.”

Those who are Bible Christians will do as Christ has directed. If His directions were followed, many wounds would be cured that are now left to fester and break out until they are incurable. To follow the course laid down by the great Teacher, who never errs in counsel, is the only way to stop the false tongue, and cause criticism and accusing to cease. The abiding love of Christ in the soul leads to the manifestation of His meekness and lowliness.

[198] Oh, how much time is worse than wasted by evilspeaking. Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief makers for Satan, and, going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister who, they say, has done wrong. The thoughts of those thus influenced are disturbed,

their peace is destroyed, and their confidence in their brethren is weakened.

Those who do this evil work are departing from Christ to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring Him, and Christ says to them, “I have somewhat against thee, because thou hast left thy first love.” All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love.

I feel so saddened, so discouraged, by the thought that my brethren are willing to listen to and circulate hearsay. I know that the Spirit of God will not cooperate with those who, by their criticisms, their evil-surmising, and their hardheartedness are helping Satan. God says to them, “Thou hast left thy first love.... Repent, and do the first works; or else I will come unto thee quickly,” that is, “I will not bear long with your perverse spirit, which leads you to cherish envy and evil-surmising.”

“I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Do not these words, so plain and decided, call for serious thought and earnest study on the part of everyone who claims to believe the word of God? “Thou hast left thy first love.” And the dryness and coldness of the heart are revealed by a lack of that Christian courtesy, that fragrance of kindness and tenderness, that [199]

A cruel spirit of selfishness is entertained and cherished by the members of the family of God on earth, and too often they act like quarrelsome children. Christ cannot cooperate with them. He invites His people to come to Him, and to gain from His strength that will enable them to grow up “unto the measure of the stature of the fullness of Christ.” Those who refuse to grow up into men and women in Christ will ever be quarrelsome, overbearing, criticizing, denunciatory.

Those who think and speak evil of their fellow laborers, opening the mind to false reports and taking up a reproach against their neighbor, grieve the Spirit of God and put Christ to open shame. Shall

those who minister in the word of God grow away from Christ, into uncomeliness and coarseness, becoming boastful and hardhearted? This is the picture that the lives of many now present. Shall not the picture be changed? When we allow spiritual moisture to fall constantly on the soul, we shall thrive as trees of the Lord's planting.

If those who know the truth will return to their first love, if they will draw their supplies from Christ, self will not assume such large proportions that the Saviour cannot work with them. When the life of Christ is our life, we shall be like fresh foliage, sweet and fragrant.

[200] Christ is as hungry for fruit from ministers and people as when, on His way from Bethany to Jerusalem, He came to a fig tree covered with foliage and presenting an appearance of fruitfulness. But upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to His people, hungry to find in them the fruits of righteousness. But many, many have nothing but leaves to offer Him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God and present Bible truth to the people, for they are in the habit of doing so; but they have lost that which would make their service acceptable.

How blind they are, how deficient their service. Boastingly they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

These words are a true representation of the condition of the churches. Will God's people accept His reproof? Let them not remain in their present condition, for time is passing and the work that ought to be done is not done. Where are the trees of the Lord's planting? Are they bearing fruit to His glory? Where are the men who walk softly before God?

The Lord bids me say to His people, "Cease ye from man, whose breath is in his nostrils." "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me."

How unlike Christ we are in word and spirit and in our attitude toward one another. His gentleness should make us rejoice in the Lord. It should make us “kindly affectioned one to another with brotherly love; in honor preferring one another.” As a people who have had great light, we stand before God under condemnation unless we fulfill the Saviour’s expectation for us, holding fast to Him, and allowing Him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Life-giver. We shall give life for the life that we receive. [201]

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith and an unselfish interest in his brethren. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love and purifies the soul. The refining influence of Christ’s love refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his staunch principles, his true devotion to that which is pure, honest, just, and of good report, make him companionable.

Such men are of value with God. If they continue to put their trust in Christ, they will grow more and more like Him, and one day they will see God, who declares, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.”

**Christ’s Jewels**—I cannot sleep after half past two. I rise and dress, and then commit myself to the Lord. To Him alone can I look for help. We are His workmanship, the great apostle to the Gentiles declares, “created in Christ Jesus unto good works.” I would not trust in the wisdom of the most learned man that lives, unless his life—his spirit and words and deportment—revealed the righteousness of Christ.

Christians are Christ’s jewels, bought with an infinite price. They are to shine brightly for Him, shedding forth the light of His loveliness. And ever they are to remember that all the luster that Christian character possesses is received from the Sun of Righteousness.

The luster of Christ’s jewels depends on the polishing that they receive. God does not compel us to be polished. We are left free to [202]

choose to be polished or to remain unpolished. But everyone who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. He must consent to have the sharp edges cut away from his character, that it may be shapely and beautiful, fitted to represent the perfection of Christ's character.

The Lord is dishonored when, because His people do not live in the light of the Sun of Righteousness, they reflect no more light than common pebbles. He is dishonored when their service is tarnished with the leprosy of selfishness.

The divine Worker spends little time on worthless material. Only the precious jewels does He polish after the similitude of a palace. With hammer and chisel He cuts away the rough edges, preparing us for a place in God's temple. The process is severe and trying. It hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn off. Then, holding the jewel up to the light, the Master sees in it a reflection of His own image, and it is pronounced worthy of a place in His temple.

Blessed be the experience, however severe, that gives new value to the stone, enabling it to shine with living brightness.

[203] The Lord will call young men from the humble walks of life into His service, just as He did when, living in person on this earth, He passed by the learned rabbis to choose as His first disciples humble, unlearned fisherman. He has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little value. But Christ sees in them, through His grace, infinite possibilities, and in His hands they will become precious jewels, to shine brightly in the kingdom of God. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" ([Malachi 3:17](#)).

Christ's perfect knowledge of human character fits Him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which He is working in fitting men and women for positions of trust. He will give wisdom and knowledge to those who are willing to be worked

by the Holy Spirit, willing to be doers of the word and not hearers only, willing to uplift Christ before the world.

Christ is the rightful owner of man. He says to him, “You are Mine. I have bought you with a price. I gave My life for you, that your life might be made harmonious and symmetrical. If you will surrender yourself willingly to Me, I will guide you aright. You are a rough stone, but if you will place yourself in My hands, I will polish you. I will put you in the place that I have chosen for you, that after My plans and methods you may work out My purposes for you. I will so imbue you with My grace that by the luster with which you shine you will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. In the day of My appearing and My triumph, you will be a jewel in My crown of rejoicing.”

On Christ’s coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who will not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory.

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In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory, those who have been washed and made white and tried. A song of triumph will peal forth, filling all heaven. Christ has conquered! He enters the heavenly courts accompanied by His redeemed ones—the witnesses that His mission of suffering and self-sacrifice has not been in vain.

**A Call to Greater Consecration**—Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness. The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But many refuse to place themselves where He can help them. They are breaking the commandments of God, for they have left their first love.

Oh, how many now teaching others need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony! They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from His work. There is danger that by their unchristlikeness they will spoil the experience of those who have any connection with them, [those] whom God desires to polish as living stones for His temple.

[205] To all who have been harsh and discourteous, as hard as flint in their speech and dealing with their brethren, who are not touched by the strivings of God's Spirit, who desire to be first, to grasp supreme authority, God says, "Thou has left thy first love." He will give them another trial, but if they refuse to repent He will come unto them quickly and will remove their candlestick out of his place.

Unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the natural selfishness of the human heart. Christ desires every man's character to be a harmonious whole. If it is not this, deformity exists. God and man must cooperate to make the character beautiful and symmetrical.

Self must be wholly surrendered to Christ. "Ye are dead, and your life is hid with Christ in God." You are to surrender your ownership of self to God's ownership.

Sanctification is a progressive work. It is a continuous work, leading human beings higher and still higher. It brings perfection. It does not leave love behind, but brings it constantly into the life as the very essence of Christlikeness.

[206] Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be and can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as He sees best. "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." "Ye are God's husbandry; ye are God's building." If we build in cooperation with Him, the structure that we rear will day by day grow more beautiful and more symmetrical, under the hand of the Master-builder, and through all eternity it will endure.

Christ says to us, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” He is our Example. During His life on earth, He was ever kind and gentle. His influence was ever fragrant, for in Him dwelt perfect love. He was never sour and unapproachable, and He never compromised with wrong to obtain favor. If we have His righteousness, we shall be like Him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of His presence, become mellowed by His grace?

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we by clinging to our imperfections and deformities make Christ ashamed of us? His grace is promised to us. If we will receive it, it will adorn our lives. Then, in the place of disparaging our fellow workers, we shall help them to climb the ladder of progression. Deformity will be exchanged for practical godliness. Our lives will be adorned with the Christian graces.

God calls for our cooperation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives by the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to be true representatives of Him. We are not to bring into the Christian life our natural and cultivated tendencies to wrong. Christ must be formed within, the hope of glory. Our daily life must become more like the Christ-life. We must be Christians in deed and in truth if we ever see the kingdom of heaven.

Christ will have nothing to do with pretense. He will welcome to the heavenly courts only those whose Christianity is genuine. The lives of those professing Christians who do not live the life of Christ are a mockery to religion.

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A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ’s representative. His life is the most convincing evidence that can be borne to the power of divine grace. When our people bring Christ’s righteousness into the daily life, sinners will be converted, and victories over the enemy will be gained.

“Finally, brethren, 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.”—[Manuscript 168, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

## MR No. 1332—God’s Church the Light of the World

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**Matthew 5:13-16**—“Ye are the light of the world. A city that is set on a hill cannot be hid.” The aggressive power of the gospel is in proportion to the genuine faith and piety and example of the believers. The church is to be the Lord’s light bearer to shine amid the moral darkness of a corrupt and sinful generation. There can be nothing in the world that is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing offends God more than for the church to be in a disunited state, because it bears to the world a very bad testimony and example.

The Lord Jesus is the Maker of the mind which man has debased and enfeebled by sin. The central power of the earth’s fallen subjects is a demon. He has set up his throne in the world. Christ proposes the means of recovery through the great work of redemption. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” The Lord Jesus, through sacrificing His life upon the cross, purposed by the agency of the Holy Spirit to bring man to see his position as a sinner and surrender his will to God’s will. He will sanctify every soul that will receive the gracious gift, and [will] give him power to become a son of God. He takes away the destructive tendencies of the sinful nature and brings the human agency into His service.

Working through His Holy Spirit He sanctifies and cleanses the soul temple. Thus, though his whole powers had become deranged, man may be brought back restored to his original relationship to God, and become an agent of good to every other man. In place of the diseased, soul-and-body-destroying principles of evil, he follows heavenly principles. Sanctified by the agency of the Holy Spirit, his influence upon his fellow man becomes aggressive to expel from the earth the evils produced through the satanic perversion of that which God designed should be only good. All these perverted powers the Lord Jesus will turn to His service, and man becomes the human

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channel to work the will of God to redeem and bring back the people that have broken away from their allegiance to God, and to unite them to their proper Center.

These restoring agencies are not to be confined to a few places but extended to the ends of the earth. Oh, the depths of the wisdom and the knowledge of God! The perfect unity for which Christ prayed would be exemplified when his disciples should be one in heart, in belief of the truth, in sympathy, in true courtesy, in compassion and grace, exemplifying the union existing between the Father and the Son. [John 17:16-23](#). This unity is the power of the truth sanctifying the soul.

We feel deeply the need of the human agency accepting all the grace of Christ, which will be expressed in that love for one another which existed between the Father and the Son. Men and women must take themselves to task, and in speech, in spirit, and in Christian forbearance manifest the miracle of grace in true conversion, which bears the credentials of Christ to the world. We are His by creation and by His redeeming power which evidences that God has sent His Son into the world to take away the sin of the world. The virtue of truth and of temperance in all things must be brought into daily practice, for this is the Lord's plan for our growth in grace and righteousness. We are very near the end of time, and our testimony to the world is to bear divine, vitalizing influence of the power of truth.

[210] The medical missionary work is the right hand of the body, and I write that this shall not be [involved in] the drawing of means away from the needy places where it should go, to create in any place a large, mammoth institution that will tend to continue the dearth of establishing the memorials of God in many places. I speak to my brethren that this must not be. Small centers will be made in many places because many places will need them. Invest means carefully. The work must become established in places where there is nothing.

Not every church in every conference may have their minds made clear and distinct as to where the work shall be established. There may be restaurants to be set in operation. Let not men have charge of these matters who will begin to enlarge when in doing some great thing they will accumulate debts that will crush out their life and their courage to do a good work. The truth is that our position is

constantly changing, and we know not what sort of experience is before us. Our past and present light will not answer in all respects for the future necessities. We must have fresh food every day. Of the future we know not what shall be, except that which the Word of God maps out before us. We know not unless the matter is mapped out before us by the Holy Spirit.—[Manuscript 176, 1902](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

[211] **MR No. 1333—Diary Fragment—February to May, 1902; The Spirit of Thanksgiving; Importance of Unity**

**St. Helena, Calif., February 2, 1902**—I have much that I should be thankful for this day. I am at home and I praise the Lord for His great goodness in keeping me from harm. Again I am in my own home. We are having some cold weather, but no blizzards; some fog a portion of the day. It is not really fog, but the sky is hazy. I am not sleeping well. I am speaking before congregations in my visions in the night season. Many are represented to me as all ready to hear in new places where the truth has not been. What shall we answer in that day to our Redeemer, for our neglect is made apparent. Wherever there is a church organized in any place, the members are to be educated by men of God's appointment to win others to the truth.

**St. Helena, February 3, 1902**—I thank the Lord I am in my own home. I am still suffering with throat and lungs and heart difficulty. I have an urgent invitation to occupy rooms in the house I built and sold to the sanitarium on the hillside. The rooms I occupied as my own are now to be used by me if I will accept them and take treatment at the sanitarium. But this is not an easy thing to do. Here are my workers in the office I have built to accommodate them. Should I leave, the work could not be carried on successfully. I appreciate the favor so kindly presented to me. I shall make every effort that I think in my weak condition I can bear. I have decided [212] to remain in my own home, if I can do so, until I am strong enough to ride in my carriage to the sanitarium and take treatment, which I cannot possibly do just now.

I have at the present time an indistinct voice. I can talk but a few words, then no sound comes. This is singular for me, but my workers need me where they are at work that I can, even in my feebleness, prepare work for them. I have much written. I dare not give myself

up to receive thorough treatment, for this could not be and I continue my writing.

There is such a thing as overdoing the personal treatment given to sick persons. Quietude, rest, sleep, careful diet, cheerful surroundings, and plenty of sleep will be essential. Sleep I cannot obtain as I would. I carry far too intense an interest for souls that know the truth and are out of the way. I am deeply moved by the consideration that there are many cases who need words of counsel, reproof, exhortation; many are not growing up into Christ, seeking His favor and strength from His strength, and many need encouragement. Often I am unable to sleep past twelve o'clock. I retire between seven o'clock and eight. My heart is drawn out in deep, earnest desire to see and understand what is my lot and place for me to occupy. Next November 26 I shall be 75 years old. I praise God for my memory and my reason, even in my infirmities.

**St. Helena, February 3 [4?], 1902**—Slept until half past twelve o'clock. My mind is constantly exercised upon subjects which concern our spiritual welfare, preparatory for uniting with the royal family above. Solemn and weighty facts are to be considered by Seventh-day Adventist as a people.

**St. Helena, February 9, 1902**—I cannot sleep after half past twelve o'clock.

**St. Helena, March 1, 1902**—I am this morning unable to sleep after two o'clock. I am very much exercised upon the subject of unity of heart and of soul, one with another. When Christ has given us so much instruction upon this point, what can the human agent say that can make an impression if the Great Teacher's lesson are disregarded? What can they mean to practice in their spirit and service, contrary to the teachings of Christ, to break up and not unify? [213]

I am pained at heart when I consider how much Christ is dishonored by this disregard of His teachings. The Lord Jesus hath spoken, and in His prayer to His Father presented the result of unity and love of brethren in the impression made upon the unbelieving world. Shall we then repent and be doers of the words of Christ, and cultivate love, true courtesy, and gentleness, giving respect to the Lord's purchased possession, and demonstrating the truthfulness of the words of Christ? [John 17:20-24](#).

I would be pleased if I could attend the meeting in the sanitarium chapel, but as yet I dare not venture to speak to the people. I am trusting faith to be confirmed in my health that I may yet bear my testimony as I have done in the past. I am waiting, praying, watching thereunto. We are admonished, “Continue in prayer, and watch in the same with thanksgiving.... Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” [[Colossians 4:2, 5, 6](#)].

[214] Salvation through Jesus Christ is an individual experience. We are not to make the mistake [of thinking] that we are Christians unless we are daily practicing Christlikeness in character. If we have Christ abiding in the soul by faith, the experience is of a character that speech will be after the pattern of Christ. If we have brought along into the religious profession the sharp speeches, the quick temper in unsanctified speech, we misrepresent Christ and put Him to shame, and we need to be converted, for we dishonor the name of Christian.

The words of those who speak unadvisedly corrupt themselves and others. Such men and women cannot carry their wicked, unsanctified characters into heaven. Then shall we not cut away everything of the kind? Shall we not realize we must be converted?

“The law of the Lord is perfect, converting the soul. “Faith may claim complete cleansing, growing into the likeness and beauty of Christ’s character.

**Elmshaven, St. Helena, March 30, 1902**—I praise the Lord this morning. I have awakened at two o’clock, the usual hour of awaking for some time, and now I thought I must change this order of things, for I cannot keep up this way, writing so early. I become sleepy in the daytime and yet cannot sleep usually, but I did sleep yesterday afternoon. [Psalm 103](#), this is the language of my heart: [[Verses 1-5](#), quoted].

I have a thankful heart that my heavenly Father is attentive to the wants of those who seek Him. I want my mind stayed upon God. I want His Holy Spirit to rest upon me. I want to honor the Lord daily. We need a deeper sense of the grace of God. All our ministers need deep searching of heart. They need to seek the Lord in humility of

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soul. The work of grace carried forward intelligently reveals itself  
in works that are righteous.

I have a message that the Lord has given me for His people: Let every family solemnly seek the Lord. Let every family consider [Psalm 100](#). Let fathers and mothers awaken to a sense of their individual responsibility. “Make a joyful noise unto the Lord, all ye lands.... Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.”

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How simple is all this instruction! [Psalm 101](#). We need to work diligently. We have no time to squander foolishly. We have a heaven to win and eternal life to gain.

I know not how long my life may be spared, but this is a matter over which I have not a control. I long for Christ’s appearing.

**St. Helena, April 1, 1902**—I have not slept after two o’clock. I am praying to my heavenly Father that He would arouse the church members that they may understand their accountability and responsibility to God. Medical missionary work is mingled with so much that is selfish and not true according to the appellation, that I am seriously burdened.

\* \* \* \* \*

We are having some showers—misting rain that is good for the land. I cannot sleep after twelve p.m. I have improved in strength. My voice is not hopelessly lost. It is coming to me again gradually, thank the Lord. O my soul, praise His holy name. I am encouraged. I shall yet have speech before the great congregation.

**St. Helena, April 19, 1902**—Spoke in the sanitarium chapel. [Colossians 3:1-16; 4](#). [This entry from Journal No. 24, p. 206.]

**Elmshaven, St. Helena, May 10, 1902**—Sabbath morning. I awoke at half past three. I thank my heavenly Father for rest and sleep. I want my heart stayed upon God today. Good is the Lord and greatly to be praised. Yes, the birds are singing their songs of thanksgiving to God their Creator. One songster commences his song of praise and another unites his musical talent of song with his mate; then there are other voices of praise that join the choir, and they

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fill my office room with their cheerful, happy music.—[Manuscript 221, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

**MR No. 1334—Diary Selections—November, 1902; [217]  
Evils in the Publishing House; Christians to Reflect  
Christ; Not to Speculate About God**

**St. Helena, Calif., November 12, 1902**—This morning [I] have written many pages to be copied. I slept until half past four o'clock. Last evening Edson and Emma White came upon evening train, and it must be that I met them and welcomed them to my home. I thank the Lord I can say my rest was undisturbed until half past four in the morning.

We were so thankful that my children came through from Nashville in safety. They took tourist sleeper but report the jostling and shaking about was quite wearisome.

I cannot converse with them, for my soul is bowed down with grief and sorrows that cannot be expressed to anyone. They cannot understand the many things that are presented before me in the visions of the night. I am conversing with wise instructors in the night season. Last night there were some things I was listening to of great interest to me. The subject was being canvassed in regard to the character of books to be used in our schools. The One of authority was speaking. The statements were that the character of the books and their study was an index of the standard of the mind of those who used them. There are too many books perused or run through which are of very little profit but are doing the minds positive injury. There is too much poured into the mind from too many books, while there are too few books of real advantage studied.

**Elmshaven, St. Helena, Calif., November 26, 1902**—I now [218]  
write in the early morning hours in one of my old diaries I find close at hand. Cannot sleep after 12:00 p.m. Commence writing. I have things presented to me by revelation, and under the most discouraging burden pressing me as a cart beneath sheaves I am in an agony of distress.

I have had representation that the Lord's Holy Spirit has not been working upon the minds of the leading men in the Review and Herald office. I seemed to be passing through the office days in succession, in different rooms. There is a condition of things represented that justice and integrity and the love of God are not teaching and guiding the managers. How long will God continue to bear with the perversity and unsanctified working of the men who should be afraid, terribly afraid, because they are far from working in straightforward, righteous lines? The Lord will soon cleanse that publishing house as He cleansed the temple courts of its defilement. Iniquity is practiced, and the more it is practiced the harder and more unimpressible are the hearts of the actors. Every unfair scheme that is planned that savors of the least selfish grasping is the same that God has reproved over and over again.

This is one of the reasons, as I see it, that the Lord has declared there shall be publishing plants in other places. It shall be that I am not to be dependent longer on Battle Creek. There is unprincipled work done. God looks upon it and His wrath is kindled, and God is soon to rise out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood and no more cover her slain.

[219] Elmshaven, November 26, 1902. This day I am 75 years old. I thank my heavenly Father that I have the use of all my faculties. I can occupy the room fitted up for me and ascend and descend the stairs with quickness and ease, requiring no assistance. I have every reason to praise the Lord that my right hand has not lost its cunning. I can trace the writings upon paper with ease; for this I am thankful. My mind in regard to the Scriptures is clear, and the comfort I receive from writing on Scriptural subjects is a source of continual gratitude. For one month I am awakened at twelve o'clock, and matters have been opened before me and deeply impressed upon my mind in regard to the cause and work of God to be carried forward at this important period of time when all the signs Christ has foretold should come are taking place as He predicted.

**Elmshaven, November 27, 1902**—I am spending hours of the night, while others are asleep, in prayer. The past life is woven into your future. We must individually make every failure that appears thus a success, because we learned how to guard our minds, our

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words, our deportment. By looking unto Jesus, by beholding Him in His ministry, we shall become changed into His likeness in character, and then when imbued with His Holy Spirit we give glory to God in reflecting to others the grace bestowed upon us. Thus we declare the glory of God, by copying His character which we highly esteem and by being intensely in earnest to declare His excellencies in our own life character.

My prayer is daily that I may speak with a sanctified tongue. Every Christian is to declare the attributes of the character of Christ. He looks upon Christ, His goodness, His patience, His compassion, and His love, and he cheerfully employs all his powers and all his faculties in His service. False motives and spurious principles decidedly lead away from Christ. Their seeming good works cannot bear the test and trial, and when brought into strait places self breaks forth in words of criticism and harsh words of condemnation of that which he should approve.

It is the love and fear of God and respect to all His commandments which is an influence to provoke to love and good works. Every human agency that loves Jesus Christ will take care of the disposition of the mind in that he will not sin in thought, in tongue and voice, or in expression. By our words we shall be justified or by our words we shall be condemned.

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[Two entries above from Journal No. 43, pp. 1, 2.]

**Elmshaven, November 27, 1902**—I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. Daniel is to stand out conspicuously with the Revelation given to John on the Isle of Patmos.

**Daniel 12**—Read attentively this chapter. **Hosea 4:1**. [Verses 1-6, quoted.] There is work to be done. Who will take it up?

In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God.

[This entry from Journal No. 20, pp. 351, 352.]

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**Elmshaven, November 28, 1902**—I am deeply troubled in mind. I rose from my bed at twelve o'clock. During the night in the visions God has given me I have been in one company assembled together in Battle Creek, another in New York City, another at Nashville. I cannot clearly write out all these things this day; my strength is not sufficient. Oh, how sad it is that men will permit the enemy to deceive their souls, and they will be wrought upon by the enemy [to the extent] that they will dare venture to exalt their own finite judgment and express word and devise plans and methods which I have been instructed are decidedly contrary to the expressions and plans of God in behalf of His people. In thus doing they compel me to stand under the load of refuting the banner under which they stand and declaring that plan and that course of action that the Lord has been laying out distinctly before me again and still again, in advancing the work, that His truth shall not be leavened with men's diseased ideas of truth.

How much care, anxiety, and wearing of the physical and mental powers they might save me in my old age, and the souls who are being deceived, when I am still in the field of battle discharging the very duties the Lord has laid upon them, to correct the wrong course of their own action. They are doing the very work Satan would have them do, which labor comes upon me, which will have to be undone if I act conscientiously, because they do not understand what is truth through which they must be sanctified. I esteem all the Lord's precepts concerning His work as being the right way, and that His plans are not to be broken up by human wisdom and human devising.

**Elmshaven, November 29, 1902**—I awakened this morning having passed a good night. Slept until three o'clock. I lay in bed until nearly four o'clock, meditating and praying the Lord to give me clearness of perception to understand the truth as it is in Jesus, and then, by appropriating the truth daily, it will be to me the bread of life; the parable will be understood and acted, for is it not of weighty consequence? Eternal life is the result of our humanity availing itself of the privilege of being partakers of the divine nature, having overcome the corruption that is in the world through lust. Watchfulness over our individual self means everything to us.

[Two entries above from Journal No. 43, pp. 3 and 25.]

regarding God's personality we will not venture to express, except in the language of the Word which represents His personality. There is to be no discussion over this question lest God would give unmistakable revelation of what *He is* that would extinguish the one who dares venture on the holy ground in his speculative theories, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity science.

Let human beings consider that by all their searching they can never interpret God. When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reference to the eternal God, the unapproachable God, cannot be represented in figures. It is safe to contemplate God, the great and wonderful God, and Jesus Christ, the express image of God. God gave His only begotten Son to our world, that we might through His righteous character behold the character of God. In heaven we shall be in the eternal presence of God.

In this life ever remember, "Thou God seest me." Do nothing you would not like God to see. Speak nothing you would not like God to hear. [Write nothing] you would not like God to read. Your time is precious. Read no books of which you would not like God to say, Show it to me. Spend not your time in any foolish action that would bring condemnation to your soul if you considered, The Lord is looking upon me.

[This entry from Journal No. 51, p. 9.]—[Manuscript 223, 1902.](#)

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Ms.

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## **MR No. 1335—God to Control His Heritage**

(Written August 1, 1895, at Granville, N.S.W., Australia.)

I am unable to put away the anxious thoughts that fill my mind in regard to the work of God. I feel that to weep would be a relief. I am sure that a work must be done for those in positions of trust in Battle Creek. They will never be safe, trustworthy men until they are laborers together with God. The question often comes to me, “Has God chosen these men to devise and plan and execute in behalf of His work, when they have not a vital connection with Him?” The men God chooses to bear burdens in His work are to sit at the feet of Jesus, and learn from Him how to repress their unChristlike desires and inclinations. God has not given men power to interfere between a human being and his conscience.

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The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord’s servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God’s people, and what shall be repressed. The Lord inquires of them, “Who has required this at your hand? Who has given you the burden of being conscience for My people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses—as men through whom I can communicate divine instruction to My people. I have not placed the lines of control in your hands. The responsibility that rested on Moses—of voicing the words of God to the people—has never been delegated to you.”

Moses was specially chosen to be the visible leader of the children of Israel. Through long years of discipline he learned the lesson of humility, and he became a man whom God could teach and guide. He endured as seeing Him who is invisible. God trusted him—a

daily learner in the school of Christ—with the leadership of the host of Israel. God talked with him face to face, as a man talketh with his friend. He was the meekest of all men. He did not seek to control the Holy Spirit, but was himself controlled by the Spirit.

Do the men who are today swaying and molding the work of God give evidence that they are swayed and molded by divine power? Do they give evidence that they have received the Spirit of God? Is truth enthroned in their hearts? Is Christ revealed in their daily experience? Is the law of kindness on their lips?

There is an evil, a great evil, that is to be rooted out of all council meetings and board meetings. We are living in perilous times. Men are striving for the control over their fellow men. God is displeased and dishonored. Man is led to fear man rather than God. My brethren, has not the word of God been dismissed from your councils? Have not the words of men had too much power? Has not religious freedom been excluded from your assemblies? Have you not censured your fellow men, when you yourselves were standing under the censure of God? Take your hands off your brethren. They are not to be under the control of any man or set of men. Men are not to league together to bind their fellow men by rules and restrictions. God knows the characters of men. He sees their weakness, and He has not put into their hands the power that belongs alone to Him. He has not given them the right to say what their fellow men shall do and what they shall not do. [225]

It is the greatest presumption for man to assume the right of dictation and control over his fellow men. God is the owner of man. To his Maker, man stands or falls. To God he is responsible, not to his fellow men. Every man has an individuality of his own, which is not to be submerged in any other human being. The life of each one must be hid with Christ in God. Men are under God's control, not under the control of weak, erring human beings. They are to be left free to be guided by the Holy Spirit, not by the fitful, perverse spirit of unsanctified men.

The encroachments made by men on the liberty of their fellow men are condemned by God. These encroachments, which are not seen in their true bearing, are inspired by the enemy of God, to cut off the opportunity for God to work on minds by His Spirit. Those who do not know God, who refuse to hear His voice or to be ruled by

Him, will stand with cord in hand, ready to bind the Lord's workers and trammel them in their efforts.

Let God be recognized as the supreme Ruler of His heritage. Let every man place himself under His control. Let Him be recognized in all our assemblies, in every business meeting, every council, every committee. He sees all that is done, and hears all that is said. "Thou God seest me." Let these words be kept ever in mind. They will be a safeguard against imprudent, passionate speeches, against all desire to domineer. They will repress words that should never be spoken, and resolutions that men have no right to make—resolutions that restrict the liberty of human beings.

[226] Let God place restrictions on His workers, but let man beware how he places restrictions where God places none. If men are permitted to control the judgment of their fellow men, oppression will result. The cause of God will be bound about. Scheme after scheme that is unjust will be planned. Let not men take on themselves the responsibility of controlling the words and actions of their fellow men. Let our institutions give place to the working of God on human minds. Let God have opportunity to control. Should the principle obtain sway that in speaking and writing, men are to be under the control of human beings, deadly evils would be the result.

God calls upon men to act under His supervision, to accept His standard, to take all their decisions and plans to Him for approval. His holiness, His justice, is to keep them from unprincipled actions.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" ([Isaiah 2:22](#)). [[Psalm 146:3-10](#), quoted.]—[Manuscript 51, 1895](#).

Ellen G. White Estate

*Washington, D.C.,*

*December 17, 1987.*

Entire Ms.

**MR No. 1336—Workers to be Educated in the  
School of Christ**

[227]

(Written February 2, 1905, from “Elmshaven,” Sanitarium,  
California, to “Dear Brethren Ballenger and Palmer.”)

We were very much pleased to receive a letter from Brother Ballenger, full of hope and telling of the good results of the work of our sanitarium in Paradise Valley. This is just as we have expected it would be, and we thank the Lord for such a good, encouraging record. The Lord be praised.

I am pleased, Brother Ballenger, that you and your wife are at the sanitarium. This is as it should be. If you possibly can, fit up more bathrooms without delay. As soon as you can, finish the bathrooms as they should be finished. Get this sanitarium in full running order as soon as possible.

Oh, how much we need experienced workers as matrons and helpers in our institutions! I cannot encourage you to employ as matron the one mentioned in your letter.

The Lord will have helpers prepared for the fulfillment of their duties, if the men and women who are thirsting for the knowledge that will qualify them to labor in our medical institutions will follow His directions, not going into such long preparations, but taking right hold, and putting the whole soul into their work in the fear of the Lord and with love for the souls for whom Christ has given His life.

We felt a little disappointed, Brother Ballenger, that you could not accompany Brother Palmer to the meeting at Mountain View. But you were in the place where the Lord wanted you to be. Good is the Lord, and greatly to be praised. If only souls will be converted from the error of their ways, and seek the Lord, and learn the science of preserving the health of the body and the soul! And where can they learn these much needed lessons as well as at our sanitariums, which the Lord has said should be established in many places. Lectures

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might be given to the multitudes, but while the words spoken would enlighten many minds, how can people understand fully without a practical knowledge? One patient, successfully treated, will have a testimony to bear of the virtue of the simple methods of treatment—the simple, healthful remedies that nature has provided without the use of any drugs.

When Christ was upon this earth, He did not direct fishermen to leave their nets and boats and go to the Jewish teachers to gain a preparation for the gospel ministry. Walking by the Sea of Galilee, He “saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He said unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him” ([Matthew 4:18-22](#)). This prompt obedience, without any question, without one promise of wages, seems remarkable. But the words of Christ were an invitation that implied all that He meant it should. There was an impelling influence in His words. There was no long explanation, but what He said had a drawing power.

[229] It was at the very beginning of His ministry that Christ began to gather in His helpers. This is a lesson to all ministers. They should constantly be looking for and training those who they think could help them in their work. They should not stand alone, trying to do by themselves all that needs to be done.

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and making them believers in Christ, teaching them in regard to the kingdom of God. In this work they would become His ministers, fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues, to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. He said, “Follow Me, and I will make you fishers of men.”

Just as soon as Christ began to preach, He began to gather disciples, who were to hear all His words, and learn of Him, the great Teacher, and, afterward, preach the gospel. These disciples, supposed to be ignorant fishermen, were not to become teachers after the manner of the Jewish educators. They were to be Christ's witnesses, bearing to the world his truth, unmingled with the traditions and sophistries of men. By practicing His virtues, by walking and working with Him, they were to be qualified to be His representatives.

Christ's call, "Follow Me, and I will make you fishers of men," and the power of His grace, manifested to them, was indeed their ordination, their appointment to the work of the gospel ministry. The Saviour's work as a teacher, His example, His opening of the Scriptures to the multitude, His works of healing, were preparing the disciples to carry on the work that He began. Through His words and through His sanctifying influence, He gave gifts unto men, preparing the members of this early church to be His messengers. His treasure of knowledge was put into earthen vessels. He did not advise His disciples to learn of the Jewish teachers. By the simplicity of faith, by clean, pure, humble service, the disciples were being educated in His school, to carry responsibilities of the same kind that He was bearing. [230]

Certainly Christ chose the foolish things of the world—those whom the world pronounced unlearned and ignorant—to confound the wise men of the world. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and teacher, they were gaining an education of the highest order; for they had before them a divine Example. Christ was presenting to them truths of the highest character.

Those whom God employs to do service for Him, He would have fitted in His way for that service. Those who preach Christ must learn of Christ daily, in order to understand the mystery of saving and serving the souls for whom He had died. They must bring with them nothing like spiritual pride or self-indulgence. In speech, in voice, in every phase of character, they must reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His tender love and compassion must constantly be revealed.

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“Follow Me,” were the words of the great Teacher, “and I will make you fishers of men.” They must do this work with hearts filled with Christ’s love for souls. They must pattern after Him in all things, sharing His tender compassion and His sternness against all evil working. Christ is the great Example for all. We are to be workers together with Him. Those who are in His service need to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called straightway left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that will bring a coarseness into their lives, and will be a detriment to their spiritual advancement in the work the Lord has given them to do.

All through my Christian experience I have been presented with the neglect of our churches to show that care and wisdom that Christ would have them show in looking not only on their own things, but also on the things of others. We are to be kind and attentive to those around us, helping in every necessity, relieving the oppressed, and giving them every encouragement. To love God supremely and to love our neighbor as ourselves—these are the two great principles of the law of God. If the Lord has placed means in our hands so that we can relieve those who are in need, there should not be a question in our minds as to the part we should act toward these unfortunate ones.

But I am stretching out my letter lengthily. I shall now close by saying that I am of your mind regarding the well. Before any more money is expended on it, prove that which you have already obtained. Let the blessing of success lead all who are interested in this work to be thankful and praise the Lord. We desire that everything shall be done economically, but not in a niggardly way.

We feel grateful to God that Brother Palmer has been able to connect with the work for a time. He can now thank God that the efforts put forth have been a success. Those who have been interested in this institution, and have given of their means to set it in operation, should be encouraged.—[Letter 53, 1905](#).

Ellen G. White Estate

***Washington, D.C.,***

***December 17 1987.***

Entire Letter.

[232] **MR No. 1337—To Our Churches in Oakland and Berkeley: An Appeal to Repent, Be Converted, and Reform**

(Written September 26, 1909, from Sanitarium, California.)

I have been instructed to give a message of warning to our churches in Oakland and Berkeley. Many who profess to believe the truth for this time are unconverted in heart. I have been shown that many whose names are on the church books are unprepared for the coming of Christ. There are whole families who are deceived in regard to their spiritual fitness to stand the test of the judgment.

Many who love self-indulgence and who murmur at the straight testimony of the Laodicean message, are ignorant of how sinful their actions really are; but in the judgment they will be ashamed of their course of ingratitude and rebellion against the One who has borne so long with them, and who has not cut them off in their sins. No confession, no weeping, will then avail for those who have spoiled their record. Many who now claim to be the disciples of Christ will be numbered among those who would not repent, but who have deceived their souls unto their eternal ruin. The evasion of truth will not give courage to any soul in the day of judgment to open his lips in self-defense. Then the books will be opened that bear the record of the works of every individual.

[233] I am instructed to say that the Lord regards false professors as rebels against Him, for their actions bring reproach to His name. Oh, that their murmurings might be turned to self-reproach, and their complainings to repentance!

God has sent messages from His Word to the souls who are living careless lives, and who are unashamed of their wrong course of action. I heard the words spoken: "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” [Isaiah 40:27, 28]. If the careless, self-indulgent souls would seek the Lord and confess their sins, they would see how their unconverted lives lead others astray, and they would repent and be converted.

Many parents conclude that because their children have been baptized, that they are therefore quite safe. But baptism is not necessarily an evidence that the converting power of God is constantly at work in the daily life of the individual.

I am bidden to lift up my voice like a trumpet, and to speak plainly concerning the perils that surround our children and youth. Satan is actively at work, laying stumbling blocks in the way of their Christian advancement. He has many schemes by which to deceive souls and to destroy the spiritual discernment, that evil may be interpreted as righteousness. One of his most successful schemes is to place within their reach the foolish storybook to read, when they need the convicting power of the Word of the living God to impress mind and heart how to develop a Christlike character.

God is constantly appealing to the human heart, bidding it recognize His love and mercy, and accept His righteousness in the place of the principles of evil. Thus He has pleaded with mankind in all ages. In Noah’s day Christ spoke to men through a human agency and preached to those who were in bondage to sin. He came to Israel enshrouded in a pillar of cloud by day and in a pillar of fire by night. He it was who educated that vast multitude in their wilderness wandering.

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Israel needed just the experience that God gave to them, and there was no other power that could deal with them as Christ did through all that long journey in the wilderness. The education of Israel was not entrusted to any human agency; they were taught by One who was infinite in wisdom. They were daily learners of what God required His church on earth to be.

There are many who do not weigh these things sufficiently. The instruction given to Israel should be understood today by every soul living. Man may claim great intelligence, but he needs more than human intelligence in order to grasp the revelations of the gospel, which the Lord declares has been hidden for ages. The deceiv-

ing works of Satan beguile the conscience in regard to individual weaknesses and sins, and hundreds are caught in his snares.

In Oakland there has been for years a strong influence against the principles of health reform, which has counterworked the messages the Lord has given concerning the use of flesh meats and the use of drugs.

When the Lord sent instruction regarding the principles of health reform and the dangers attending the use of flesh meats and the use of drugs, there were physicians standing in our sanitariums who chose to hold to their own ideas, to carry out their own plans for the table. They were opposed to the reforms that were called for, and indulgence of appetite was permitted in the rooms of the patients which was contrary to the principles for the maintenance of which our sanitariums were established.

[235] The Lord gave light outlining a different order of things, but His messages were disregarded, and opposing principles were allowed for a time to rule. Sanitarium work which is carried on under the name Seventh-day Adventist should stand clearly for the true principles of health reform, otherwise a complicated condition of things will follow, and the work will be made severely hard for the genuine reformers.

The men chosen by our churches to stand as leaders and burden-bearers, should be those who are sound in the faith, and not men whose general influence has been to counterwork the messages the Lord has given to the church to point out the dangers of His people. In our churches in Oakland and Berkeley there has been exercised an unbecoming jurisdiction which the Lord does not approve.

My brethren and sisters, the end is nearer than when we first believed. I would say to the believers who have met at Berkeley, You are a mixed company. I might mention the names of some whom I have been shown stand in a wrong relation to God and His work, but this would not be best at this time. If things continue as they have been, I shall have to do this. There are others who will understand when the converting power of truth shall take hold of them. Those who have seen and heard so much to confirm their faith, and yet have not manifested genuine repentance, need to experience a true conversion. If their repentance is not thorough, they will work out the same plans in the future that they have carried in the past. There

is a decided work to be done in the Berkeley church. If they will receive the messages of God, and will humble their hearts and be converted, then the union of the two companies will result in lasting good.

Marvelous blessings may be expected by the faithful, humble followers of Jesus Christ who follow on to know the Lord. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “The world by wisdom knew not God, but it pleased God by the foolishness of preaching to save them that believe. As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God” [1 [Corinthians 2:9, 10](#)].

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The Lord has light and wisdom for His people, which they should expect, receive, and cherish. Let there be decided changes made. Let those who have been accusers, and who have stood ready to take offense at any word or move that seemed to them to be ill-advised, humble their hearts, and pray that the spirit of division and dissension may be taken away. The Lord has a work for all to do who will submit to be worked by His Holy Spirit.

Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity.—[Letter 106, 1909](#).

Ellen G. White Estate

*Washington, D. C.,*

*December 17, 1987.*

Entire Letter.

[237] **MR No. 1338—Reform Needed at St. Helena Health  
Retreat; Identify with Fellow Christians, not with  
Worldlings; an Appeal to Dr. Burke**

I have learned of Dr. Burke's resignation. I am sorry indeed for this, for he is repeating his first experience. I see now, as ever I have, the danger of binding up in connection with, or in association in labor, with worldlings, professors or nonprofessors, who are in opposition to our faith, and who have no faith in the testimonies of reproof which the Lord sends. Not the least good can come of such a combination, or marriage, in business, believers with unbelievers. There can be in this our work no more combination than oil can mix with water. Here is where the delusion and deception have come in. The world has been placed in front to carry out the workings of the enemy by his own subjects, the children of disobedience, and the children of God have been belittled, suspicioned, accused, and defamed by the agents of the wicked one.

It is time our people who profess to love God heed the voice of the Spirit of God. Press together, press together. In unity there is strength; in dissension and drawing apart there is weakness. God would not have the soldiers in His army give away their fellow soldiers to the enemy, while they are overflowing with sympathy for the enemies of Christ and the truth. Oh, consistency, thou art a jewel! God's people who have for many years been engaged in the work of God are set aside for a complaint coming from the enemies of God and the truth, and these enemies of Christ take their place.

[238] Where all of one faith should stand true as steel to the interests of each other, there is watching as spies, there are testimonies drawn out from persons, and an educating school is formed through this process of surmising and reporting evil that will separate the souls from God and open the door wide for the polluting, corrupting power of Satan to have full sway over the minds of the workers. There will be a suspicion created against one who is entirely innocent of

knew how. God is not at all in this business of those of the same faith thinking the worst of believers in the truth, while the mantle of sympathy and love covers those who are full of bitterness against Jesus, who is the Truth, the Way, and the Life.

God calls for all who claim to be His followers to show their faith by their works. We are not to enter into secret confidences with those who love not God nor keep His commandments. We are to seek most earnestly to keep in sympathy and harmony with those of like faith, and we will do this if we are indeed a living branch of the true Vine. They will be one in Christ, brought into practical sympathy with Christ in His mission and in His work, to save the souls for whom Christ has died, not in their sins but from their sins. But these sinners are not in any case to have the supremacy over the children of obedience and light.

The children of God are to appreciate and love that which Christ loves, and His saints are to be one in sympathy, as He, Christ, is one with the Father. They are not to draw apart from one another and work away from the prayer of Christ, and associate with worldlings, willing to be divided and stand apart from God's chosen ones, while they link up in bonds with unbelievers. In this they are showing what manner of spirit they are of, speaking bitterness to one another, thinking evil of one another, yet expiating largely on the sympathies to be bestowed on those who hate God and the truth. All uncharitableness is to be excluded, and God's people are to be bound together in the holy bonds of unselfish love.

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[[John 17:14-22](#), quoted.] Here are truths deep, broad, and eternal to govern every church in our land that accepts the truth of heavenly origin. "I in them, and thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as Thou hast loved Me" [[John 17:23](#)]. Here are the principles to be acted upon in the church and in all our institutions. To take any other course of action is not to keep the way of the Lord but to walk in the sparks of one's own kindling, and bringing in principles after the fashion and order of the world, which will take the strength and vital Godliness from the church, however much they may claim to be the followers of Christ.

Listen to Him who spake as never man spake to His children who believe in Him: “If ye shall ask any thing in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth him: but ye know Him; for He dwelleth with you, and shall be in you” [[John 14:14-17](#)].

[240] Then I ask, How can it be possible that those who love God and the truth will be truly estimated and kindly received by the world, who seeth not the truth because they see not and love not the Author of truth? “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?” Let everyone mark the answer, “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” [[Verses 21-24](#)].

Here is presented the line of demarkation clear and distinct between him that serveth God and him that serveth Him not. Will those who are associated together in our important institutions see the difference Christ has placed between the believers and unbelievers? Then let them not advocate by precept and example that the disobedient, unbelieving element possess so much of the grace of Christ that they will appreciate the spirit and the work of those who love God and keep His commandments. Christ says they will not know the truth, because they see not Christ and the Father. Satan is well pleased if he can so impose upon inexperienced minds that they shall believe that all is good of the disobedient, all is virtue and truth in the words of those who are of the world, agents of the wicked one, while they must regard with suspicion those who love God and keep His commandments, and believe all is bad of them which the disobedient may arraign and forge against them.

There has come in a wonderful blindness in consequence of the perverted experience of men who have joined in bonds of affinity

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~~with the world. These men have not a vital connection with Christ.~~  
They see not Jesus as He is, and see not the beauty, loveliness, and exalted character of the truth. They put darkness for light and light for darkness.

Dr. Burke has placed himself on the world's side, and I feel very sorry for him, for his moral and spiritual eyesight is blinded. He sees nothing clearly, and after every effort shall be made to open these blind eyes, and if he refuses to see, then by all means accept his resignation. God would have men in responsible positions who are praying for uncorrupted, unstained, pure religious discernment, that they may educate correctly in our health institutions. There must be no betrayal of sacred trusts, for this would be the traitor's work.

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The institutions for health should not be a school where surface work is done and the heart uninstructed, but where there shall be education after the Divine mind and will; for, in order for our medical institutions to be what God would have them [be], there must come into them a regenerating power, a spiritual life, that each worker must strive to live by every word that proceedeth from the mouth of God. Not one of the workers are to receive their inspiration from those who are bitter against the truth, to institute a criticizing judging against their own brethren and sisters, whom they are taught by Christ to respect, to love, to esteem better than themselves. The workers at the Health Retreat need to unlearn many things. Those who are in positions as teachers need indeed that one teach them the first principles of Christianity, which is to love one another as Christ has loved them.

Whatever moral power any of us possess, it does not come by inheritance; it is attained only by [a] minute-by-minute fight of faith. This is the only way anyone can come into possession of the higher wisdom, which is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits. These words are to be carefully pondered. Unless they are practiced, souls will be lost. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" [[Ephesians 4:25](#)]. These words need to be acted upon, for the Lord looketh upon the heart, and He cannot be in any way deceived by pretense and by hypocrisy.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those

[242] things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, 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 5:11-17]. These scriptures were presented to me as applicable to the situation at the institution at St. Helena, and much more has been opened before me, but I hope and pray that God will give them hearts of flesh and take away their hearts of stone, that they may be converted and saved unto eternal life.

God will not be trifled with. There needs to be a complete renovation in the Health Retreat, a working from Christlike principles; then the cloud resting upon that institution will be rolled back. Never, never will the Lord vindicate the work that has been going on for some time in the institution at St. Helena, where there is no distinction made between the precious and the vile. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [Ephesians 4:29-32].

[243] We have the fullest faith in laboring for sinners to be converted, but we have not a particle of light from God to regard sinners as saints, and those who love God, our brethren, regard as sinners because sinners mistrust them and complain and murmur against them. "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 sweetsmelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" [Ephesians 5:1-4].

Here is where there is something that is essential to be set right. If Jesus should stand in the gentlemen's bath-room, He would purge

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it from its uncleanness, and unholy conversation, and its low, cheap sentiments that proceed from unsanctified lips and impure hearts—“neither filthiness, nor foolish talking.” Oh, what examples in words and deportment have been given unbelievers! Educating needs to be carried on through the departments of the various branches of the work, of an entirely different kind than has been given in times past.

Read the words found in [Ephesians 5:5](#). Then read [verses 6-10](#). “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light: (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord.”

This work of close investigation has been strangely neglected, while there has been a seeking spot and stain, or catching up some little, supposed mistake, in those who were far nearer the kingdom of God than those that accused them. This mold that has been given to the institution must be changed. “And have no fellowship with the unfruitful works of darkness, but rather reprove them.”

Oh, there is need of the grace of Jesus Christ passing into the heart of every worker in the institution, from the highest to the least, if you meet the condition of the heavenly Father’s blessings. The question is asked by Dr. Burke, “What do you care for right or wrong?” A great deal, Dr. Burke. If I did not, I would have held my peace. I would not have given the exhortations and reproofs that I have given to bring sinners to repentance who think themselves just. Jesus loves these deceived souls, although they are blinded, deluded by Satan and his agents.

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Jesus loves His children, even if they err. They belong to Jesus, and we are to treat them as the purchase of the blood of Jesus Christ. Any unreasonable course pursued toward them is written in the books as against Jesus Christ. He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted, although imperfect.

Jesus is perfect. Christ’s righteousness is imputed unto them, and He will say, “Take away the filthy garments from him, and clothe him with change of raiment.” Jesus makes up for our unavoidable deficiencies. Where Christians are faithful to each other, true and

loyal to the Captain of the Lord's host, never betraying trusts into the enemy's hands, they will be transformed into Christ's character. Jesus will abide in their hearts by faith.

All this spirit of picking flaws in a person's words or deportment, setting one and another on their track to think evil and to communicate evil, is of Satan. Dr. Burke accuses me of having the spirit of the evil one. Dr. Burke, the Lord be judge between thee and me. I present this charge before the Lord. When Ahab met Elijah after he had been doing wicked actions, and when his apostasy affected all Israel, he said to the man whom God had given a message to the king, "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed [245] Balaam." God has given me my work, and that message He gives me I shall bear whatever the consequences may be.

I expect to meet in the judgment the words spoken to Sister Gates. Whatever report she has made which inspired Dr. Burke to speak with pen, words to me as no man or woman has ever addressed to me by pen or voice, reveals the spirit that has been fast becoming a controlling power in the Health Retreat. Now, all the words I uttered I did because I could not endure the wrong practices which were perverting souls, as is evidenced in the spirit and the manner of working that Sister Gates has been engaged in. The rebuke of God is upon her and upon those who have inspired her to engage in a work that God has never set her to do—to judge and accuse and condemn, while the one in error was left unwarned, uncorrected. This is the manner of Satan's working, but the rebuke of God is upon all who participate in this kind of work from the greatest to the least.

The precious children of God, whom Satan and his angels are seeking to destroy, are to be strengthened and encouraged, and not to be torn in pieces. The best missionary work that can be done is to help and strengthen her sisters in the faith, all seeking to be faithful and true in a humble way, never stabbing in the dark, and neglecting the plainest duties marked out in the Word of God, to deal faithfully with those she thinks in error.

I have done only the work God has given me to do, the very work I have been doing for the last fifty years. What means this spirit of denunciation, because I have not shunned to declare the counsel

God says speak, I shall do this. But I feel great pity for Dr. Burke, because he is departing from the living God, and for what? Oh, let him answer, For what? Dr. Burke, For what? A mess of pottage. Selling your eternal interest for a cheap price. Will he yet see? I ask myself, Will he repent? Will he be converted? Will he renew his covenant at the cross of Calvary? “As for me and my house, we will serve the Lord.” Will he now cleanse the soul-temple of its moral defilement, and let the Spirit of God supply the vacuum? [246]

He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. “Choose you this day whom ye will serve”; “If the Lord be God, follow Him: but if Baal, then follow him.” I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job were in the land, as I live, saith the Lord God, “they shall deliver neither sons nor daughters; ... they shall but deliver their own souls by their righteousness,” which is the imputed righteousness of Christ.

The end is near. It is not long before the passions of the carnal, selfish heart will be revealed, and every secret thing brought to light. Oh, that angels of heaven would impress upon human hearts the peril of choosing to walk in the sparks of their own kindling, and refusing to walk in the way of the Lord! Now, Dr. Burke, in the judgment you cannot say you received not the warning the Lord has sent you. I have told you that unless you turn from every evil way, separate from sin and sinners, and no longer make them your confidence, and you come out from them and be separate, you will become darker and darker until you will not hesitate to do very many things you now think it impossible for you to do.

The Lord is still gracious; the Lord will still pardon, but your character must be transformed. There must be no guile found in the mouth of those who stand on the sea of glass. All this exaggeration, all misstatements, everything untrue, must be put away from you, and you stand forth out of every secret work, open as the day, and you living as seeing Him who is invisible. This is the last appeal I expect [247]

to make to you. I still have a letter packed away by mistake, [which] I shall send you if the Lord bids me; then our communication ends, if you remain of the same mind.

[Note in margin]: Will you please read and return to me, as I have not another copy. Reserve a copy if please, but return this and oblige.

E. G. W.—[Letter 17a, 1891](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1339—All Gifts of the Spirit to be Utilized; Christians not to be Controlled by Feelings; Look to Jesus as Example** [248]

(Written in 1851 to “Dear Brother Pierce.”)

Duty compels me to write a few lines. In vision the Lord has shown me some things of late which I feel duty to write you. I saw that all was not right with you, that you are in a place where your influence can tell but little; you are in too narrow a compass. I saw that Brethren Pierce and Phillips can be of use in the cause of God. Both their gifts are needed where they have not yet been, where their gifts are new and can affect more. The King’s business is important, and requires haste. Jesus is coming, and there is no time to dally. With energy and zeal souls must be pulled out of the fire.

The past was opened before me. I was shown that there was a lingering of that spirit that Bennet and Libby had that has not been sufficiently shaken off by Bro. and Sr. Phillips, and as long as this spirit, the last of it, is not shaken off, it tells, and it has its influence. It is foreign to the Spirit of God.

I saw that the spirit that both Bennet and Libby possessed while Brother and Sister Phillips were in union with them, was an unclean spirit and an unholy spirit, and Brother and Sister O have not as yet realized and admitted and shaken it off. The spirit moved strongly on the feelings, and these feelings—many of them—are yet cherished as sacred, as [indited by] the Holy Ghost.

But many times when it was upon Brother and Sister Phillips, [249] they knew not what the spirit they were of. At the time these men were professing so much of the Holy Ghost, especially Bennet, his life was corrupt, his heart vile. I was shown that a great many have been entirely thrown off their balance by not understanding the spirit that some of these [seemingly] very good and professedly holy men possessed; that they have felt the influence of and received great blessings through the influence of their prayers and apparent faith. It

has stumbled many an honest soul, and here they have run aground and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings.

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others, I saw, were very sick. A case was held up before me of one of my relatives, a Methodist minister. Eighty miles he was sent for to pray for a sick sister in compliance with the teaching of James who sent for him. He went and prayed in earnest, and she prayed. She believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now, the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

[250] Then again the scene mentioned above passed before me. I saw [that] the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: One was misty, dark fell downward; the other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under the influence.

Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest, and he be brought to confusion.

Said the angel, Shall He leave the poor, suffering saints, who are deceived, destitute entirely of His Spirit? Oh no! I saw He would win and woo them, that if they clave to Him and if they would listen to His voice, He would say to them, "This is the way; walk ye in it."

But I saw there is great danger always of those who are brought so close, so near, this unclean spirit as you have been, Brother and Sister Phillips. I saw that God would separate the precious from the vile. There would be truth or something from God to call for

~~a decision, and the corrupt would have no disposition to receive~~  
that call for a decision, but are separated from the precious by the  
precious receiving this truth [that] by the others [was] neglected.  
Here is the separation made. God will work in mysterious ways to  
save the true, honest ones.

I saw the great danger of those who have been connected with  
this spirit setting down this or that as the power of God, and, knowing  
this to be His power, if they yield this or that they give up their whole  
Christian experience. I saw, Brother and Sister P, [that] this was your  
case, and the only safe course for you was to shake off entirely that  
spirit, [get] out from it entirely, call it a deception you were under,  
as it really was, and then feast upon the truth, the present truth. I  
saw there is among you a spirit of linking up with a few, making  
everything of this one or that one who has any leading out to pray  
for the sick; and others who do not engaged in it as zealously as you,  
are of but little account or have but little influence.

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Oh, I saw that this was not all of the requirements of Jesus, and  
those who pray for the sick are not all who have faith in Jesus. The  
faith of Jesus takes in the whole life and divine character of Christ. I  
saw that you are too exclusive; also Brother Pierce. You are leaning  
too much on Sister Phillips. Sister P has too much confidence in  
herself, and you have too much confidence in her judgment, in her  
feelings. God is willing to teach Brother Pierce his duty that he may  
know it for himself. You all go too much by feeling.

I saw Brother Pierce would often try to talk the truth; if he did  
not have that liberty and success, that freedom he anticipated, he  
settled down, [thinking] that God did not call him to that work. Now,  
if it had not been for this, Brother Pierce might have been more  
useful than he has been. All, every one of God's called and chosen  
servants, have had just such times, and if they had followed their  
feelings, would have given up, [thinking] that that was not the work  
God had given them to do. But the servants of God will always have  
obstacles to surmount. But do not yield up readily; keep trying, and  
plow your way through the darkness. Look away to Jesus; depend  
on Him entirely.

You follow feelings too much, and if you feel clouds come over  
you, you let it influence you too much. Feeling is as unsafe a guide  
as you can follow. You make altogether too much of a happy flight

[252] of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls.

Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new. Brother Phillips' gift of exhortation is needed. God calls for it. He calls Brother and Sister P to shake themselves from the last and least particle of that spirit that is mentioned above, for it is against the Spirit of God. God is about to work for His people; a great work is being done. I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eye salve that we may see, white raiment that we may be clothed.

Sister P, I saw that you had a too high opinion of your own judgment, too much exalted. Brother Pierce has listened and looked up to you as though your judgment was unerring. Just so long as you are all so closely shut in with yourselves, your usefulness is comparatively nothing. Your linking together is too close for your own good. Said the angel, Each one strike out on your own individual responsibility as to each other, yet relying wholly upon God for victory. Look away from each other; measure not yourselves by yourselves. Jesus is the Pattern; look to Him as the Example, not to each other. Lean wholly upon God.

[253] Brother Pierce, you have been silent too much; too much shut up with yourself. In the paper you could speak to hundreds, but you have a few of you contented yourselves together. Your talent, Brother P, has been almost buried up; it must be brought into use. But you have so little confidence in your own success that if you do not have that freedom that you expect, you sink down and give it up. Arouse, arouse, let not feelings guide you; but a sense of your duty, a sense of the truth, the important truth, let that influence you and move. Brother Pierce, your gift is needed. Brother Phillips, your gift is needed in exhortation.

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~~—I saw there had been considerable feeling with you and others~~  
in Vermont about the brethren coming West. You have not felt right about the matter. I saw that the greater work would be West. Many fields have not yet been visited that should be. It is true that many of those that have moved have not answered the design of God. God directed them to go, but not to do as they have done. After they were West, they should have lived out their faith; but they have acted like drunken men. But God is working for them. They see their sin and error, and are laying their possessions upon the altar, and preparing to labor for God.—[Letter 2, 1851](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

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## **MR No. 1340—Living The Christ-Life Amid Corrupt Surroundings**

(Written February 10, 1887, from Basel, Switzerland, to Henri Frey.)

I am burdened in regard to your case. I view you as in a perilous condition. You have not as yet seen your true standing before God. You are not closely connected with God. My text this morning was for yourself and a few others who are in the same condition spiritually as you are. You cannot do justice to the work in which you are engaged because you do not bring the wisdom of God into your labor.

Your hands are not clean; your heart is defiled; your practices are not right. You need a thorough conversion, and your moral taste needs to be entirely renovated. You need to cultivate the idea that you are handling sacred things, because you are connected with the work of God. Your heart will not be made better while the light of truth is shining all about you and you keep its pure principles out of your life and apart from your character.

Unless you feel the need of a thorough transformation, you will ere long be separated from the work of God; you will not, you cannot, do justice to the work of God. There will have to be a decided change in the moral atmosphere that surrounds your soul. You are not being sanctified through the truth; your thoughts are not elevated, ennobled, refined. You seek a low level, low and common; your influence is not good. Your associations are of that character to tarnish the moral atmosphere. Evil angels are around you, pressing their darkness upon you. You are not helping those with whom you associate to a pure, elevated, holy life, but you are becoming more like them in character. You profess to believe the truth, but are you practicing the truth? Are you becoming better acquainted with the reasons of our faith?

I have a deep interest for your soul, but I dare not withhold the truth from you. You might have been much farther advanced than you are now in genuine religious experience. Angels of God are looking upon the most secret actions of your life. I tell you in the fear of God, you are not a Christian. To be a Christian is to be Christlike. You are not practicing truth. You are not open; you are not frank. You are not exerting a correct influence. You are not pure in thought or in actions.

“How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him” (1 Kings 18:21). Religious principles in you are weak; you need to be a thoroughly converted man. But your low principles are constantly dragging you down to a low standard. You need now to turn square about. Take time to consider. You are to decide for yourself. Will you follow bad examples or good? Ask yourself, Am I working in such a manner that my character building will stand storm and tempest? Is Christ Jesus my foundation? Is my soul hid with Christ in God?

You need to act now to break the power of Satan that holds you before you can place your feet in the footprints of Jesus, to be self-denying, pure, and uncorrupted even with bad examples on all sides. While the worldlings would be glad to see you adopting their habits and their ways, you have not moral courage enough to say, I am a Christian, trying to be a child of God.

Oh, that I could impress upon you, as well as upon every young man, to take heed what kind of timber you put into your character building. It is essential that you thoroughly comprehend the importance of starting in your lifework with correct principles and a proper theory of life. Let young men burst from the bondage of all unmanly, selfish indulgences and unscholarly habits, and like a brave, high-toned spirit resolve to stand in their God-given manhood as masters of themselves. Let them constantly ascend to meet a higher level. Let their eyes be single to God’s glory, and let them closely examine every habit, every practice, in the light of God’s Word, scorning to be deceived by the devil. Let them bring every motive and every habit and phase of their character to God’s holy standard of righteousness, for they will all be brought into judgment.

Let your heart be examined. Do justice to yourself. What are you doing with the light and privileges that God has given you? Are

the youth degrading the dignity of the mind as well as of the body? With eternity in view, with God before your eyes, will you let Satan take possession of your thoughts and your affections? I call upon you, my brother, to have regard for your own well-being for time and for eternity. You must choose for yourself. It is life or death with you. Just as long as you are intemperate you will be unable to appreciate eternal things. The principle you adopt becomes a living, molding influence; it will enter and will dwell in the depths of your nature.

You are determining what kind of food your soul shall have, what shall be the complexion of your future life and character. Let not one taint of deception be cherished by you. Do you consider, young man, in choosing your principles of action and subjecting your mind to influences, you are forming your character for eternity? You can hide nothing from God. You may practice evil habits in secret, but it is not hid from God and angels. They view these things, and you must meet them again.

[257] God is not pleased with you; you are required to be far in advance of what you are now in spiritual knowledge. With all the privileges and opportunities that God has granted you, you do not have corresponding works. You owe a duty to others, and a duty imperfectly understood will be imperfectly performed. There will be mistakes and errors that will not only be injurious to yourself but will help to fasten wrong practices upon others. You have habits of appetite that you indulge to the detriment of the health of the body as well as the soul. Your habits have been intemperate, after the habits and customs of the world, and your health has been injured by your indulgence of appetite. The brain has been beclouded, and you will never have clear, pure thoughts until your habits and practices are in accordance with the laws of God in nature.

Make it the law of your life to touch not, taste not, handle not, beer, fermented wine, tea, coffee, or tobacco. Having deliberately decided to be a man, free yourself from every lust which wars against the soul, adopt a right principle of action in all things, reverence and obey God. Make it the purpose of your life to be all that God designed you should be. Let no temptation be of sufficient attraction to you to swerve you from principle. Then God will be to you a present help. He will give you His wisdom as a lamp to your feet.

You know scarcely the first principles of true godliness, but you may know; you may arise from this grossness, from this earthliness, and repress all sensuality. Firmness and sanctified decisions are what you need to turn square about, to repent of your sins, to be converted and make it the law of your life to be true to yourself and true to your God. Then, while you work out your salvation with fear and trembling, it is God that worketh in you to will and to do of His own good pleasure. No halfway purpose will do. For you it must be a thorough decision. A conscientious surrender of your entire life to God is essential for you.

You have not been standing in such a relation to God that heavenly angels could be round about you. You need a power brought into your mind to elevate it, for it has been allowed to be tarnished. The Bible alone presents a standard for human character and a perfect guide under all circumstances. The Christian soldier is to look to his Captain for orders, and to obey promptly. The intelligent mind is one of God's most precious gifts to man, and He demands of us the full improvement of it. Every person is under obligation to live so that he can look upon his own conduct and character with feelings of respect, and not with shame and mortification. [258]

Has Christ been woven into your life experience? It is your privilege to be a partaker of the divine nature, escaping the corruption that is in the world through lust. You have too often been listening to the temptations of Satan, and he has had such influence over you that the grace of Christ has not been a controlling power in your life. The apostle exhorts, "Abstain from fleshly lusts, which war against the soul." You must aim high. Let your language be, "I study, I work for eternity." You have no time to lose. Both the understanding and the heart need to constantly maintain the most intimate and conscious connection with the pure, sacred springs from which they will derive their light and inspiration.

You are living in hourly contact and conscious communion with the principles of truth and righteousness, and if there is not a corresponding rising in moral and intellectual power, if you do not cooperate with the divine influences, you will become hard and unimpressible. The light will become darkness to you. Your heart must be changed, its principles elevated, and your heart beat and your eye flash in response to the deep, holy principles which your

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own strenuous efforts may combine with the grace of God implanted in your nature. Your morals then will be sound, your principles firm. In this aim you may be ambitious, for you are drinking from the true source of wisdom and virtue. Behold in the cross of Christ the only safe and sure path for you to reach true elevation in this life, and the great reward of eternal life.

You have infirmities which you ought not to have, if your habits were in accordance with the laws of life and health. You must stand on the foundation of temperance in all things. The taste is to be brought under the control of reason, the appetite subdued, and the passions controlled in order for you to secure a well-balanced mind to cooperate with all your efforts and purposes to secure the life which is to come.

You cannot with safety pursue the course you have done. There is conniving at sin, a covering up of sin. They that are Christ's have crucified the flesh, with the affections and lusts, and those seeking for heaven are endowed with whatsoever things are honest, whatsoever things are lovely and of good report. There is an unseen witness in your meetings and your association with those who are corrupted and corrupting. The Word of God forbids our attaching undue importance to our works, but it nowhere forbids self-respect. There is a conscious dignity of character which is not pride or self-esteem, but is the safeguard of youth. He is impressed that he has a reputation to sustain, a character to lose or to keep. In God's inspired book you will have a faultless instructor, an unerring counsellor, an unailing guide.

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Let the youth consider that they can serve God by a consistent Christian life in any place and amid any surroundings, if it is their duty to be in such a place. If God calls them in His providence, as He did Daniel, to positions of trust where temptations would be constantly assailing them, in the place of thinking it impossible to serve God they would know that the grace of God would brace them to meet and resist temptation in every form. They must not limit the power of God. The great and all-wise God who has given ability and powers to man will give him work corresponding to his ability.

Imagine the temptations found in such a court as Babylon, and at a period of life when temptations have a peculiar power to tarnish and pollute morals. It was just such a situation as we would consider

favorable for a man to lose his soul in. Certainly it would not be chosen by a man who wanted to save his soul. Daniel and his associates feared God. They determined not to yield their faith or their principles. They were young, and these four youth in God's own providence were placed in this perilous position that through them God's power might be revealed. These men were not God-fearing and God-loving because circumstances favored it; the godliness was within themselves, and they clung to it and held it fast. Circumstances were continually of that nature to subvert, to attract, to lead to self-indulgence, to crush out godliness. But it was not crushed. Genuine purity and God-fearing principles were interwoven with their life and character.

Many blame their circumstances, and plead an excuse for their condition that they are unfavorably situated, being thrown into the society of the irreligious and self-indulgent and intemperate. But do not let yourself be deceived. You can shape your surroundings, in the place of bending and being molded in character by circumstances. Godliness will stand the test, because it has a living root to sustain it, a well-spring from which it draws its nourishment.

The corruption of the human heart is that which leads it to love the society of the careless and unholy. The true secret of every true follower of Jesus, and his continued, unsullied integrity is that he loves truth, he loves righteousness. His moral taste is not depraved, and although surrounded by evil the deep work of the truth wrought in his heart keeps the soul true and steadfast to God even in very bad circumstances. This is the fruit that grows on the Christian tree, the faith that realizes the presence and help of God at all times. There is a constant dread of incurring the displeasure of God, whom they reverence and whom they love. It was this principle that preserved Joseph amid temptation. You must cultivate real faith in God, in His gracious goodness, faith in His presence. You must pray as you have never prayed before.

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Albert Dietschy is no help to you and you are no help to him, because you do not exercise the power of influence for good. Your influence is to strengthen the temptations of Satan, to lead each other away from truth, purity, and holiness. Angels blush over your words and your actions. You have become tempters to one another. You both need to greatly humble your souls at the foot of the cross, and

learn meekness and lowliness of heart. It is genuine godliness woven into the character that will make young men a light in the world.

Albert Dietschy has no excuse for his course of irreligion, his proving a tempter to others. He has had instruction from his youth, and unless he is thoroughly converted from his ways he will become weaker and still weaker in moral power, and the Spirit of God will leave him to carry out his own self-will, to his own ruin.

[262] Fearing God—how little of it there is! There are those connected with this establishment who may grow in grace and the knowledge of the truth and become fitted for a holy heaven. There are those who will be like the men who helped to build the ark. They hear the truth; they have every advantage to become men of moral worth; yet they will not choose the good society, but the corrupt. If there is an influence that is not heavenly, they will gather to their side and unite with them, and although they act a part in the preparation of the truth which is to fit a people to stand in the day of the Lord, they will perish in the general ruin like Noah's carpenters who helped to build the ark. God help you that you may not be of that class.—[Letter 36, 1887](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1341—The Dangers of Mind-Cure; Neither [263]  
Husband nor Wife to Control the Mind of the  
Other; an Appeal for Conversion**

(Written October 6, 1901, from St. Helena, California, to Dr.  
Sanderson.)

I beseech you by the mercies of God that you take your position for the right without reference to the will or judgment of your wife. You have allowed her mind to be a controlling power in your life. Yet you do not see this or many other things you ought to see because you are not prepared to see them in the light of the Spirit of God. For years your wife has refused to submit herself to the influence of the Holy Spirit. She has never been transformed in character. She has a strong mind and a powerful influence over you which confuses your judgment, making you in some respects a weak man. While you allow her to lead you on, while you consent to merge your individuality in hers, anything I may say to you or write to you will be as idle tales.

I have some things to say to you which I shall say when I am at liberty to say them, when your mind is capable of understanding them. At the present time I know that you could not possibly comprehend them, for spiritual things are spiritually discerned.

No one could take the position you have taken in regard to the mind-cure science without becoming confused and dazed, unable to see things in a true light, for this science is Satan's masterpiece. At present you are strongly tempted; the enemy is guiding your imagination, and you do not understand your own mind. Unless you take your position as a man, unless you consent to be entirely subordinate to the will of God, this spell which the enemy has cast over you will leave its mark on mind and character, and especially on your physical powers. I entreat you not to partake of the dish of fables which Satan is offering you. Cherish the practical godliness [264]  
which leads you to sanctify the Lord God of hosts in your heart, and

be ready always to give to everyone that asks, a reason of the hope that is in you, with meekness and fear.

You stand in an undecided position, allowing your mind to be molded and guided by your own ideas and the unsanctified counsel of those who have separated themselves from God, who are not sanctified by the Holy Spirit. A spell is upon you. You are dazed. Of what use would be anything I could say to you until you see the truth of what I have already said?

The less conversation you have with your wife about the science of mind-cure, the better it will be for you both. The only hope for your wife's salvation is for you to refuse to let her influence you for the wrong. She has not the mind of Christ, and you should not allow her to lead or rule you. If she does this, both her soul and yours will be lost. Her religion has never been what it should be. Her life has not been what the life of a Christian should be. This has nearly been your ruin. Your only safety is in realizing that your identity cannot be submerged in hers. For years you have walked uncertainly. Will you not now take a correct position and maintain it firmly, in righteousness working out a character that God can approve? Draw near to God and He will draw near to you.

Had you and your wife humbled yourselves before the Lord as I hoped you would, the light would have shone into your minds. When you and she make that entire surrender that God requires you to make, you will both see things in an entirely different light. Consistency will then be seen in your lives.

[265] While your wife is making up her mind what she will do, Satan has decided what he will do in order to carry out his purposes. He is seeking a door by which he can enter your mind and take possession of it, to make of it a workshop for himself. If your wife repents and is converted, if in contrition of heart she asks for pardon for her estrangement from God, and as a little child bows in submission before Him, He will receive her and bless her. But repentance must come before conversion can take place. I tremble for her and for you. Unless she is converted, soul, body, and spirit, Satan will use her as his helping hand to mislead others.

If your wife were converted to God, she would be a great blessing in humbly denying herself. But her past experience is misleading. Unless she changes and determines to make a business of serving

~~the Lord, she is not qualified to act as a medical missionary for the~~  
Lord in any place. She has not led the nurses away from selfishness and the attractions of the world. If she had any real knowledge of herself, she would know that she is a friend of the world. Her influence leads into false paths. Can we mingle in entertainments, amusements, parties and suppers with those who have no thought of God or heaven, without slighting God? Is not His Spirit grieved by the worldly, frivolous entertainments to which Christ cannot be invited, to which He would not go unless it were to seek and save the lost?

I have no accusing to do, but I shall make a determined effort for your soul. The whole matter has been laid out before you for your benefit, and it is your privilege to heed the warning, break Satan's snare, and take your position with your brethren, determined to serve on the Lord's side. In the past you have desired to stand as the chief one in the sanitarium. God has not appointed you to this place. You are wanting in the qualifications essential to success in bearing these responsibilities. You have been unwilling that another experienced physician should stand by your side. But it would have been highly appropriate for you to have had someone with whom to consult and cooperate.

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Before I returned to America I was given instruction regarding the condition of things in the sanitarium here. I need not that any man tell me. No human being has the faintest conception of the masterly efforts by satanic agencies to prevent the doing of the good that should have been done.

Jesus says, "My son, My daughter, give Me thine heart, that I may mold and fashion the character." This is all He asks. My dear Sister Sanderson, is it not time for you to be disgusted with yourself? Is it not time that you came to your best Friend, your Counselor? Will you any longer dare to run the fearful risk of losing your soul? The day of God is right upon us. What preparation are you making for it? Do you realize that you are building for time and for eternity? Will you allow the love of amusement and your stubborn self-will to divorce you from God? Will you become married to another instead of being the bride of Christ?

My sister, God pities and loves you. But He does not love your sinful course of action which is leading others astray. Eating and

drinking is the order of the age in which we live. Thousands are sacrificing health and life to the indulgence of lustful appetites and sinful practices. Just as far as you associate with such persons, you give evidence that you are not walking in fellowship with Christ.

[267] Dr. Sanderson has known what it means to have an abiding Christ. And had he received from you the help he should have received, you might both now be ascending the ladder which reaches to heaven. God is above the ladder, and His brightness would have guided you heavenward. Had your course been in harmony with the great truths of the gospel, your husband would not have been content with his present spiritual condition. You have qualifications which, if refined, sanctified, and rightly employed, would do much in the Master's service. You might have been a channel for the communication of light for the saving of souls. You might have been a great help to your husband and to those around you. But you have chosen your own way. You have not followed on to know the Lord that you may know that His going forth is prepared as the morning. Your selfishness works against truth and righteousness. Your interest in gatherings for pleasure has been sufficient to eclipse the light of heaven and to separate your soul from God.

Had you followed the example of Jesus, you would have set a saving example before those with whom you have been associated. But God has been greatly dishonored by your course of action. The truth has not been exalted by your worldly representation of religion, and the Lord has given me His word to speak to you. He desires you to exemplify in your life the truths of the gospel. What you need is personal communion with God. The restlessness you feel cannot be cured by mechanical operations.

Should you connect with any sanitarium as you now are, you would dishonor God by your irreligious, worldly aspirations. Self is determined to rule in your life. Your only hope is to crucify self. When the heart is once given unreservedly to God, it will be softened and subdued. You are not your own, for you have been bought with a price. Will you not die to self and consecrate your life to Christ? This will mean a severe struggle, but God will be your helper as you seek to do His will.

When you and your husband left the sanitarium, it was because you were not willing to humble yourselves before God. In leaving

have on the patients and nurses who as yet know nothing of the matter? What interpretation will they place on your actions except that you thought yourself abused? But it is not true that you have been abused. God has been dealing with you, and you have been kicking against the pricks. It is not you who has been wronged, but the Lord Jesus. He has been dishonored by your course of action. Are you willing to meet your record in the judgment?

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I have no evidence that it is best for either of you to place yourselves once more where the trial will come more severely than it has in the past, unless a thorough reformation takes place in you both. Your success has not accomplished what it might have accomplished if you had realized that you were connected with the sanitarium not to please and glorify yourselves, but to please and glorify God. Had you worked as Christians ought to work, with the fear and love of God ever before you, it would have been seen that God was working with you, and His name would have been glorified.

It is not best for you to use your gifts in teaching, in molding and fashioning the characters of children, because you have not the patience or longsuffering necessary to deal with children or youth, who are to be treated as the younger members of the Lord's family. Your temperament forbids your dealing with children. They are sometimes provoking, and there is cruelty in your manner of administering punishment. You show severity which grieves the Holy Spirit and greatly injures your own soul. But when you are converted, decidedly changed in character, there is a field of labor for you in sanitarium work. In this work you will forget yourself. If you will turn your attention from self to Christ, you can use your capabilities to good purpose. It is not too late for you to repent and be converted. Up then, and be doing! The Master calls for you to work the works of righteousness.

In the name of the Lord I ask you to awaken to your responsibilities and take up your work in the right way, with honest, earnest endeavor. Use your talents for good, and not for evil. Christ invites you, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [[Matthew 11:29, 30](#)]. All the Lord asks is a faithful discharge of the duties revealed in His holy Word.

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From the lowliest to those occupying the highest positions, each one is required to fill his appointed place. The interest the Lord expects is proportionate to the capital entrusted.

Has not Christ a right to your service? What relation have you sustained to Him during the years of your life? You have supposed that you must be waited on, that every attention must be shown you, when, had you exercised yourself judiciously, nerve and muscle would have done excellent work. You have been bought with a price, and you are living in this world on trial, to be tried as gold is tried in the fire. God will strictly examine you to see what use you have made of His goods. What of your stewardship? Have you faithfully improved the opportunities which have come to you to win souls to Christ? Do you realize that you have not been a faithful steward of your Lord's goods?

Is the matter of gaining eternal life one to be trifled with? With His own life Christ paid the price of our redemption. He died to secure our love and willing obedience. All the blessings we enjoy come from Him. He calls upon us to remember that the humblest opportunity to serve Him is a consecrated gift. You need to become acquainted with your Bible. You will then see that age after age Jesus has been delivering His goods to men and women. Each generation has its special trust. Your future welfare depends on the use you make of your entrusted talents.

[270] You can do for yourself that which no one else can do for you, if you will give yourself to Christ in loving service. If your husband should spend more of his time with you to please you, it would not remedy the evil of your thoughts and disposition. He is a physician and he must attend to his work. When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto Me, and drink." "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."

Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation"? Then shall your life henceforth

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be a continual Feast of Tabernacles, a continual thank offering for  
unnumbered and unmerited blessings.

Of all the destructive errors which are entering religious bodies, none is so fatal a deception, none so sure to separate man from God, as the one with which you have ventured to experiment. You are not in the right way. I present to you the guide for Christian service—the pure, unadulterated Word of God. This is a treasure house of knowledge. Practical religion rests upon the principles found in this Word. Vague ideas and suppositions have no part nor lot in the matter. In the Word of God there is definiteness, clearness, and beautiful symmetry. Its proportions are harmonious.

God's way, not man's way, is to be taken as the guide of action. He has a plan, well and wisely ordered. He has revealed this plan to us in His Word, and He expects us to take it as our guide in all things, great and small. Man is not to make plans according to his finite judgment. He is to search for and find God's plan. Walk in the way of the Lord. It is plainly defined. A disregard of God's way leads to fruitless efforts. Following unscriptural plans leads to false theories and a false piety. [271]

It is God's design that His name shall be honored before the heavenly universe. The whole earth is to show forth His infinite glory. He is gathering from this earth a people for Himself. His will is the law of the universe. He calls upon every human being to cooperate with Him. But He forces no one. He has placed man's destiny in His own hands, telling him that his future welfare depends on his choice. To be saved, he must cooperate with God in His work of restoration.

The religion of self makes easy conversions. Scripture is perverted, God dethroned, and self deified. The operation of the Holy Spirit on hearts is denied. This is the new, broad way, substituted as an improvement on the strait gate and the narrow way. When self becomes thus prominent, God is lost sight of and the work cannot prosper. The Lord is misrepresented and misjudged. The importance of the truth is lost to view while human opinions rise to vast importance. Thus the experience is cheapened. Zeal for self takes the place of the higher aims which should mold the life. Egotism develops and strengthens. Religion is used as a means for carrying out selfish purposes. The solemn claims of God are treated as a

farce, spoken of with levity and irreverence. A man with such an experience has lost his anchorage, and is drifting without guide or compass.

[272] My sister, the Lord has sent me with a special message to you. In the past your aspirations have been marred by defects. Your efforts to please self have not in any sense honored the truth. You are a woman in years, but I tell you in the name of the Lord that in character you are as a stubborn child. You want to follow your own ideas of what constitutes Christianity. By your influence on your husband you have nearly destroyed his sense of what he is and what he should be. You have almost ruined his spirituality. He is as a man lost in the woods, unable to find the way. He has lost his bearings, and how to lead him to safe paths seems to be a mystery.

I will not burden you with many more words, but I entreat you to make right decisions, for you are working for time and for eternity. Redeem the time because the days are evil. You know that what I tell you is true. Will you stand any longer in peril of losing eternal life?

You have erred. By your self-sufficiency you have lost time and wasted precious opportunities. If, when the message came to you, you had humbled yourself under the mighty hand of God, you would have found life and hope and power in His grace. The crisis in your life has come. Will you not fall on the Rock and be broken, to be rebuilt upon the divine plan?

Do not, because I tell you the truth, abandon yourselves to discouragement and despair. Satan may come to you with the cruel suggestion, "It is a hopeless case. You are irredeemable." But this is a lie which he has originated. There is hope for you in Christ. There is no need of your turning away from the Saviour, for He is making every effort to lead you to Him. There is no need of your remaining in the condition that you are now in. You can be free in Christ if you will refuse to allow the enemy to make you a stumbling block to others. God does not tell you that you must overcome your love of yourself and of the world in your own strength. He asks you to come close to His side. He will be your helper. Will you not lay hold of His power that your influence may be a blessing, not a curse?

[273] Have I made you my enemy because I have told you the truth? I wish to be your sister, your friend, your helper. But encourage you

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in wrongdoing, I never shall. I must lay before you that which God  
has presented to me concerning you. Take heed to the instruction  
He has given. Doing this, you will find peace and comfort and hope,  
and a happiness you have never yet experienced. Which will you  
choose? God asks you to draw near to Him. As you do this, He will  
draw near to you.

You may wish me to let you alone, to cease to labor for you. But  
this I cannot do. I must entreat you to heed the voice of the Lord.  
I want you to see that it is best for you to be an overcomer. I want  
you and your husband to stand with the redeemed on Mount Zion.  
My heart yearns after you. I cannot consent to give you up. Though  
you are now content to be without God and His grace, it may be that  
you will not delay to become wise unto eternal life.

All the influence you are capable of exerting is now required on  
the Lord's side. It has been exerted long enough on Satan's side.  
God asks you to live no longer for self. You may wish to consult  
your own inclinations, but do not, I beg of you, do this work now.  
God is calling for your service. Today, if you will hear His voice,  
harden not your heart. Now is the accepted time, now is the day of  
salvation. Do not say to the Spirit, "Go thy way for this time; when  
I have a convenient season, I will call for Thee." Give yourself to  
the Lord while mercy's sweet voice still invites you. God bless you,  
is my most earnest prayer.—[Letter 133, 1901](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

[274] **MR No. 1342—Comments on EGW Staff, Also on O. A. Olsen; Counsel to Study Daniel and Revelation**

(Written January 16, 1896, from Avondale, Cooranbong, N.S.W., to “Dear Children.”)

I had written you a letter for you to seek the Lord most earnestly to know your duty in regard to connecting with me in my work in bookmaking. I cannot have help from Willie. That is not to be expected, now nor [at] any future time. You could help me, and we could counsel together. But I have little courage to attempt to do anything while I have only Marian to help me. Fannie will never handle anything of the writings I have to bring before the people. I regard her as a traitor of sacred trusts. If the Lord indicates my duty, I shall go forward.

I have no light to go to America. I have expected that Elder Olsen would feel the necessity of W.C.W. to help him, and might signify the same in a positive manner, to come to his help; but if he does not signify this, the time has not come. O. A. Olsen has linked himself and the cause up so fully with A. R. Henry and [Harmon] Lindsay, while at the same time he knows these men have not evidenced they have a connection with God, that he has made them think by his thus doing that he does not receive the warnings and the reproof God has given of their course. If Brother Olsen believed the light and truth God has given of these men, would they be kept in responsible positions year after year? I scarcely know what to think of these things. I know not what to make of these things. But there are perilous times before us.

[275] I am very anxious to get out Testimony No. 24 now. I have secured Eliza’s help. I will undertake that work which ought to have been done years ago. I have things that should come to the people. Time is short. The end of all things is at hand. We are to give more diligent searching to Revelation. Here is a book opened for those who shall live in these last days of time. Daniel and Revelation are

~~the books applicable to us, and should be carefully studied, with~~  
much prayer. Read the first three verses: [[Revelation 1:1-3](#), quoted].

There is not that attention given to Revelation [that] there should be. Much more should be said in regard to the coming of our Lord. There should be most earnest attention given to the Word.

I have no persuasion, no urging. Let the Lord make the matter plain before your mind. You are in the service of God. Wherever you can serve Him best, I will be reconciled, but I set the matter before you and leave the decision to yourself. May the Lord abundantly bless you and commune with you and teach and guide you, is the prayer of your mother.—[Letter 139, 1896](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

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## **MR No. 1343—Christians to be Sanctified, and Serve as Lights in a Dark World**

(Written March 23, 1899, from “Sunnyside,” Cooranbong, N.S.W.,  
to Mr. and Mrs. Peter Wessels.)

I have only a little time to write to you. I have been writing hours before daylight. I may not be able to get this copied, but I want to say, We thank you that you assisted us in our time of necessity. We did need help so much, and we thank the members of your mother’s family that they sent relief in our time of need, so that we were enabled to build our meetinghouse without a debt upon it. Thank the Lord, O my soul, and praise Him for all His benefits!

I think of you all because peculiar temptations come to every soul upon the weakest point in their character. That weak point needs to be strengthened and conformed in righteousness. Following Jesus Christ means that you are doing the very same works of righteousness which Christ would do were He in your place. Following always implies obedience. No soldier can follow his commander unless he obeys orders. Following means imitation. In every case of action you are to do just as Christ would do in your place. “Learn of Me,” says the great Teacher. Then keep your eye on the copy. Christ is our model. We are to do all things to His name’s glory, and in the love that Christ has for us individually.

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Christ came to our world to teach every man for whom he died how to practice His virtues in his daily life. “I,” said Christ, “sanctify Myself that they also may be sanctified through the truth.” Christ was exalted above His associates because He loved righteousness and hated iniquity. The Lord Jesus in His life was without sin, doing that which was just and right in all things. We are to do as He did. Iniquity signifies whatever is crooked, whatever is twisted out of the right line. Oh, how important that we love sound principles, sound doctrine!

The eye of God is in every place. He knows all our temptations, and He expects us to resist them as He resisted the devil. We must have sound principles, pure, elevated, ennobling; these we can take with us into the eternal world. As a divine Saviour, Jesus died for us that we might live His life of purity, truth, and righteousness. He teaches us how to live. Our prayer should be, “Create in me a clean heart, O God; and renew a right spirit within me.”

Out of the heart are the issues of life. The inward fountain of life must be cleansed, purified. The will must yield its helm to the command of Christ. Paul, the great apostle, describes this as putting “on the new man, which after God is created in righteousness and true holiness” [Ephesians 4:24]. The evidence we bear of this new creation in Christ Jesus is to love righteousness and to hate iniquity.

My brother, may the Lord God sanctify you wholly, body, soul, and spirit, because you are a diligent student in the school of Christ. As you educate yourself, you are prepared to educate others. True religion is simply to follow Christ. A religion expressing selfishness is worthless; for the sinful heart is the real citadel. Until the heart is surrendered unconditionally, the blessing of God cannot flow into the soul; the sunshine of His righteousness does not illuminate the chambers of the mind or the soul temple, and a new life does not begin.

No compromise with sin can ever be accepted by a pure and holy God. No conversion is genuine which does not radically change the heart, the character, and every line of conduct. “If any man be in Christ, he is a new creature.” The gift of the Lord Jesus is a new character, a new creature in Christ Jesus. Not a moment should be wasted on a patchwork religion. We must shine as lights in the world. May the Lord bless you and your family, that you may reveal Christ in a life of faith, purity, true godliness and holiness. Thus it must be with every soul who is a citizen of heaven. Our citizenship is above, where Christ sitteth at the right hand of God. This present life is only our training school; it is to purify us, that we may be without spot, wrinkle, or any such thing—meet for the inheritance of the saints in light.

We are individually to be true and loyal to higher laws. Our Redeemer, who paid His life as a ransom for us, has said, “If ye love Me, keep My commandments.” The world around us sets its standard

of customs and fashions to suit the inclination of unsanctified hearts; but they are not the rules for those who love Jesus Christ. Christ has chosen us out of the world, and has given us His own life to be our standard and our pattern. Everyone whom God loves will say, I must live in this world and yet not be of it. I must be as Christ has appointed. He says, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Keep the windows of the soul open toward heaven, and let the pure, holy atmosphere of heaven flow into the chambers of your mind and into the soul-temple. Then the windows that open earthward will close of themselves.

[279] The world will never be converted by conformity to its evil practices. But what an influence will be exerted upon the world by a people who live and speak and act as sons and daughters of God, as citizens of heaven itself! We should be as salt with all its saving properties. Oh, what witnesses we would be for Christ! What a power would be our example to the world. We could lift up our voice like a trumpet, and show "My people their transgression, and the house of Jacob their sins."

As souls born again, as our high and exalted birthright, we are never to venture to stoop to anything low, cheap, or questionable, never to be found in suspicious places, never to let our good be evil spoken of. As the heavens are higher than the earth, so much higher, purer, nobler, should be a Christian's ways above those of the sinner. Never need he apologize to the world because he dares to do righteousness.

Christ describes His people as a city set on a hill; they cannot be hid. His eyes were directed to the city of Saphat set upon a hill. The city was in full sight, and could be seen from a great distance catching the beams of the morning sun and flashing back its evening glories from its bright battlements.

The Bible Christian is a man of principle, sober, watchful, prayerful, a man full of faith and good works. He is not seeking the prominence of the hill, but is firm, established, strengthened, settled. It requires a sound conscience to do the works of Christ. It requires consistent and holy living. By much prayer, watching unto prayer, self-denial, the true Christian lifts the cross of Christ and follows in

His footsteps. He walks with God, not with Satan. A Christian is the world's light, and the only Bible that many in Africa can read.

God help you, my brother, to be a true Christian, consistent today, consistent tomorrow, always solid in speech, with no frivolity, no lifeless or trifling words. He is reaching up unto Christ, and does not fall into spiritual declension. "Walk as wise men, not as fools." My brother, seek to be a well built Christian, having a character symmetrical in all its parts. Be always inquiring. "Is my name written there, on the books bright and fair?"

God grant that you may have an abundant entrance into His kingdom, that Christ shall not be ashamed to own you, your wife, and your children. Be Christ's representatives, pure, holy, undefiled, sanctified to God in body, soul, and spirit. The Lord bless you and keep you sound, clean, pure in mind and practice. Then will rest upon you the heavenly benediction, "Enter thou into the joy of thy Lord."—[Letter 51, 1899](#).

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Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

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## **MR No. 1344—Work Earnestly for the Unsaved**

When we engage with all our hearts in the work, we are closely allied to the angels; we are co-workers with the angels and with Christ, and there is sympathy with heaven and with us, a holy, elevated sympathy. We are brought a little closer to heaven, a little closer to the angelic hosts, a little closer to Jesus.

Then let us engage in this work with all our energies. Do not become weary in the work. God will help us. Angels will help us; because it is their work, and the very work they are seeking to inspire us with. If we can engage in it, can you not see that the angelic host will be all around us, and the excellent glory will drop upon us just as naturally as the dew falls upon the grass?

Do not be influenced by what others may say about you. I have had persons come to me, wanting to tell me what this one or that one for whom I was laboring had been saying about me. Said I: “Away with these reports. What has that to do with their salvation? My work is to bring them back to the fold.”

This is a work you must take hold of earnestly; and when you find a wandering sheep, call him to the fold; and leave him not until you see him safely enfolded there. May heaven let the Spirit that was in our divine Lord rest upon us. This is what we want. He tells us, “Love one another, as I have loved you.”

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Go out for the lost sheep of the house of Israel. If there is any point on which you have committed one wrong, although they may have committed one hundred, take that which you have done out of the way, and open the way for them to come back again. Perhaps that was the very thing that was keeping a soul away. In your humility confess your one wrong, and perhaps it may touch him and lead him with weeping to confess his hundred wrongs, and to take them out of the way. Thus a soul for whom Christ died will be saved.

Our Lord was rich and exalted in heaven, but He left the glory that He had with the Father before the world was, and came down to this earth to become a man of sorrows and acquainted with grief, to

be mocked at by the very ones He came to save, and at last to give His life for them.

In your experience perhaps you may say, "I have tried to save this one and that one, and they have only wounded me, and I am not going to try to help them any more." But do not become discouraged if they do not at once return to the fold. Reach out still for your fellow mortals around you. You shall reap if you faint not. Remember that the reaping time is coming, and you will have an abundant and precious harvest. But if you faint before the harvest time shall come, you will lose all the reward.

I want you to remember Jesus, the suffering Son of God. He came to die for the fallen race; and how did they receive Him? They met Him with scorn and indignity, and at last hung Him upon the cross. Such was their treatment of Him who came to save them and to exalt them to the throne of God.

Ought you then to become weary? Should you faint, who are partakers of the heavenly benefit? Or will you say, "Let me drink of the cup; let me be baptized with the baptism; let me be a co-worker with God and the heavenly angels, and act some part in the salvation of mortals around me"? Let this be your work.

There is a great work before us. There are men and women straying from the fold of Christ, and as they become cold and indifferent, and lose all disposition to return, they will not run after you. You must take them where they are. You must place the straying one on your shoulder and carry him back to the fold, and there let him remain.

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Some years ago I had a dream. I dreamed we were out upon the water. There were several in the boat besides myself, and there were other boats about us. The other boats were watching to see what course our boat would take. We had, every one of us, oars, and were rowing with all our might. While we were thus urging our boat along, I saw two or three of the other boats capsize, and the persons thrown from them began to sink. They had no power to save themselves or to get hold of the boat again.

I said, "Let us put about the boat and pick up these souls." The answer was, "Let them come to the boat; they can see the boat; let them come to us." I looked and saw them sinking and rising and struggling for life. I said, "We must put the boat about and pick them

up.” The answer again was, “Let them come to the boat, and then we will pull them in.” After waiting a few minutes more, I said, “Give me the oars,” and I began to row with all my might. Said I: “Help me; we must go to those individuals and save them where they are.”

With that, the others took hold of the oars again and rowed with me to get to these individuals. “Now,” said I, “take hold of me.” Then I would reach down, even to the bottom, it seemed to me, exerting all my strength, and would pull one out of the water. Others followed the example. This we did repeatedly, taking them to the shore and leaving them there for others to work over, as some of them were nearly lifeless. Said I: “Work over them; every one will live.” Then we would cry out to those in the boats, “Reach down your arms to them, and bring them up.”

[284] I then went to examine those who had been brought to the shore, and as I turned them over to look at their faces I recognized the face of my brother, my sister, and my near friends. I kneeled down, and such thanksgiving as I raised to heaven that God had given us strength to save them, I cannot express.

I do not know whether this means that these were my natural brothers and sisters; I think it means those connected to us by still closer ties in the church. Said Jesus, “Whosoever shall do the will of God, the same is My brother, and My sister, and mother.”

I want to say, brethren and sisters, that we must labor for the wandering where they are. You need not expect those who have the chilling influence of the world upon them to manifest anxiety for their own souls. We must manifest it for them.

Do you appreciate salvation? Do you appreciate the great sacrifice that has been made for you? If you do, God help you to deny yourselves, and make this sacrifice for your fellow men. “Love one another, as I have loved you,” said Christ. He left the glory and splendor which He enjoyed on high. None of these were sufficient to hold him there and prevent Him from coming down to elevate you. And now are you willing to engage in the work with all your energies, and help your fellow mortal around you? God give you a spirit of self-denial.

Love—how sweet it is! It is the bond of perfectness. What is the gold which the True Witness counsels us to buy of Him? It is faith and love combined. Faith leads us to act. And what is love?

A tender care and solicitude for perishing souls. Faith and love go hand in hand. And, as a general thing, the church is almost entirely destitute of this love. And now shall we earnestly labor to win back this grace?

We have lost disinterested benevolence. As you enter into the houses of your brethren and sisters, do not be afraid to manifest your feeling of love and sympathy. It is the little things of life that make up the sum of life's happiness or misery. It is the little things, if they are right, that are of the greatest service.—[Manuscript 3, 1877](#). [285]

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Ms.

[286] **MR No. 1345—A Dream About W. C. White and J. H. Kellogg**

(Written December 30, 1896, at “Sunnyside”, Cooranbong, N. S. W.)

On Wednesday night I had a dream. In my dream I was preparing to attend an important meeting where we were expecting to meet Dr. Kellogg and W. C. White. Willie came into the room unexpectedly, and I was surprised and glad to greet him. There was altogether a changed look on his countenance. He said, “Mother, I have it; I have found peace and rest and fullness in Jesus Christ. I know now, as never before, what it means to abide in Christ. My heart, my mind, my flesh, are all the Lord’s. My will is to do the will of God. I feel a new and spiritual life, and all who have this spiritual life are ‘alive unto God.’ Christ is the very substance, the fountain of life, to every believing heart.”

“I feel the bright beams of the Sun of Righteousness shining in my heart. I realize that I am in the presence of God, under the protection of One who never slumbers nor sleeps. I know that in God I live, and that every step I take, every beat of my heart, every motion of my pulse, is the action of His power. As never before I am alive to a sense of His preserving care.”

Then the door opened, and Dr. Kellogg came in, the very same light shining in his countenance. Willie linked his arm in that of the doctor’s, and said, “The Lord has given us both an advanced and rich experience. We have been learning that we ourselves cannot help soul or body, try as hard as we may. But now we can say, ‘I will therefore lay me down, and take quiet sleep; and I will awake, for the Lord sustaineth me.’ Being alive to a sense of God’s presence, we are alive to His favor. It is more precious to us than the praise or honor of the greatest men of the earth.”

[287] “The Lord has lifted upon us the light of His countenance. Now we will make known God as never before. Our conversation will be

in heaven, and we will draw souls to His attractive loveliness. Our hope of success is in the truth we bring before the people, presenting it in every line in prophetic history, leading step by step to the close of time with the simple exhibitions of the wonders of the cross of Calvary. Truth is a continually increasing power. The love displayed by the Saviour on Calvary's cross vindicates the immutability of the law of God. There is seen the law magnified. And His grace, His peace, His pardon, and eternal life are for all who are obedient. That sacrifice on the cross purchased the crown of immortality for all who will look unto Christ and live."

I have two more pages but I cannot stop to find them. I will send them if I can. But let me tell you, the power of God was upon you both, and expressed in your countenances. You kept saying, "We are one in Christ Jesus."—[Manuscript 42, 1896](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Ms.

[288] **MR No. 1346—Counsel to Physicians and Medical Students**

**The Necessity of Delegating Responsibility and Training Assistants**

The truth, God's truth, must be cherished in the heart, and held in the strength of God, or the powers of Satan will wrench it from you. You need to be self-reliant and yet teachable, then you can have strength to be faithful to duty. To trust to your own resources, your own wisdom or strength, is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God.

Dr. Kellogg has felt afraid to trust responsibility with some of the physicians, because he saw in them inefficiency in some respects. They were not thorough and care-taking. Men of reasoning powers are greatly to blame if they continually make mistakes. These involve serious consequences. While Dr. Kellogg carries the greatest, heaviest responsibilities, he should have men by his side who will do as he instructs them. He should not do so much himself; for he is only a mortal man, and his powers have been taxed to the utmost limit again and again. He should lay upon others responsibilities which they should carry.

[289] There are some who are ready to undertake the most difficult work, and feel competent to do it justice, who have not shown tact and wise discrimination in the simplest duties devolving upon them. This makes Dr. Kellogg afraid to trust them. They are ready to grasp the highest round of the ladder without beginning at the lowest round and climbing as he has done. Dr. Kellogg has gained his scientific knowledge by agonizing effort, and he has devoted many hours to devising, planning, and making improvements, while others have been sleeping. He has taxed every power in obtaining an experience, while many would have carried out plans to enjoy themselves.

He should not have sacrificed health and strength in order to meet the pressing demands. While these improvements have been going forward, talent has not been brought in to correspond with the enlarging of the institution to accommodate larger numbers. While the students should be willing to learn of Dr. Kellogg as children, he should feel the affection of a father for the students. He should not become discouraged because they are so slow to learn, and should not discourage them if they make mistakes. We are all mortal and liable to err. He should kindly point out their errors, and they should feel grateful for any instruction he can give them.

A haughty spirit should not be countenanced, but all should be willing to learn, and the doctor [should be] willing to teach and educate, so that, should he be called away to recruit his health, or should disease lay him low, there would be those who could work intelligently, and the sanitarium not become demoralized. It will be difficult for Dr. Kellogg to lay off even a portion of the burden he has so long carried, but health and life and the salvation of his soul require a change. He should now save himself before he is a complete wreck.

Similar advice was given to my husband, that he should let others bear the burdens, while he could aid them by his advice, counsel, and experience. But he saw that others made mistakes and were not far-seeing and judicious, that elements of character were wanting in them, which he possessed to a large degree; therefore he waited for somebody fully competent to take his place, and kept on and on in much the same way as he had done, until he finally dropped into the grave, and those men upon whom he did not dare to leave the burdens had to take them, and that without his advice, his words of counsel, and his experience, to help them. His voice might have been heard today if he had heeded the words of warning given. [290]

He was disgusted and distressed because there were so few who would be discerning and who would be burden-bearers, and thought that in order to save blunders he must do all that he could himself. In his clear foresight he could see what needed to be done, and his brethren were content to let him be brains for them, and execute for them while, instead of becoming more efficient, they were growing less and less self-reliant. The simple, common business matters were brought before him by those connected with him in the work,

until he became so accustomed to it that he felt it must be so; and if he was not consulted about even minor matters, he felt that it was not just right.

Dr. Kellogg is acting over the same experience, and Brother Murphy, Brother Hall, and others suffer him to do this. They are in many respects machine men. They have powers of mind, but these are becoming weakened because they do not exercise their reasoning faculties, but prefer to use Dr. Kellogg's mind in simple matters. Brother Hall has his position but the doctor, as far as thinking and planning are concerned, has the work to do himself.

[291] Dr. Kellogg should never have encouraged these men to depend upon him to be mind and brains for them. He has served tables too much. There should be a superintendent who possesses breadth of thought and independence of judgment, that will use the powers of his own brain and grow in capacity and judgment, becoming every year more and more capable of bearing responsibilities. It is a sin and a shame to call the mind of Dr. Kellogg to so many little matters, and he does these men a wrong in allowing it. He cannot grasp his arms around the entire institution. He must train his helpers to be self-reliant, independent, wise generals, in place of acting as general over everything himself.

These men have important faculties given them of God, to be used and to be strengthened by use. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and every ounce of burden should be lifted from him that can be. There ought to be, today, self-reliant men of enduring energy, thinking and planning and working at all the common matters without bringing one of them to the notice of the doctor.

I regret that these men have been so dependent upon Dr. Kellogg. I am sorry that, as a wise general, he has not trained them to be self-reliant, and has not refused to do their thinking and brain work, that they might have obtained an experience which today would be more valuable to them than gold. God does not demand of Dr. Kellogg such taxing service, even in the most important enterprises. He has been successful in his plans, because he would not be defeated. If the brethren connected with him had faced stubborn difficulties, and seen them give way before them because their courage would not be daunted nor their energy wearied, they might have thus obtained

an experience that would be of value to them through all time and through eternity. There is no need that there should be so many helpless souls who will sink before difficulties.

Elder Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and ignorance and inefficiency, with thoughtful energy and zeal. [292]

There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines, run by another man's brain. God has given them ability to think and act. He would have men connected with the institution—strong, firm, whole-souled, well-balanced men—who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success.

A good, strong mind to propose and counsel would be the greatest blessing the doctor could have. No one man's mind and judgment are sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible, and stand ready to say, "Yes," and vote for it without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the divine Counselor.

In order for men to be depended upon, there must be growth of powers, the exercise of every faculty, even in little things; then power is acquired to engage in larger responsibilities. Individual responsibility and accountability are essential. Do not shrink from

[293] bearing your share of responsibilities because there are risks to run and something to be ventured. Do not leave others to be brains for you. You must train your powers to put forth strength and vigor; then the entrusted talents will grow, as a steady, uniform, unyielding energy is exercised in bearing individual responsibility. God would have man add, day by day, little by little, to his stock of ideas, acting as if the moments were jewels, to be carefully gathered and discreetly cherished. He will thus acquire breadth of thought and strength of intellect....

**Guarding Against Licentiousness**—It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness, immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents but who have been unable to rise to any noble heights after their unwise marriages. Thus the wheels of progress have been blocked, the powers of the mind dwarfed.

I utter my earnest warning and protest against the familiar association of young men and women who intend to connect with our sanitarium. If they want to be men of God, let them deny their inclination, and devote their God-given powers to doing good and being a blessing to society. Let them consecrate themselves unreservedly to God, to save perishing souls.

[294] Dr. Sprague might have been an efficient and useful physician had he not wrecked his bark in a matrimonial alliance with one who could have no sympathy with his faith and could be no help to him in the Christian life. Dr. Fairfield might have proved a man of usefulness, a man of elevated, noble character, but he married a selfish, heartless, cold, icy-hearted woman. A good, noble Christian woman might have helped him in character building; but Mrs. Fairfield was his evil angel to accomplish his ruin. She was one to tear down, and not to build up. She idolized herself, and had no wealth of affection for anyone but herself; and ruin is the result of this connection.

It is not a time when marriage should be regarded in the light of felicity. It is uncertain business. More misery than happiness is the result; and yet marrying and giving in marriage is as it was in the days of Noah. There seems to be no restraint; but passion and

impulse have controlling power, and youth seem to be bewitched with love-sick sentimentalism. For this reason rules and regulations are highly essential to guard those connected with the Sanitarium, the college, and the office of publication; and anyone who regards these restrictions as unnecessary has not spiritual discernment, and will prove a hindrance rather than a help.

Many seem to think these precautions are not essential, and their deportment pleads for greater liberty than the law of God allows them. It is an imperative duty to preserve the soul from impure thoughts and unholy actions. Iniquity abounds, and our Saviour lifted His voice in warning, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away."

Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of the true Christian. Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil.

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The senses will be guarded. The soul that has Jesus abiding in it will develop into true greatness. The intelligent soul who has respect unto all of God's commandments, through the grace of Christ will say to the passions of the heart as they point to God's great moral standard of righteousness, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed"; and the grace of Christ shall be as a wall of fire round about the soul.

There are those who will say, "Oh, you need not be so particular. A little harmless flirtation will do no injury." And the carnal heart urges on to temptation, and to the practical sanctioning of indulgences which end in sin. This is a low cast of morality, not meeting the high standard of the law of God.

The vileness of the human heart is not understood. There are always individuals connected with our institutions whose characters are cast in an inferior mold, and they need but a word of encouragement from those in higher positions to take liberty to gratify the

unholy heart. There are those at the sanitarium that are not open sinners; they hide their sins from human eyes; they have a fair outward morality; but the Lord's eye sees them. They find means to gratify the low, sensual propensities; their lives are tarnished, and they are tarnishing others by their example.

[296] These very ones carry a pretense of piety; they offer prayers, bear testimony in meetings, and are apparently serving the Lord; but their hearts are corrupt, their conduct is condemned by the law of Jehovah which they profess to keep. There are those who are not guilty of these gross transgressions, but who do not have spiritual discernment, and see not the necessity of putting up the bars, and of guarding every point lest iniquity should be practiced in our institutions. They cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying, and giving marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate.

In our sanitarium, our college, our offices of publication, and in every mission the strictest rules must be enforced. Nothing can so effectually demoralize these institutions and our missions, as the want of prudence and watchful reserve in the association of young men and young women. Give them freedom to go and come as they will in each other's company, and they will regard it as a restriction of their rights to be bound about with rules and regulations. Those who plead for the liberty to associate together are soon spoiled with lovesick sentimentalism; the enervating influence of this much-to-be-dreaded disease unfits them for their duties, and they cannot fill any position of trust. The ever-increasing potency of vicious indulgences is so great and so strong that there is little room to hope for the recovery of souls who are thus afflicted, unless they can see the matter as God sees it, and become so thoroughly disgusted, as well as agonized, over their course of action, that they will have that repentance that needeth not to be repented of.

[297] Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished, and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of lovesick sentimentalism. They are unbal-

anced in mind, and have lost their sense of propriety of conduct so essential for a noble, virtuous character.

But that which is the most to be deplored is to see married men who have companions and children, fanning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguishes right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed.

Indolence and gratification of unholy passions enslave the soul, and hold the victim in chains of steel. There are agonizing struggles after his lost moral freedom, but he seldom is again a free man; he has stepped on Satan's ground, and becomes the object of Satan's temptations. The standard must be the holy law of God, and every approach toward familiarity or attention of married men with young girls or with married women should be positively condemned.

The plea of these liberty-loving young men and married men is for a little amusement, a hungering of sympathy, a little self-indulgence. They do not think of such a thing as weakening moral character or their power to resist temptation, nor of becoming vicious and impure; but they are tempting the devil to tempt them. The only safe course is to keep free from all these things. Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul's interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul, in opening the door to temptation, and the power of resistance becomes weakened. [298]

The Psalmist, when viewing the many snares and temptations to vice, inquires, "Wherewithal shall a young man cleanse his way?" This question is appropriate for everyone connected with our missions and every instrumentality of God. At this stage of our work, the answer comes, "By taking heed thereto according to Thy word." It is necessary to maintain a living connection with Heaven, seeking as often as did Daniel—three times a day—for divine grace to resist appetite and passion. Wrestling with appetite and passion, unaided by divine power, will be unsuccessful; but make Christ your

stronghold, and the language of your soul will be, "In all these things we are more than conquerors through Him that loved us." Said the apostle Paul, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness, and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure; and it may be written in the Lamb's book of life, to be immortalized among the holy angels.

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I have been shown that Satan's specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared.

These things, if allowed, deaden the moral senses and blind the mind so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted, and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and become dignity, much evil might be avoided.

A woman who will allow an unchaste word or hint to be uttered in her presence is not as God would have her; one that will permit any undue familiarity or impure suggestion does not preserve her God-like womanhood. Some may think these warnings unnecessary; but God has shown me that they are necessary in every mission, in every college, in every institution that we have established.

The wise man has said, “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore, ... put away evil from thy flesh.”

We are in a day when iniquity abounds. There are those who have but little moral sense; self-pollution has been practiced, and the moral powers are benumbed. Such have no just sense of holiness or purity. They are corrupt, and will corrupt others. Miserable wrecks of humanity are everywhere. Some put on a religious garb; but the soul is defiled, and they corrupt other minds. They call evil good, and good evil. They are Satan’s most efficient agents, and individuals of this stamp will connect with our institutions and with God’s instrumentalities, masking their evil ways under pretention of godliness. Can we then be too particular, too circumspect? Safety lies in close adherence to rules and regulations in harmony with God’s great moral standard of righteousness.

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And then there are those who, if so disposed, will find ways to secretly carry out their own inclinations, and pursue a course of deception to avoid the censure of those they deem so particular. Some who have influence, who are apparently working for the interest of the sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss, and in their desire to please each other, they become unfaithful.

The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed.

Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the

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glory of God. The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God unless it is after the exalted Scriptural principle.

These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions. Mild license is termed liberty and freedom. But those who are professedly sons and daughters of God should elevate the standard, and have no fellowship with the unruly who would have rules and regulations made to meet the cases of the disobedient.

The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity. There are those who would entrap and mislead souls; they have a spirit to revile, instead of showing respect for those who carry the burden and seek to keep up the standard. The fewer of such persons employed, the safer and purer will be the moral atmosphere of the sanitarium. There always will be persons who will find entrance to such an institution, whose influence will be for evil. They are of that class who are continually putting bitter for sweet, and sweet for bitter. There are professed Christians who will warp the conscience and becloud the mind, under the pretense of godliness; and those who do not see nor sense the danger are already the dupes or victims of Satan.

[302] Let every youth take heed to his ways. Let every medical student build his foundations on the eternal rock.—[Manuscript 4a, 1885](#), pp. 17-22; 30-39.

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

## **MR No. 1347—Guidelines for Choosing a Life Companion; How to Have a Happy Marriage**

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(Written sometime in 1886 while Ellen White was in Europe.)

Some of your letters to Brother Whitney have been read to me by himself, and I am more than ever convinced that you are not aware of your real state of feeling before God. You are in great need of divine enlightenment.

The question is asked, “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.” In these days of peril and corruption the young are exposed to many trials and temptations. They need an infallible guide, an unerring counsellor. This they will find in the Word of God. Unless they are diligent students of that Word they will make grave mistakes, which will mar their own happiness and that of others, not only in the present but in the future life.

There is a disposition with many to be impetuous, headstrong, willful. They have not heeded the unerring counsel of the Word of God. They have not battled with self, and obtained precious victories. Their proud, unbending will has driven them from the path of duty and obedience to wander about in the wilderness of disappointment.

My brother, you are sailing in a dangerous harbor. You need a Pilot. Will you scorn to accept the much-needed help, feeling that you are competent to guide your own vessel? Are you not afraid that it will strike some hidden rock, and that you will make shipwreck of faith? The present I regard as the most important period of your life. If you are indeed the young man that was shown me, your picture flatters you. Your features are sharper than the picture represents, but in other respects it correctly represents the young man presented before me who was, with other youth, infatuated with the subject of courtship and marriage, and whose principal burden was to have his own way.

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Please look back over your past life and faithfully consider your course in the light of God's Word. Have you made your past wrongs right? You have not cherished that strict conscientiousness in regard to your obligations to your parents that the Bible enjoins. The mother that gave you birth and cared for you in your infancy, you have treated with neglect. You have not regarded her wishes, but have brought pain and sadness to her heart by carrying out your own desires and plans. You have been far from happy. Has the truth you profess sanctified your heart, and softened and subdued your soul? I was shown that the young man of whom I write has a close work to do for himself before he will be fitted to teach the truth to others.

The Bible presents a perfect standard of human character. This sacred book, inspired by God and written by holy men, is a perfect guide for man under all circumstances of life. It lays out with great distinctness the duties and obligations of both old and young. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart.

But you, my brother, have in many respects been your own counsellor and guide, and have taken your case in your own hands. As you have not respected and honored the mother who bore you, you have not respected and honored the judgment of men of experience.

[305] You need to study more closely the teachings of the Bible. You will find revealed in its pages your duty to your kindred and to your brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord: for this is right."

One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The Word of God abounds in precepts and counsels enjoining respect for our aged parents who have guided us through infancy, childhood, and youth up to manhood and womanhood. It impresses upon us a sacred duty to love and cherish those who are in a great degree dependent upon us for happiness, peace, and health. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded.

—My brother, had you had that high regard for the Bible that you should have had, you would have acted altogether differently toward your own relatives and toward those with whom you are connected in church relationship. I was shown a man like yourself who had many lessons to learn, and the most important one was to learn to know himself. If you have anything to do with the cause and work of God, you should have correct ideas of the obligations and duties of children to their parents, and should yourself be constantly learning in the school of Christ to be meek and lowly of heart.

While you have been exacting and critical with others, you have not been acting a noble, Christian part toward Brother and Sister Vuilleumier. You have done many things in secret which have had a controlling influence over their daughter. She was not your property, although you have acted as though she was. If having secret communications and meetings is the example you are to give to others, the Lord has no use for you in His work. You have not loved and guarded the interest of your brother, neither have you shown that nobility and integrity of soul that everyone who is a child of God will possess.

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This is true of many of the youth of today. In order to compass their ends, they will work in secrecy, acting a part that is not frank and open and according to the Bible standard. By this course they educate themselves to be untrue to those who love them most and who are trying to be faithful guardians over them. The marriages contracted under such influences are not according to the order of God. Any young man who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. Ingratitude is one of the greatest sins of the age.

The young man who makes the Bible his guide need not mistake the path of duty and safety. That blessed Book will teach him to preserve his integrity of character, to be truthful, and to practice no deception. "Thou shalt not steal" was written by the finger of God upon the tables of stone, yet how much underhanded stealing of affections is done and excused by finite beings! A deceptive courtship is maintained, private communications are kept up, until the affections of the daughter, who is inexperienced and knows not

whereunto these things may grow, are fastened upon the one who shows by the very course he pursues that he is unworthy of her love.

[307] The Bible condemns every species of dishonesty and demands right-doing in all things. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to carry out his will or accomplish his object, even if he has to make any and every sacrifice in consequence. If he believes the Bible, he knows the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he appears for a time to prosper, he will surely reap the fruit of his doings.

The curse of God rests upon many of the ill-timed, inappropriate connections that are made in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many of the youth of today are pursuing in their attachments for one another would be more excusable. But the requirements of the Bible are not half-way injunctions. They demand perfect purity of thought, of word, and of deed. We are grateful to God that His Word is a light to the feet, and none need mistake the path of duty. The young should make it a business to consult its pages and to heed its counsels, for sad mistakes are always made when its precepts are departed from.

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counsellor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases lovesick sentimentalism has taken the helm and guided the bark to certain ruin. It is here that the youth refuse to be reasoned with. It is here that they show less intelligence than on any other subject. The question of marriage seems to have a bewitching power over many. They do not submit themselves to God. Their senses are enchained and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone.

It is this underhanded way that courtships and marriages are carried on that causes a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are

~~marked with integrity and who seem sensible upon every other~~ subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and to come in close relationship with God.

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Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken in these matters, and he has many suggestions to make; and these suggestions are more often followed than the counsels of God's Word. As the result, we see wrecks of humanity everywhere. When will our youth be wise? The Bible, if carefully studied and obeyed, would prove a safeguard against the delusive snares of Satan.

My brother, had you had elevated and correct views in regard to the obligations of children to their parents, you would not have pressed your attentions upon the daughter against the known wishes of her God-fearing parents. You would have seen that by urging her to disregard their counsels and to link her destinies with yours, you were influencing her to break the fifth commandment. When she looks at this matter in the light of the Bible, she feels forbidden to dishonor her parents and bring sorrow to their hearts; but when you urge your claims and set matters before her in a perverted light, she is unsettled and feels that she will be miserable if she does not marry you.

The position of Christians will be to keep God's glory in view in this matter. They will not urge their views with a persistency that shows pride and self-will. The spirit of truth and righteousness in the heart will not lead to a course directly contrary to the wishes of God-fearing parents. You should both say, even if your affections do go out to each other, "We will not bring unhappiness upon our parents in order to please ourselves. We will never venture another step in this direction, unless these barriers are removed and we have the free consent of our parents." This is the way all such engagements should be regarded.

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I cannot see anything unkind or unreasonable in the letter of Brother Vuilleumier to you. The enemy has perverted this matter to your mind. I see in his letter only that which is consistent for a father to write when the interest and happiness of his daughter are con-

cerned. As you have been instrumental in making this matter known to quite a number, and as your feelings toward Brother Vuilleumier have not been as they should have been, and as some in the church have unwisely given you their sympathy and support, this matter has become quite serious, and demands careful consideration.

Shall this kind of work go on? Small children consult only their own desires and inclinations irrespective of their parents' advice and judgment? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured experience. Selfishness has closed the door of their hearts to filial affection. This is not the case with the daughter of Brother Vuilleumier, but another mind is influencing her, and she is being molded to another's will, not in any way to improve her character or to give her a valuable experience.

[310] There needs to be an awakening in regard to the matter of courtship and marriage. The fifth commandment is held lightly and even positively ignored by the lover's claim. This commandment is the only one to which is annexed a promise. To slight a mother's love, to dishonor a father's care, is a sin which stands registered against many youth. While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interest of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that home will be looked upon by them as a place of peace and happiness next to heaven. Then as they come to maturity they should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave their parental roof and give their affections and services to a stranger at the very time when they are most needed at home.

Parents are entitled to the love of their children, and if the children would manifest more affection in words and acts, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from the home would affect the happiness of the parents. Do they in their feebleness need the help that you alone can give them? Think carefully in regard to who

~~has the strongest claims upon you. Study diligently the character of~~  
the one who asks your love. The step you are about to take is one of the most important in your life. It should not be taken hastily. While youth may love, let them not love blindly.

Courtship as carried on in this age is a scheme of deception and hypocrisy. It has a bewitching influence upon the minds. I have been shown that had the purposes of many young persons been carried out, there would have been disappointments, estrangements, separation. The enemy of souls has far more to do with match-making than has the Lord, whose property they are. Many youth seem to think that marriage is the attainment of perfect bliss; but if these could see one quarter of the heart-aching letters that I have received from men and women who are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines.

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Marriage to thousands is the most galling yoke that can be worn. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that are hid under the marriage mantle. This is why I warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of marriage life may appear beautiful and full of happiness, but you may be disappointed, as thousands of others have been.

One of the greatest errors connected with this subject is that idea that the young and inexperienced must not have their affections disturbed, that there must be no interference in this love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this subject. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life interest. Examine carefully to see if your married life will be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere for usefulness in this life?

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If these reflections present no drawbacks, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you think to link your destiny, do not think that the engagement makes it a positive necessity for you to pronounce the marriage vow, and link yourself for life to one whom you cannot love or respect. Be very careful how you enter into unconditional engagements, but better, far better, break the engagement before marriage than separate after marriage, as many do.

Few have correct views of marriage. They make light of this Heaven-appointed institution, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Ignoring the personal rights of women, the husband becomes unkind and authoritative. The individuality of the wife is submerged in that of the husband. She becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims. He quotes texts of scripture to show that he is the head, and that he must be obeyed in all things, claiming that his wife must have no will separate from his. He acts the tyrant. But the same Bible that prescribes the duty of the wife prescribes also the duty of the husband. He is to be kind and affectionate, to love his wife as a part of himself, and to cherish her as Christ does His church.

This question of marriage should be a study of both parties instead of a matter of impulse. Obedience to the last six commandments requires this. Crimes of every kind may be traced to unwise marriages. Then should they be entered into blindly, by ignorant and inexperienced children? Should not the parents feel their responsibility to guard the interest of their daughter when their own mature experience teaches them that should she marry the one who solicits her affections it would only result in lifelong unhappiness?

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True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his filial obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his parents, he will not manifest respect and love and kindness and attention towards his wife. When

~~the novelty of marriage is over, will he love me still? Will he be~~ patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.

The youth trust altogether too much to impulse. They should not give themselves away too easily, and be captivated too readily by the winning exterior of the lover. Good common sense is needed here if anywhere; but the facts in the case are [that] it has little to do with courtship and marriage nowadays. There is serious, earnest reflection to be done before marriage, if you would not have the most miserable, unhappy reflections after marriage. This step, taken unwisely, is one of the most effective means of ruining the usefulness of men and women. Life becomes a burden, a curse.

No one can so effectually ruin a woman's happiness and usefulness as her own husband. Heaven has registered the words and actions of men who have tyrannized over their wives. And no one can do one hundredth part as much to chill the hopes and aspirations of a man, no one can paralyze his energies and make life a heart-sickening burden as [can] his own wife; and she may ruin his influence and his prospects. From the marriage hour many men can date their success or their failure.

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise they prepare themselves for their work. They devote time and money and much careful study to the subject, lest they shall make a failure. How much greater caution should be exercised in entering the marriage relation, a relation which affects future generations and future life? But this holy relation is entered upon with jest and levity, with impulse and passion, with blindness and want of calm consideration.

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The only explanation of this is that Satan weaves this net to entangle souls. He loves to see misery and ruin in the world. He rejoices to have these inconsiderate souls lose their enjoyment of this world and of the one to come. Often a man who is entirely ignorant of the wants of woman, and of the treatment she should receive, takes her under his proposed protection when his influence

and his temperament are to her as a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. She is his slave to do just as he may decide. While women want men of strong and noble characters whom they can respect and love, these qualities need to be mingled with tenderness and affection and patience and forbearance.

The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her identity, her individuality, in her husband. Both parties should cultivate patience and kindness and that tender love for each other that will make their married life pleasant and enjoyable. Those who have such high ideas of the marriage life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes with its troubles and cares they are wholly unprepared to meet them. They expect in each other perfection, and find weakness and defects, for finite men and women are not faultless. Then, in the place of helping each other, they begin to find fault and express their disappointment.

[315] We all need practical godliness to help us to fight the battle of life valiantly. Our daily prayer should be, Help us to help each other, Lord, each other's woes to bear.

My heart is drawn out for you, my brother, because God has given you talents to be improved; but you will need to overcome the defects in your character in order to use your ability with success. You have not seen and understood that the inconsistencies in your character were great drawbacks to your usefulness, and that unless you war against these tendencies, which have thus far controlled you to a greater or less degree, they will surely stand in the way of your attaining the future life. There must be with you and with many others the right discipline of the mind. This is the way to true happiness, faith, and confidence in God.

Those who have not taken themselves in hand to control impulse, to subdue self and bring themselves in obedience to the principles of the law of God, will not, can not, be happy or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in His school, to wear His yoke, to lift His burdens, to deny

inclination, to sacrifice a seeming present good to a future good, a personal advantage for a general advantage.

The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will only produce fresh disappointments. He carries himself with him. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. He has never learned of Christ the lesson of meekness and lowliness of heart. He has never fallen upon the Rock and been broken. Self has been cherished. The will has never been trained to submit. The unyielding spirit has never been brought into subjection to the will of God.

There are many youth who, because they cannot find happiness in plans of their own devising, will not accept it in God's appointed way. They wonder over their unhappiness, and count their best friends—those who discern their difficulties—their enemies. They cling with tenacious grasp to their impressions and their ideas of just what they must have and what they must do in order to be happy, but they lose sight of the fact that the Lord rules alone, and that He is shaping circumstances. [316]

God says, "My thoughts are not your thoughts, neither are your ways My ways.... For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Then let finite beings be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. We must take self in hand; we must do our duty faithfully; and in this work peace and rest and happiness will come. We must discipline self, seeking to bring it under the control of intelligent reason. We must have a true sense of what the last six commandments mean. There are opportunities daily of practicing forgetfulness of self, and being a blessing to those around us.

We will surely find the peace and rest that Jesus has promised, if we learn to wear His yoke and bear His burdens. "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."

Now is our probation; now is your probation. Time is valuable. You have an eternity of bliss to gain, a perdition to shun. Do not

[317] fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty and to work for the Master. You have lessons to learn that you have not yet dreamed of. The books of heaven now reveal many things that you can have blotted from its pages by coming to God with a truly repentant heart and faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith in the Son of God.

The question now is, What education are you receiving at the present time? What advancement are you making in the divine life? The education of all is now going on. Some are educating themselves for lofty positions where they may receive the praise and honor of men. Some are training in the school of vice and deception, receiving an education that will unfit them for this life and the future immortal life. Some are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above.

In the books of heaven are kept an accurate record of the manner of our education and what use we have made of our probationary golden moments. Every day we are learning lessons for time and eternity. Every thought cherished, every impulse indulged, leaves its impressions on the mind. We are under obligation to God to be constantly learning of Christ how to guide and control our thoughts, our feelings and passions. Oh, how fearfully lax we are in our duty to ourselves to let ourselves be molded by our own ideas and our own faulty will. We are running great risks in allowing ourselves to be thus controlled by circumstances.

[318] We must study the Pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their mind for want of heart culture. All goodness commences in the heart. God has entrusted you with abilities. With these entrusted talents you may do a good work for the Master, if they are consecrated wholly to His service. But there must first be an overcoming of obstinacy and self-sufficiency. There must be a cultivation of kindness and affection. This will have a transforming influence on the character.

—The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others, shows a narrow mind, and plainly reveals a man who has never carefully studied and correctly read the pages of his own heart. God is in earnest with us. We should come in such close connection with Jesus Christ as is represented by the branch that is grafted into the living vine. Then we shall be partakers of the sap and nourishment from the vine, and shall bear fruit to the glory of God.

You are now passing through a critical experience. I entreat of you not to be hasty, not to be discouraged, but to submit your case to God. Wait upon the Lord and do His will, and in this hour of trial He will work for you and you will obtain a precious experience. Give God a chance to work. Lay low at the foot of the cross, and God will teach you precious lessons.

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek in all their words and actions to bring peace, contentment, and happiness. Not all members of the family have the same disposition, the same stamp of character, but through self-discipline one can help another, bringing them near, binding them together by words of love and forbearance.

But, my brother, in your family there has not been that cultivation of courtesy, Christian politeness, and deference and respect for one another that would prepare its members to marry and make happy families of their own. The lessons that should have been learned in tender sympathy and in patience, kindness, and respect for the members of the family, have not been learned. In the place of tenderness, courtesy, and love there have been sharp words, clashing of ideas, the combative spirit, the criticizing, dictatorial spirit. There has been a great want of the spirit of Christ.

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In every family there should be, and will be, if Christ is abiding in the heart, affection and love for one another; not a spasmodic love expressed in fond caresses, but a love that is abiding. It is an abiding principle which distinguishes the grace of love, a principle high and elevated, sacred and holy, of altogether a different character than that love awakened by impulse, a passion that is fitful and that dies suddenly when tested and tried.

The home is a place where we are to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, faultfinding, in families that profess to love and serve God. The unkind words, the irreverence and disrespect in many families, make angels weep. What a record is made upon the books of heaven of unkind looks and words that sting and bite like an adder, and it is not the record of one day only in the year, but of day after day.

[320] Oh, that these families would consider that angels of God are taking a daguerreotype of the character just as accurate as the artist takes the likeness of the human features; and it is by our deeds that we will be judged, whether they be good or whether they be evil. We should cultivate patience by practicing patience. We should be kind and forbearing, that we may keep love warm in our hearts and thus develop qualities that Heaven shall approve. Those who go forth from such families to stand at the head of other families will know how to advance the happiness of the one whom they have selected as a companion for life. There will be mutual love, mutual forbearance. Marriage, in the place of being the end of love, will then be the very beginning of love.

We have but one life to live, and nothing should be considered of sufficient value to lead to unhappy words or deeds. We must come into close relationship and be partakers of the divine nature in this life, if we would be a member of the holy family in heaven above.—[Letter 3, 1886](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1348—Mistakes Made at Health  
Institution; No One is Without Failings; Christians  
are to Help One Another**

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(Written March 1, 1888, from St. Helena, California, to Brother and Sister Butcher.)

We have had a long, rather hard time getting home. We left Brother Daniells at 9 o'clock. He gave us the directions how to go, but we were lost. As we advanced, the road was impassable, so we decided to take the directions given us to go through Pope Valley, which brought us on Mountain ascent. It took us till night to cross the mountains, bringing us into Pope Valley after dark. The moon was shrouded in clouds, and we were apparently lost on the mountains, for there was not one signboard anywhere to show us our way. A man, Major Selwell, holding the office of postmaster in Montecello, appeared, going the same way as ourselves to Pope Valley. He took Sister Lockwood into his carriage, and we drove on. In many places it was very dangerous. This man seemed to us as an angel of God. He guided us and found a place for us to stay overnight at a farmhouse.

We were glad to shelter with Mr. Sweitzer, who kindly entertained us. We paid him \$1.50 for our lodgings and feed for the horses. We found that both these persons knew Dr. Burke, and they did not express much confidence in his large boasting of doing such wonderful things. He reported that he had taken off half of a man's kidney, and that the man recovered. This is simply false, for no such thing could be done, and all who know anything of the human organism know this to be the case. These wonderfully exaggerated statements are really working to his own injury, and skepticism is taking possession of minds in regard to the truthfulness of these marvelous cures reported.

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We did not, of course say anything of the existing state of things between the Health Retreat and Dr. Burke. We chose to keep still. I

have less and less faith in the Christianity and honesty of the man. I believe him to be a fraud by applying the test that our Saviour has given, "By their fruits ye shall know them." We cannot see how any can have discernment and not see and sense the true spirit of the man. Well, we think Mr. Sweitzer will come to the Health Retreat, and see for himself.

We find the Health Retreat is quite well filled up with patients. There are also patients in the house of Sister Foelhurst. I remained so short a time at the Health Retreat, being delayed nearly an entire day on the journey, that I am not well informed as to its conveniences. If you feel like having Alice go there, I think they will do their utmost for her. I find no place where she could have two rooms and cook for themselves. There are so many who have children that they dread to have an additional child in the family. Brother and Sister Harris were not retained at the Health Retreat. I have no doubt [that] if you were willing to take the means, you would expend it wisely in sending Alice to Battle Creek. She might be placed in the institution or in a cottage, and have all things convenient and favorable. She could take treatment, and would be helped and made quite comfortable, and we hope quite well. But if you do not do this, send her as soon as possible to St. Helena.

[323] I know that some things have transpired at the Health Retreat and there will be, in all probability, things of an unpleasant character that she will have to meet wherever she goes, at whatever institution she may be. But unless we make up our minds to endure some things, not exactly to our mind, we will find constant difficulty.

We have had to labor just as hard to set things in order at the sanitarium at Battle Creek, as we have had to labor here. Where persons of different stamp of character associate together, there must be some things transpire of an unpleasant character; but if all are striving to be a help and a blessing to each other, these apparently objectionable features will be overcome. This earth is not heaven. We are not associating with angels but with failing human beings. There are all kinds of characters and temperaments to be dealt with in the invalids that come to our health institutions.

Those who are discerning must and will see the trying position many of those in responsible places are occupying. They are obliged to deal with all kinds of persons, diseased in both body and mind,

and those who are Christlike will sympathize with and give them their support.

We know that great wrongs have existed, which has been displeasing to God, and those who have in the name of Christ borne the burden of patiently and kindly investigating these errors and mistakes have been trying to correct them. They deserve at least the help of all those of like precious faith. From a Bible standpoint they have a right to expect the support of all those who are light bearers in the cause of God. They have a right to expect of all the true believers solid help in their efforts to set things in order. All who are laborers together with God should be of one mind, of one judgment.

We should not rest easy and be content to be carried by this institution while others of the brethren are lifting the heaviest load, planning and praying and working and counseling to make a success of the work which God has said should be done for the good of His people. While Satan works to demoralize, by taking the control of minds, leading them to make mistakes in their plans, in their management, in their department, and trying to take advantage of every opportunity to reproach Jesus and cause the enemies of our faith by their unwise course to blaspheme, shall Christians stand back as spectators, acting only as critics, and be found on the side of Satan as accusers and yet make no truly interested efforts to bring in a better state of affairs? Shall Satan have everything as he pleases, because he has obtained some advantage over those who should have been proof to his temptations, resisting the first approach to wrong? [324]

Shall we stand back and make no efforts to expel the enemy, to resist him steadfast in the faith? Some are doing this work, seeking to correct the evils that have existed and that still exist. Then, I inquire, why not come to the help of those who are laboring very hard in the fear of God to point out the mistakes, the errors, and the sins which, if left unreprieved, will taint and corrupt many souls, and bring the institution under divine displeasure?

The erring ones who have their sins laid open before them—many of them, not all, thank God—will feel that they are misjudged. They will vindicate their own course, justifying themselves, and will become alienated from those who, in the fear of God, tried to do the very work the Lord had given them to do; namely, to reprove, to

rebuke, to exhort with all longsuffering and doctrine. The reprov'd ones, who do not humble their hearts before God, will not confess their sins, which are not all specified, but will cover them up and make light of their errors and grievous transgressions, which have been a stumbling block to saints and sinners, and have corrupted souls.

[325] They will place the matter in a false light before their friends and relatives. The very thing that gained for Satan the sympathy of one-third of the angels in heaven, was this spirit of self-justification. The angels were deceived by Satan's misrepresentations and by his artful power of accusing those who would not unite with him. Satan has kept up this work ever since his fall, and he has large numbers of men and women who follow in the very steps he has taken, until they fall from the truth, give up their steadfastness, and stand on Satan's side, as accusers, criticizing others, while they seem to think their own ways are hid from the Lord, that God doth not know, that He doth not take knowledge of their ways or their crooked works.

Now, this very work has been going on at the Health Retreat, and shall a few carry the heavy load and all else be spectators? Shall there be none who will feel an interest in every part of God's plans and His instrumentalities, because there have been men and women who by their want of devotion and piety have imperiled the cause and work of God—men and women who have been so circumstanced that they have developed character and revealed that all was not gold but dross and tin? Shall not this be the time when all who are in connection with God shall come to the front and show their colors? Shall it be seen that men and women step back and show no interest, no zeal, no earnest effort, when help is needed? When the car drags heavily, then is the time for everyone to push, put shoulders to the wheels, and not stand back giving orders, or accusing the ones who are trying to push the load, or criticizing everything they do, because it is not done in their way and after their ideas.

[326] One thinks things should be done after his way; another shouts out his orders to do things after his way; and there is not concerted action. Let everyone do his level best to move the load with might and strength. It is the duty of all to do this. If the Lord should treat us as some that claim to be Christians treat one another, we should have a sore, hard time. If he should look upon the selfish, the erring,

~~or crooked ones as they look upon one another and deal with one~~ another, what would become of us? But I am glad the Lord is not man. He bears with our crooked ways, our selfishness, our separation from Him, our defects of character, and seeks to inform us, sending message after message of mercy, encouragement, warning, reproof, and correction, to bring us into a right position before Him, that we may have His love, His care, His blessing, abiding upon us. But if we choose our own selfish, perverse ways, then the Lord, after every means is exhausted, says, "Let them alone; they are joined to their idols."

Each of us has a work to do for the Master. Will we do this work? Will we labor with unselfish, self-sacrificing interest to build up His cause, to advance His work? I am determined to do the will of God, to make straight paths for my feet, lest the lame be turned out of the way. There are halting, lame ones enough to be stumbled by the unchristian doings of many who name the name of Christ. But God forbid that any of those who have had a knowledge of and an experience in the workings of God and His ways, should themselves be halting and need to be carried. Let them come up to help; let them become spiritually strong by doing the will of our heavenly Father; and then they can help the halting, lame ones.

But I want to impress upon you that you should hurt not the oil and the wine because some have proved to be more dross (than) gold. I will not give them up; I will cling to them; and because these are unfaithful to large responsibilities, shall we be a dead weight, a drag on those instrumentalities ordained of God? Those reprov'd will, some of them, be corrected. Some will not, but will have a spirit of revenge. They will try to injure the work and the workers because their unfaithfulness has been discovered and faithfully reprov'd.

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There will be those who will accept their misrepresentations, who will drink in of their spirit, who will not only imperil the souls of those to whom God has in mercy sent messages of warning, but by representing them as innocent, abused, mistreated, they will make naught of the counsels of God, giving unsanctifying sympathy to those who were wholly undeserving of it, all because they put confidence in erring mortals more than in God and the working of His Spirit through His appointed agencies who correct wrongs and errors in His people. They put out their own eyes, and cannot discern

the workings of the enemy any more than they could discern the workings of the Spirit of God to set things in order. They make impressions upon other minds that have not a knowledge of the real workings of evil or the positive workings of the Spirit of God. Therefore, they call good evil, and evil good.

Now, this is a condition of things we have had to meet from time to time all through our experience of the last forty years. And it requires faith and patience to meet all the wily workings of the enemy in all His windings and turnings. But very few can appreciate the difficulties under which a health institute has to labor, especially where there is but little capital. Everyone connected with such an institution needs the preciousness of pure and undefiled religion; and the solemn truth of God sanctifying the heart, the life, and the character of the followers of Christ will make men and women discreet, level headed to take in the situation of the instrumentalities of God, and they will do their level best to sustain these institutions.

[328] There is so little sympathy even among our people, so little true backbone, to lift when God would have them lift. If all had personal religion, a living faith in Jesus for themselves, then we would see solid, unselfish work done under a pressure of difficulties. My heart is often almost broken with sadness and grief as I see the little real harmony cultivated among believers. We have a solemn work before us. Ye are laborers together with God, and may we work intelligently, heartily, with decision and positiveness, that we may be blessed and may bless others.

The greatest service we can render to the cause of God, and which will reflect steady beams of light upon the pathway of others, is to be patient, kind, steadfast as a rock to principle, God-fearing. This will constitute us the salt of the earth, the light of the world. We shall be often disappointed, for we shall not find perfection in those who are connected with us, and they will not see perfection in us. It is only by agonizing effort on our part that we shall become unselfish, humble, childlike, teachable, meek and lowly of heart, like our divine Lord. We must bring our hearts and minds up to a high point of education on spiritual and heavenly things.

This world is not heaven, but it is the workshop of God for the fitting up of His people for a pure and holy paradise. And while each one of us is to feel that he is a part of the great web of humanity, he

~~must not expect that others in that web will be without a flaw any more than himself.~~

Mistakes will be made, and if the erring are willing to be corrected, a valuable experience is gained, so that their defeat is turned to victory. You should consider that while many of our own errors are not brought to light, [we should] be careful not to make the mistakes and imperfections of others appear in their worst light either to yourself or to others. No man is perfect, and unjust criticism indulged towards others is not wise or Christlike. All of us must learn, and then in a Christlike manner impart that knowledge to those who really need it.

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We have a serious, solemn work to do for ourselves to cleanse our own souls from spot and stain if we will stand before the Son of man when He shall appear, acquitted of Him. We must be educators as well as reformers. To cut loose from everyone who errs and does not follow our own ideas is not doing as Christ is doing for us. We are all fallible, and need pity, forbearance, kindly consideration, and sympathetic love for those with whom we are connected. We are all unworthy of the love and confidence of God. If one errs, then after doing our whole duty to him or her in a Christlike manner, we are not to keep the disagreeable and objectionable things before our mind's eye, but to see what there is good and praiseworthy in them that we can think of and ponder over and speak of.

Let me tell you that there is no work that will tend to the upbuilding of the kingdom of Christ in this world that will not receive the deadly assaults of the enemy. There will be a continual wrestling. Walls of difficulty will arise, and objectionable things will appear to discourage those who can be discouraged, so that they will not fight on the side of truth, but unite their forces on the enemy's side, to question, to find fault, and to let unbelief come in, and then they will be of no help to push when every help is needed, at the very time when discouragement is likely to take the place of faith.

To rejoice in success when everything seems to be flourishing is an easy thing; but to act as did the builders of the walls of Jerusalem, building with one hand and fighting with the other to preserve their lives and ward off the enemies of truth, is a more difficult matter. You will have to obtain just such an experience in the work of God. We are laborers together with God, and if we sit down with the

[330] suffering Man of Calvary upon His throne, we must be partakers of His sufferings in this life.

Did Jesus meet with no discouragement? Was He never disappointed in men? Oh yes, again and again and again! He kept steadfastly to the work of saving humanity. We must do as Christ did, with confidence and love for those for whom He died. All coldness and indifference in regard to the souls of our fellow men is a condemning sin. We must connect with Jesus Christ, and be like Him in character, unselfish, pure, holy, undefiled. We must be wide-awake to the interest and advancement of Christ's work.

I write these things to you because I cannot rest. I feel that you are in danger of losing eternal life through the many perplexities and cares that overwhelm you in this life. Arise and shine, I beseech you, before your light shall go out in darkness. I shall meet these warnings given to you in the day of God, and you also will meet them again.—[Letter 30, 1888](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1349—A Perfect Saviour; God’s Love for Us; A New Commandment; Working with the W.C.T.U.; The Opportunities of Youth; Developing True Christian Character; Rejection of Inspired Counsel; Resisting Temptation; Justice and Grace**

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**January 2, 1890**—Praising God. Have we tasted and seen that the Lord is good? Then let us tell of His goodness. Let praise to God come from human lips. We owe it to God to reflect the light given us. Let no thought of complaint be entertained. Today is mine. How shall I conduct myself today? This is the question that each one must settle for himself.

“This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent.” [[John 17:23-26](#), quoted.]

What breadth and depth and height these words reveal. Christ came to this earth to reveal the Father, to place Him in a correct light before men. Satan had aroused the enmity and prejudice of the race against God. He had pointed to Him as exacting, overbearing, and condemnatory, the author of suffering, misery, and death. He charged upon God the attributes of his own character. Jesus came to declare the name of God, to reveal Him to the world. To Moses God had revealed the meaning of His name. [[Exodus 34:5-9](#); [Deuteronomy 7:6-9](#), quoted.] -

**January 3, 1890**—A Perfect Saviour. Christ unites in His person the fullness and perfection of the Godhead and the fullness and perfection of sinless humanity. He met all the temptations by which Adam was assailed, and overcame these temptations, because in His humanity He relied upon divine power. This subject demands far more contemplation than it receives. Christians strike too low. They are content with a superficial spiritual experience, and therefore they have only the glimmerings of light, when they might have far greater knowledge, when they might discern more clearly the wonderful

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perfection of Christ's humanity, which rises far above all human greatness, all human power. Christ's life is a revelation of what fallen human beings may become through union and fellowship with the divine nature. The more deeply we study the life and character of our Redeemer, the more clearly shall we see the Father as He is, full of goodness and mercy, love and truth.

Men and women frame many excuses for their proneness to sin. Sin is represented as a necessity, an evil that cannot be overcome. But sin is not a necessity. Christ lived in this world from infancy to manhood, and during that time He met and resisted all the temptations by which man is beset. He is a perfect pattern of childhood, of youth, of manhood.

**God's Love For Us**—[[John 17:15-23](#), quoted.] It seems almost too good to believe that the Father can and does love any member of the human family as He loves His Son. But we have the assurance that He does, and this assurance should bring joy to every heart, awakening the highest reverence, and calling forth unspeakable gratitude. God's love is not uncertain and unreal, but a living reality.

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Jesus says, "I have manifested Thy name unto the men which Thou gavest Me." How did He do this? By His spotless perfection of character and a life of unselfish service for an unchanging companion. "Therefore doth My Father love Me," He declares, "because I lay down My life for the sheep." My Father loves you with a love so great that He loves Me the more for dying for you.

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**June 3, 1888**—Faith—What Is It? In regard to the matter of prayer for the sick, many confusing ideas are advanced. One says, "He who has been prayed for must walk out in faith, giving God the glory, and making use of no remedies. If he is at a health institute, he should leave it at once."

I know that these ideas are wrong, and that if accepted they would lead to many evils.

On the other hand, I do not wish to say anything that might be interpreted to mean a lack of belief in the efficacy of prayer.

The path of faith lies close beside the path of presumption. Satan is ever seeking to lead us into false paths. He sees that a misunder-

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pleased when he can persuade men and women to reason from false premises. 285

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I can pray for the sick only in one way—"Lord, if it be in accordance with Thy will, for Thy glory and the good of the one who is sick, heal the sufferer, we pray. Not our will, but Thine be done."

Nehemiah did not regard his duty as done when he had mourned and wept and prayed before the Lord. He did not only pray, he worked, mingling petition and endeavor.

It is no denial of faith to use rational remedies judiciously. Water, air, and sunshine, these are God's healing agents. The use of certain herbs that the Lord has made to grow for the good of man, is in harmony with the exercise of faith.

**The Power of the Gospel**—Human knowledge, human philosophy, cannot transform character. But the Lord can take fallen man, and by grace transform him. He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir"—fitted, like Enoch, to walk with God, to be the companion of angels. In Christianity there is a wonder-working power.

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**September 1, 1899. A New Commandment**—Christ says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Paul says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

These words are the injunctions of heaven, and they are to be brought into the daily practice. If one is at fault, instead of telling someone else of this, go to the one you think to be in error, and tenderly and respectfully, as you would wish to be treated were you in his place, tell him of his mistake. If he is not told of his fault, but

instead there are surmisings among others, and no effort is made to save the erring one by telling him of his danger, how will God look upon those who do this cruel work?

[335] God declares, “There is none righteousness, no, not one” [[Romans 3:10](#)]. All have the same sinful nature. All are liable to make mistakes. No one is perfect. The Lord Jesus died for the erring, that they might be forgiven. It is not our work to condemn. Christ did not come to condemn, but to save.

“Above all things,” the apostle writes, “have fervent charity among yourselves.” Do not listen to reports against a brother or a sister. Be very cautious how you take up a reproach against your neighbor. Ask the one who brings the accusation if he has obeyed the word of God in regard to this matter. Christ has left explicit directions as to what should be done. Go to your brother, and tell him his fault between him and you alone. Do not excuse yourself from this, saying, There is no personal grievance between the one who is accused and myself. The rules given by Christ are so definite, so explicit, that this excuse is not valid. Whether or not the grievance is between you and the one accused, the injunction of Christ is the same. Your brother needs help. Tell him, not someone else, that reports are being circulated about him. Give him opportunity to explain. It is possible that the reports are false, and that the difficulties may be adjusted by some simple explanation. This treatment is due everyone supposed to be in error.

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[336] **September 12, 1891**—God’s Love for Us. “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?” Jesus took the sinner’s place. He became “sin for us, who knew no sin.” The God of justice did not spare His Son. In the secret place of the Most High a voice was heard: “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.” The whole debt for the transgressor of God’s law was demanded from our Mediator. A full atonement was required. How appropriate are the words of Isaiah, “It pleased the Lord to bruise Him; He hath put Him to grief.”

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His soul was made “an offering for sin,” “He was wounded for our transgressions, He was bruised for our iniquities.”

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—Jesus suffered the extreme penalty of the law for our transgressions, and justice was fully satisfied. The law is not abrogated; it has lost not one jot of its force. Instead, it stands forth in holy dignity, Christ's death on the cross testifying to its immutability. Its demands have been met, its authority maintained. God spared not His only begotten Son. To show the depth of His love for man, He delivered Him up for us all. “Behold the Lamb of God, which taketh away the sin of the world.” Behold Him dying on the cross. Behold Him who was equal with God, mocked and derided by the mob. Behold Him in Gethsemane, bowed under the burden of the sins of the whole world.

Was the penalty remitted because He was the Son of God? Were the vials of wrath withheld from Him who was made sin for us? Without abatement the penalty fell upon our divine-human Substitute.

Hear His cry, “My God, My God, why hast Thou forsaken Me?” He was treated as a sinner that we might be treated as righteous, that God might be just and yet the justifier of the sinner.

I ask the impenitent, What greater evidence do you want that God is a God of justice? If the sword of justice woke in its might against the Fellow of the Almighty, and was not sheathed until bathed in the blood of God's only begotten Son, what will be the punishment of those who refuse to accept the atoning sacrifice? When the Son of God interposed in man's behalf, and humbled Himself on Calvary, angels drew back in amazement. Can those for whom this great sacrifice was made escape the wrath of God if they are indifferent to this great salvation? Those who choose to continue in sin will be without a shadow of excuse. Calvary is the only argument that will be used against them.

The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

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Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it.

Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us.

**Faithfulness in the Christian Life**—Many are included in the Saviour's message to the church at Laodicea. No man should keep his foot on the brake to hinder the advancement of the Lord's work. The time has come for the people of God to take their light from under the bushel, and place it where it will shine forth in clear, distinct rays. Let the Lord's workers go forward, and let those who would hinder, stand out of the way.

In our social relations with one another, we are to work on Christ's principles. Honesty, true courtesy, kindness, and gentleness are to be seen in our dealings with one another. But there is more than this. We are to exhort one another daily, while it is called today. True faith is not narrow or selfish. We need to be actuated by a strong, living piety, which draws us to God and leads us to work earnestly to correct our errors.

Let all Christians take Christ's yoke upon them. The wearing of this yoke means the doing of the duties that Christ has enjoined. If we refuse to perform these duties, we are not Christians.

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**The Work Before Us**—There is a great work to be done in our cities, towns, and villages. Some earnest work has been done, and this has been blessed by God. But there is a higher, broader work to be carried on under the Holy Spirit's guidance. And in the doing of this work we are to live the lessons that the Lord has given us in His Word.

The Lord's workers in the home and in the foreign field are to remember that they are to exercise good judgment and ever seek counsel from God. There is to be thoughtful planning, and life is not to be imperiled by working without taking time to rest and recuperate.

When those who are preaching the truth practice the truth in every deed, heavenly messengers will be in the assemblies that they address, impressing on the hearts of the hearers the words spoken. The shadow that Satan throws across the pathway to eclipse the

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light of heaven will be pierced by the bright shining of the Sun of  
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Righteousness. How sad it is that the faith of ministers and church  
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members falls so far short of what it might be. If their eyes could  
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be opened, they would see light from heaven shining, the clouds of  
doubt dispersing, and truth finding entrance to hearts.

Prayer is the key that unlocks the storehouse of heaven. The churches have been losing their power. We must have faith in God. We must have a firmer dependence on Him who is the Owner of the universe. The cause of God needs consecrated workers, and it needs money. What shall we do? Pray in faith, believing that as we advance, the means and the workers will come. Let us lay the whole situation before God, because He alone can supply that which we must have in order to enter new fields. He says, Advance, and we are not to wait till the money is in sight. There is to be no failure on our part.

**A Willingness to Yield**—In the married life, men and women sometimes act like undisciplined, perverse children. The husband wants his way, and the wife wants her way, and neither is willing to yield. Such a condition of things can bring only the greatest unhappiness. Both husband and wife should be willing to yield his or her way or opinion. There is no possibility of happiness while they both persist in doing as they please.

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**Working With the W. C. T. U.**—The question has been asked me, When asked by the W.C.T.U. to speak in their meetings, shall we accept the invitation?

In answer I reply, When asked to speak in such meetings, never refuse. This is the rule that I have always followed. When asked to speak on temperance, I have never hesitated. Among those who are working for the spread of temperance, the Lord has souls to whom the truth for this time is to be presented. We are to bear a message to the W.C.T.U.

Christ's one purpose when upon this earth was to reflect the light of His righteousness to those in darkness. The W.C.T.U. workers have not the whole truth on all points, but they are doing a good work. From those who are Sabbathkeepers the light of truth shines forth to them.

Christ's work on this earth was a continual campaign against evil. A man of sorrows and the Friend of sinners, it was His work

to point men and women to the Father. He allowed nothing to turn Him aside from the fulfilling of His Heaven-appointed task.

**The Opportunities of Youth**—Those who do not improve the golden opportunities of youth, those who do not when young lay the foundation for a well-balanced, symmetrical character, allow opportunities to pass by that they can never recover. It is in youth that the mind is most expansive, the memory most retentive, habits most easily formed.

[340] **Developing True Christian Character**—The virtue in the character of the true Christian will help those for whom he labors. His acts of kindness and mercy will write their lessons on many minds.

Those who are engaged in the work of God will not become rich in houses and/or lands, but they may be assured that godliness has the promise of the life that now is, as well as of that which is to come.

The work of God needs men and women who have learned of Christ. The moment God's workmen see Him as He is, that moment they will see themselves as they are, and will ask Him to make them what they ought to be. Selfishness makes men hindrances instead of helps. In God's light we can see our defects, and in His strength we can remedy them.

**Rejection of Inspired Counsel**—For the past twenty years the work of God has been bound about. Had God's directions been followed, its spread might have been a hundred greater than it has been.

Men have passed judgment on the messages I have borne, as if they were appointed by God to make of no effect the words given me by the Lord to give to His people. Some have felt at liberty to say which part of the message was from the Lord, and which part was merely the judgment of Sister White. They have done this till they have put out their own spiritual eyesight. They are blinded and deceived by the enemy.

The Lord has truth for His people, grand, beautiful, harmonious truth. How long will men and women think that they can measure the Scriptures and the messages sent them to perfect their experience, by their own finite ideas?

**Christ the Light**—Christ is the light of the world. Those who follow Him shall not walk in darkness. He has satisfied the claims

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of the law, has borne the curse for us, has made His life an offering  
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for us, and has brought in everlasting righteousness. Walking in the  
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light as Christ is in the light means to trust in Him, to hold fast to  
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Him by faith. [341]

The spiritual life of those who make Jesus their example will be a help to those about them. The love, the forbearance, the patience, the longsuffering and self-denial of the Saviour characterize their experience.

He who seeks to get to heaven by his own righteousness is forever doing, but never making progress. But he who follows where Christ leads the way, goes from strength to strength, from light to greater light. Walking in the path of faith and obedience, he wins others to the new and living way, which is consecrated by the blood of Christ. The light of truth illuminates his footsteps, and the thought of Christ's life inspires his efforts, enabling him to go on from strength to strength, gaining continually in grace and the knowledge of Christ, until at last he is complete in Him, not having his own righteousness, but the righteousness of Christ.

Christ is the Way, the Truth, and the Life. His life stands out in contrast with and in opposition to all error. From this great source of light all truth radiates, and all truth that goes forth from Him returns to Him again in increased splendor.

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**December 10, 1889**—Resisting Temptation. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, ... might be found unto praise and honor and glory at the appearing of Jesus Christ.” “Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against Jesus. But he cannot hurt the Saviour except by conquering those for whom Christ died. He [342]

knows that when through his devices souls are ruined, the Saviour is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord's battles. To such are given the commendation, "Blessed is the man that endureth temptation." Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the stronghold, saying, "My Saviour, I cast my helpless soul upon Thee." The fiercer the temptation, the more strongly he clings to the Mighty One.

By faith he passes the temptation over to Christ, and leaves it there. Faith in the Saviour's strength makes him more than a conqueror. It is the miracle-working power of Jesus that arms the Christian with strength to overcome as Christ overcame.

Temptation is not sin unless it is cherished. Looking unto Jesus, the Author and Finisher of our faith, will fill the soul with peace and abiding trust. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

[343] A few hours ago I listened to the complaint of a distressed soul. Satan came to her in an unexpected way. She thought that she had blasphemed the Saviour because the tempter kept putting into her mind the thought that Christ was only a man, no more than a good man. She thought that Satan's whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress.

I assured her that these suggestions of the enemy were not her own thoughts, that Christ understood and accepted her; that she must treat these suggestions as wholly from Satan, and that her courage must rise with the strength of the temptation. She must say, "I am a child of God. I commit myself, body and soul, to Jesus. I hate these vain thoughts." I told her not to admit for a moment that they originated with her; not to allow Satan to wound Christ by plunging her into unbelief and discouragement.

To those who are tempted, I would say, Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself.

*MR No. 1349—A Perfect Saviour; God's Love for Us; A New Commandment;*

*Working with the W.C.T.U.; The Opportunities of Youth; Developing True Christian Character; Rejection of Inspired Counsel; Resisting Temptation; Justice and Grace* 293  
Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises, rather than upon the sure, immutable word of Him who cannot lie.

The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in Jesus they have conquered. So may every soul who looks in faith to Christ.

A man cannot put his feet in the path of holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer us unless we submit to his control.

Christ was crucified as a deceiver, yet He was the light and life of the world. He endured the contradiction of sinners against Himself.

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“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.”

Can we measure the love of God? Paul declares that “it passeth knowledge.” Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the enmity which Christ has placed between man and the serpent? Shall we not eat the flesh and drink the blood of the Son of God, which means to live by every word that proceedeth out of the mouth of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, “In the strength of Jesus Christ I will be a conqueror. I will not be overcome by Satan's devices.”

\* \* \* \* \*

**December 13, 1889**—The Love of God. Christ came to this world to reveal the Father's love for fallen man. In the heavens above and in the earth beneath, in everything that is beautiful and

lovely, in the lofty tree, the opening bud, the blossoming flower, we see an expression of the love of God. There is no measurement by which the love of God can be computed.

Standing before the cross of Calvary, we can gain some idea of the love of the heavenly Father. Behold Christ, the Son of the infinite God, dying on the cross for sinners. He clothed His divinity with humanity, that human beings might become partakers of the divine nature. In Christ we have a manifestation of the Father.

[345] There is a narrowness in human comprehension that is dishonoring to God. Let not him who claims Christ as his Saviour entertain the thought that God's mercies are confined to him and to the few in whom he is interested. The love and mercy of God are for everyone. Let us gather up the divine tokens of His favor, and return praise and thanksgiving to Him for His goodness, which is bestowed upon us not to be hoarded but to be passed along to others.

We are altogether too selfish, too exclusive. The rays of light shining upon us we are to reflect to others. God expects everyone who enjoys His grace to diffuse this grace as freely as Christ bestows His mercies. As the sun shines upon the just and the unjust, so the Sun of Righteousness reflects light to the whole world. Why should those who have been made partakers of the heavenly gift be so exclusive? Why men should try to keep their light to themselves, instead of letting it shine forth to the world, is a marvel to the heavenly universe.

\* \* \* \* \*

**December 19, 1889**—Justice and Grace. Justice and grace are essentially different but they work in perfect harmony. Every man will receive justice from the hand of God. Every soul that God has created will eventually acknowledge that he has received a reward or punishment in accordance with his work. Man reaps what he has sown.

The grace of God is of priceless value. It is through the goodness and mercy of God that it is conferred.

The wonderful plan of redemption, which human beings cannot fully understand, shows that the Creator deals justly and loves mercy. Because He loved man, He gave His Son as a sacrifice for sin. The

*MR No. 1349—A Perfect Saviour; God's Love for Us; A New Commandment;  
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Christian Character; Rejection of Inspired Counsel; Resisting Temptation;*  
was formed. In counsel together, the Father and the Son determined <sup>Justice and Grace</sup> ~~that Satan should not be left unchecked to exercise his cruel power~~ <sup>295</sup> upon man. It is God's will that all shall be saved, that not one shall perish; but He does not compel obedience. He leaves all free to say whether or not they will take advantage of His offer of mercy. In giving Jesus, He poured out all heaven in one gift, making it possible for man to come into possession of eternal riches. [346]

The love of God, as shown in the gift of His Son, should be talked of and dwelt upon. Why are our lips so silent? Why do we not praise the Lord? Every hour of our Saviour's life was spent in praising God.—[Manuscript 31, 1911](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Ms.

[347] **MR No. 1350—God will Solve Crises When Men Do  
His Will; Church in a Backslidden Condition;  
Beldens on Norfolk Island**

(Written July 29, 1901, from Elmshaven, St. Helena, California, to  
Brother and Sister Burden.)

I did not think it possible for me to write you anything this mail, but I have a few moments and will begin and write until the mail goes, which is at 2:00 p.m., and it is now nearly dinner time.

We are always glad to hear from you and how the work is progressing. We feel sad that so many distressing necessities are pressed in upon us, as the big sinking institutions in Scandinavia and the great necessity of the work in the Southern field; and everything seems to come in a great rush crying, "Send us money, send us money." We will have to meet the demand as soon as possible, but the comfort is that the Lord is our bank; He can furnish us means. "I will not fail nor be discouraged," must oft be repeated.

The Lord will work in our behalf when all connected with the institutions and the medical missionary work will consent to drop their own way and take up the Lord's plans. When men begin to weave in the human threads to compose the pattern of the web, the Lord is in no hurry. He waits until men shall lay down their own human inventions, and will accept the Lord's way and the Lord's will.

I have written matters for the churches and sent them to Elder Farnsworth. You will probably see it.

[348] I can't get this copied—have no time—but if you read without perplexity letters from my own hand, I can do as I am doing now. While my editors are preparing the matters to send, I will drop a few words to you with my pen. I would give you a relation of an experience Sarah and I had in going to the top of Howell Mountain, but I can't do it for this mail. Will try to prepare it for next mail. I

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am straining every nerve and muscle to meet the many varieties of difficult problems which must be met.

This is the time that all we do in the cause and work of God must be “without spot or wrinkle or any such thing.” The present state of the church is far behind the correct standard, and the backsliding has been so gradual and so imperceptible that it is a hard matter to represent its true, lamentable condition. The members of the church seem to settle in so low a grade that no power but the Lord God of Heaven can place her where the evil shall be seen and corrected. There are existing evils in the church which no human power can heal. We must hold the standard high, and then in our own words and attitude and actions represent “the One altogether lovely.” All misapprehension produces unkindness consciously or unconsciously, and then unkindness provokes retaliations, and strife propagates itself. I am thankful that Christ has given us such a clear, definite expression of His will that if we will to do the will of God, we shall not fail to know of the doctrine whether it be of God. We need the divine virtues brought into our life constantly.

It is well for us to dwell often upon the words of Christ in [Matthew 5](#). I was reading in [Proverbs 18](#), “He that answereth a matter before he heareth it, it is a folly and a shame unto him.” I feel deeply [that] we must give most earnest labor through the grace of Christ to work to break up in the church the many words that tend to separate very friends. Let us represent this evil as it is.

I have to stop now. E.G.W.

I must say a few words more. I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the conference. I thought it best for him to be near us in Sunnyside, and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently to come back to the island, stating that they needed him there as a counselor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the N.S.W. Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick, and upon Stephen Belden falls the burden of holding the fort until there can be some man sent.

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I left, I supposed, explicit orders with Brother Hindson to this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil, and such things as they have to buy and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the Health Retreat. Now, this matter should be as just and right without any of the reasons I have written, but the matter for some reason has fallen through, and now, understanding the situation, I say, Send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the conference.

I will now close this, for the mail goes in about half an hour, and I have fourteen pages of manuscript to read.—[Letter 181, 1901](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1351—Counsel Not to Return to Husband, [350]  
But to Work in a Sanitarium**

(Written April 6, 1907, to Mrs. Walter Harper.)

I have received your letter, and in reply to it I would say, I cannot advise you to return to Walter Harper unless you see decided changes in him. The Lord is not pleased with the ideas he has had in the past of what is due to a wife. At one time I spoke very plainly to Walter in regard to his responsibilities to his wife. It is very clear to me that it would be a mistake for you to be united again while your love for him is quenched. He cannot make you happy unless his views are changed.

You have a duty to perform to your mother. You should not place yourself in a position where you would be miserable and unhappy; and if Brother Harper holds to his former views, the future would be no better for you than the past has been. He does not know how to treat a wife.

I feel very sad about this matter. I feel indeed sorry for Walter, but I cannot advise you to go to him against your judgment. I speak to you as candidly as I spoke to him; it would be perilous for you to again place yourself under his dictation. I had hoped that he would change.

Brother Harper can place his father in one of our sanitariums, where he will have good care. Your experience of the past is not to be repeated. When you are released from the care of your mother, you can act a part in one of our sanitariums.

The Lord understands all about your experiences, Sister Harper. [351]  
Be of good courage in the Lord; He will not leave you nor forsake you. My heart goes out in tenderest sympathy for you. Hang your helpless soul on Christ.

You know that not one word passed between you and me in regard to your going to Battle Creek, neither have you spoken to me concerning your life with Brother Harper in the past. Not a word

of complaint have you made to me. The course you took in going to Battle Creek you took on your own responsibility, because you deemed it just and right; and this I do not condemn.

Now, my dear sister, you have obtained a knowledge of how to treat the sick, and your help is needed in our sanitarium work. When you write, please tell me in regard to your mother's health.

What are you doing? We need faithful workers in our sanitariums that can give treatment.—[Letter 148, 1907](#).

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Letter.

**MR No. 1352—No Safety in Eating Meat; Diseases [352]  
Prevalent; Drawing Nigh to God**

(Written July 26, 1898, from Sydney, Australia, to Dr. J. H. Kellogg.)

What a satisfaction it would be to me to see and talk with you. We are at Stanmore, where our N. S. W. conference convened.

As far as we have knowledge, the sanitarium is doing good work. We have just come to the point of the vexed meat question: Should not those who come to the sanitarium have meat on their tables and be instructed to leave it off gradually? One physician, Dr. Caro, and another, Dr. Silas Rand, as in the case of Dr. Maxson, have prescribed a meat diet for the patients, and in one case the large use of butter, even as high as three pounds per week. I knew that these prescriptions were not in the order of God, but that if a change should take place, and we meet one difficulty, a worse state of things might be created.

Years ago the light was given me that the position should not be taken to discard all meat, because in some cases it was better than the desserts and dishes composed of sweets. These are sure to create disturbances. It is the variety and mixture of meat, vegetables, fruit, wines, tea, coffee, sweet cakes, and rich pies that ruin the stomach and place human beings in the position where they become invalids, with all the disagreeable effects of sickness upon the disposition. The character becomes perverted, a depraved appetite is established, and a diseased religious experience is the result. The words of the apostle to the Romans should be repeated to all the churches and to all families: “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](#)]. [353]

The perfection of Christian character is attainable. As we approach the close of this earth's history, we will find that the whole world is becoming a lazar house of disease, and transgression of the law of God is bringing the sure result.

[[Deuteronomy 4:1-9](#), quoted.] In the fifth chapter of this book, the commandments of God are repeated. ([Verses 6-21](#).) The whole chapter is very definite. Read [verses 29-33](#). Again, the requirements of God are given in the eighth chapter, [verses 1-15](#).

These requirements were to be framed into song, and sung in the congregations of Israel, lest they should forget them. ([Chapters 10:12-22](#); and [11:26-32](#).) The entire chapter contains the expressed will of God.

I present the word of the Lord God of Israel. Because of transgression, the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering the result of their own course of action in departing from the commandments of God. The beasts also suffer under the curse.

[354] Meat eating should not come into prescriptions for any invalids from any physician from among those who understand things. Disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon fish in the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses are sold in the market places, and disease among men is the sure result.

The Lord would bring His people into a position where they will not touch nor taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in eating the flesh of dead animals, and in a short time the milk of the cow will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. Those who take God at His word and obey His commandments with the whole heart will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, and alienation from God's will and way will

place the sinner in a position where the Lord cannot give him His <sup>God</sup> <sup>303</sup> divine favor.

All heaven is working to resist Satan's power, to bind the strong man. The angels of God are working to put restrictions upon the power of the enemy until man shall be fully tested and tried. Hear the gracious invitation made to every soul: "He that cometh unto Me I will in no wise cast out." This is not a bodily movement, but the submitting of the human will to the will of supreme wisdom. The human agent does not have to go into heaven to bring God down, or into the deep to bring Him up. He is not far from every one of us. "In Him we live, move, and have our being."

No bodily movement is required to bring us near to God. Neither is a violent exercise of the mind necessary. But the Lord invites every human agent to meet Him on the ground of the great atoning Sacrifice. A man is required to give a cordial assent to the terms of salvation, and be reconciled to the will of God, to do all His commandments, and walk in obedience and fellowship with God. The word of God gives the conditions, testifying. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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The invitation is gracious, full, and free to all who receive Christ as their personal Saviour. To all such He gives power to become the sons of God, even to them that believe in His name. Christ's dying love is the pledge we bring to the Father for reconciliation with Him, and to all who advance toward Him He gives a hearty welcome. We may take God at His word. There is a oneness between man and his God. Christ is an all-sufficient Saviour. Fallen man may place himself under his Father's protection. The prodigal may be covered with the robe of Christ's righteousness, and given a place at His table.

Again I will refer to the diet question. We cannot now do as we have ventured to do in the past in regard to meat eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgression and sin. The disease upon animals is becoming more and more common, and our only safety is in leaving meat entirely alone. The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should

do is to advise patients to eat meat. It is in eating meat so largely in this country that men and women are becoming demoralized, their blood corrupted, and disease planted in the system. Because of meat eating many die, and they do not understand the cause. If the truth were known, it would bear testimony it was the flesh of animals that have passed through death. The thought of feeding on dead flesh is repulsive, but there is something besides this. In eating meat we partake of diseased dead flesh, and this sows its seed of corruption in the human organism.

I write to you, my brother, that the giving of prescriptions for the eating of the flesh of animals shall no more be practiced in our sanitarium. There is no excuse for this. There is no safety in the after influence and results upon the human mind. Let us be health reformers in every sense of the term. Let us make known in our institutions that there is no longer a meat table even for the boarders, and then the education given upon the discharging of a meat diet will not be only saying but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of the Christian.

In this country we see the necessity of our words and deeds harmonizing. I had a decided talk with the physicians just at the right time, and I think now the question will be settled with them.

I spoke Sabbath upon this subject, and the church was full of believers and unbelievers, so these will now know our position without mistake. Of course, there must be an abundance of fruit and well-cooked grains. We are setting the example of making out-of-door ovens, and baking our own bread. Three families use our brick oven, and it is a great blessing to us all. I continue my two-meal system, and I eat very sparingly, and seldom ever know what it means to be hungry. Although at times circumstances compel us to be unable to eat our meals at regular periods, yet I am never hungry.

I consider myself in good health. I shall be 71 next November. The Lord is good. I praise His holy name. During the meeting I have spoken and read important articles four times, and this morning early I go to speak for the last time before returning to Cooranbong.—  
[Letter 59, 1898.](#)

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Ellen G. White Estate

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***Washington D. C.,***

***January 22, 1988.***

Entire Letter.

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## **MR No. 1353—The Great Controversy; Satan’s Rebellion in Heaven; Our Need for God’s Spirit**

We are living the closing scenes of the earth’s history, and what is now done for God is accomplished under the most disadvantageous circumstances. Satan has great skill and wonderful ability. Before his fall God entrusted him with power and wisdom. But he became filled with self-exaltation, and thought that he should be first in heaven. Sin entered the world through this self-seeking, this striving for the supremacy.

Satan began his work by doing just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of the angels unfallen with his disaffection. Because he was not supreme ruler, he sowed seeds of doubt and unbelief against Christ. Because he was not as God, he strove to instill into the minds of the angels his own envy and dissatisfaction.

Thus the seeds of alienation were planted, afterwards to be drawn out and presented before the heavenly courts as proceeding, not from Satan, but as originating with the angels. So he would show that they thought as he did. Satan whispered his disaffection to the angels. There was at first no pronounced feeling against God. But the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and God was broken. Every move was watched, every action was viewed in the light in which Satan had made them see things.

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That which Satan had instilled in the minds of the angels, a word here and a word there, opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. When he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones whom he had led. As one in holy office he manifested an overbearing desire for justice, which was entirely contrary to God’s love and compassion and mercy. It was most difficult to make the deceiving power of Satan apparent. His

power of deceiving increased with practice. If he could not defend himself, he must accuse in order to make himself appear just and righteous, and the Lord God arbitrary and exacting.

Just such transactions are taking place today. Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken they never go back, never repent, never feel that they need forgiveness. They feel that they are simply infallible. Thus it has been in past history; thus it will be again. Religious confidence becomes infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted from wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their errors, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side.

Great efforts will be made by those who suppose their own wisdom to be supreme, in exactly the same lines on which Satan worked, and which caused so much mischief in the Paradise of God. The very same working is revealed in 1896. The very same principles are upheld. When a man is elected to a position of trust, to preside over important interests, large and broad, or interests of less consequence but still important, Satan stirs up the minds of those who are selfish, who are not consecrated to God's service with an eye single to His glory. He puts into their hearts the spirit of criticizing and accusing. If they are not specially advantaged, they will tell others of the mistakes and errors of the one against whom they are working. This step taken, Satan, whose special business it is to create alienation and strife, will place matters before these persons in a most deceiving way, and they will bring against those in positions of trust the most unjust and false charges, in order to discourage and destroy God's servants.

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The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy and love. Self-evidencing light was to be recognized and freely accepted by all who occupied a position of trust and power. They must accept God's principles and

convince all who were in the service of God, through the presentation of truth and justice and goodness, [that] this was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow men and control conscience, must be deprived of their position.

[361] These principles are to be the great foundation of education in every administration on the earth. In every church the rules given by God are to be observed and respected. God has enjoined this. His government is to be moral. Nothing is to be done from compulsion. Truth is to be the prevailing power. All service is to be done willingly and for love of the service of God. All who are honored with positions of influence are to represent God, for when officiating they act in the place of God. In everything their actions must correspond with the importance of their position. The higher the position, the more distinctly will self-sacrifice be revealed, if they are fit for the office.

Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. These murmurings and complaints were groundless. Yet God allowed Satan to work out his theories. He could have handled Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by this he would have given a precedent for the violence of man which is so abundantly shown in our world in the compelling principles. The Lord's principles are not of this order. All the compelling power is found under Satan's government. God would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, and cause him mental or physical suffering. This principle is wholly of Satan's creation.

In the councils of heaven it was decided that principles must be acted upon which would not at once destroy Satan's power, for it was His purpose to place things upon an eternal basis of security. Time must be given for Satan to develop the principles which were the foundation of his government. The heavenly universe must see the principles which Satan declared were superior to God's principles, worked out. God's order must be contrasted with the new order after Satan's devising. The corrupting principles of Satan's rule must be

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revealed. The principles of righteousness expressed in God's law  
must be demonstrated as unchangeable, eternal, perfect.

Every heart that is controlled by these principles in 1896 will be loyal. When those who are in God's service resort to accusation, they are adopting Satan's principles to cast out Satan. It never will work. Satan will work. He is working upon human minds by his crooked principles. These will be adopted and acted upon by those who claim to be loyal and true to God's government. How shall we know that they are untrue, disloyal? "By their fruits ye shall know them."

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The Lord saw the use that Satan was making of his power, and he set before him truth in contrast with falsehood. Time and time again during the controversy Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were ready also to accuse him of leaving them. What could he do—submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud.

The Lord allowed Satan to go on and demonstrate his principles. God did establish Himself, and He carried the worlds unfallen and the heavenly universe with Him, but at a terrible cost. His only begotten Son was given up as Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid [off] his gorgeous pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied Himself and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim.

By causing the death of the Sovereign of heaven, Satan defeated his own purposes. The death of the Son of God made the death of Satan unavoidable. Satan was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe. By shedding the blood of the Son of God, he uprooted himself [from sympathy], and was seen by all to be a liar, a thief, and a murderer.

God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges: it is either right or wrong. Thousands upon thousands clothe themselves in what they suppose to be an impenetrable disguise, and choose the wrong. To make their course plain to others by abrupt

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disclosures would only cause a larger number to choose the side of wrong. Thus the wrongdoers would be sustained and many souls would be ruined. God does not force anyone. He leaves all free to choose. But He says, "By their fruits ye shall know them." The Lord will not write as wise those who cannot distinguish between a tree that bears thorn berries and a tree that bears olives.

I beseech of all who engage in the work of murmuring and pitying themselves because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work Satan began in heaven. They are following in his track, sowing unbelief, discord, and disloyalty, for no one can entertain feelings of disaffection, and keep it to himself. He must tell others that he is not treated as he should be. Thus others are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled.

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith; and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without partiality and hypocrisy, will have just as severe trials brought against them as Satan can bring through those who claim to know the truth. Proportionate to the light and knowledge these opposers have, is Satan's success. The root of bitterness strikes down deep, and is communicated to others. Thus many are defiled. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he wants.

[364] Through dissension and alienation Satan reaps his harvest of souls. He leads those who are ambitious for money, ambitious to be first, too proud to be anything but the highest, to murmur and complain. These poor souls have not overcome their natural and hereditary tendencies, and he leads them into sin.

As the end draws near, Satan will stir up minds, in proportion to their capabilities and knowledge, to sow seeds which will produce a harvest they will not care to garner. He works in so deceiving a way that he himself is not detected, and then he reaps the benefit of the disaffection of those he had tempted. He is all prepared to hurl

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charges through them against those whom God would have stand  
stiffly for the truth.

Satan must deceive in order to lead away. "In vain the net is spread in the sight of any bird." Underhand work must be done; a deceiving influence must be exerted; false pretenses must be set forth as truth; suspicion must be lulled to sleep. Satan will clothe temptation and sin with the garments of righteousness, and by this deception he will win many to his side. Christ pronounced Satan a liar and a murderer. Oh, that unwary souls would learn wisdom from God.

Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was faithful and loyal to God, and he was preferred by the Lord. Cain was disloyal; he wished his own ideas to prevail. Abel protested against these principles as disloyal. As the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hot that he killed his brother Abel. Here the two principles of right and wrong are developed.

Test and trial will come to every soul that loves God. The Lord does not work a miracle to prevent this ordeal of trial, to shield His people from the temptations of Satan. If they are tempted severely, it is because circumstances have been so shaped by the apostasy of Satan that temptations are permitted in order that characters may be developed that will decide the fitness of the human family for the home in heaven, characters that will stand through all the pressure of unfavorable circumstances in private and public life, and though tried by every species of Satan's temptations, through the grace of God grow brave and true, and firm as a rock to principles, and come forth from the fiery ordeal of more value than the golden wedge of Ophir. Those who have such characters God will endorse with His own superscription as His chosen elect.

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The firmness manifested by Daniel must be shown by God's children. All temptations to depart from pure and holy principles must be unhesitatingly rejected. There must be a firm adherence to right principles. As a people we are to stand unmoved by all Satan's delusions, even when he comes as an angel of light. Thus may we constantly contend for the faith once delivered to the saints.

All who love God and are loyal to His government will be tempted to change leaders. But God has said, "Thou shalt have no other gods before Me." "Thou shalt love the Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and they neighbor as thyself." The Lord accepts no half heart. He demands the whole man. Religion is to be brought into every phase of life, carried into labor of every kind. The whole man is to come under God's control. He must not suppose that he can take supervision of his own thoughts. They must be brought into captivity to Jesus Christ. Self cannot manage self; it is not sufficient for the work. Whoever tries to do this will be worsted. God alone can make and keep us loyal.

[366] Satan contrives through evil angels to form an alliance with professedly pious men, and thus to leaven the church of God. Fallen men and fallen angels are, through apostasy, in the same confederacy, leagued to work against good. They unite in a desperate companionship. Satan knows that if he can induce men, as he induced the angels, to join in rebellion under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit, and charge them with evil. They are his trained detectives. Their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil and speaking of that which will create discord.

Christ prayed for His disciples, [[John 17:17-23](#), quoted]. God has expressed His will in this prayer of Christ for the unity of His believing people. But there is an unwearied conflict kept up upon this earth, polluted and marred with the curse. Satan works to make the prayer of Christ of none effect. He makes continual efforts to create bitterness and discord; for where there is unity there is strength, a oneness which all the powers of hell cannot break. And all who shall aid the enemies of God by bringing weakness and sorrow and discouragement upon any of God's people, through their own perverse ways and tempers, are working directly against the prayer of Christ.

All the friends of the powers of darkness, notwithstanding their jarrings and their bitter recriminations, which are continual, are

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linked together as with bands of steel in the great object of disloyalty  
to Jehovah.

The only remedy for our institutions, our churches, our families,  
and for individuals is entire conformity to the will and character  
of God. Unless God shall work through the two olive trees, His  
witnesses, causing them to empty from themselves the golden oil [367]  
through the golden tubes into the golden bowls, His churches, and  
hence to the burning lamps, representing His churches, no one is  
safe for one moment from the machinations of Satan. He will, if  
possible, deprave human nature, and assimilate it to his own corrupt  
principles. But this golden oil will revive the Spirit of God in the  
heart of man. A Christlike principle will be introduced like leaven.  
Through the inspiration of the Spirit of God satanic agencies will be  
overcome.—[Manuscript 57, 1896.](#)

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Ms.

[368] **MR No. 1354—Counsel Against Foolish Talking and  
Jesting; Christ our Example**

(Written circa 1868.)

I was shown the case of Sister Doude; that a work must be accomplished for her before she can be without fault before the throne of God.

She possesses a peculiar organization. She has not seen the necessity of educating herself in carefulness of words and acts. She has felt it to be her privilege to act herself unfettered; that if she restrained and gauged her course of action she was becoming a hypocrite. This sister deceived herself. She has not seen the necessity of entirely controlling the tongue, the unruly member. [James 3:2-18](#). (See note at end.)

Sister Doude has not seen the force of these scriptures. She has not carefully considered them, laid them to heart, and formed her character according to them. [2 Timothy 3:16, 17](#).

I was shown that it was impossible to carry out the principles of the ten precepts of Jehovah without especially regarding these truths taught in the above scripture. The Word of God should be carefully studied and carried out into the daily life.

[369] My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. You lack the elements of peace and harmony in your organization. You love variety and change, and your tongue has done much mischief. It has been a world of iniquity. It has not only changed the course of nature with yourself but with others. In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire, and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation, and here has been shown a lack of wisdom in using the truth in a manner

to raise opposition, arouse combativeness, and make war instead of possessing a spirit of peace and true humbleness of mind.

Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion, but we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. Violence is in the land, corruption is on every hand, the inhabitants of the earth are fast filling up the measure of the cup of their iniquity. Everywhere we go we see men and women controlled by Satan, captives to do his will. They are blinded and know not that their destruction is near. When the deception shall be removed, they will find how much is meant in being without God and hope in the world. A day of destruction and anguish removes the security which enclosed them, and then fierce anguish comes upon them. Probation is ended and they must remain filthy forever.

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watching unto the end for the grace to be brought unto us at the revelation of Jesus Christ.

[370]

We profess to believe that the end of all things is at hand. "What manner of persons," the apostle inquires, "ought ye to be in all holy conversation and godliness?" [2 Peter 3:11](#). James exhorts us, "Draw nigh to God, and He will draw nigh to you. 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 shall lift you up." [James 4:8-10](#).

James would impress us that this condition of mind is more appropriate for the times in which we live than to be seeking friendship with the world and engaging in the folly, levity, pride, and vanity which worldlings are engaged in. We are exhorted to humil-

ity. Instead of possessing a boastful self-confidence, the opposite is becoming [for] believers in present truth.

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour. [Ezekiel 9:3-6](#). Notice particularly [that] the sighing and crying ones are alone marked. Those who have engaged in afflicting their souls before God are especially remembered of Him, and the angel is bidden to place a mark upon them. [1 Peter 5:5-9](#).

[371] Satan and his host are arrayed against the saints of God, and the armor must not be laid aside for a moment. Our only safety is in being instant in prayer, on the watch every moment. There is no release admitted in this warfare. It is a constant battle for life. [1 Peter 3:10-13](#); [Colossians 4:5, 6](#); [Ephesians 4:1, 2, 3](#); [5:1, 2, 4](#); [Philippians 4:8](#); [2 Timothy 3:16](#); [Matthew 5:9](#).

The truth received in the heart and carried out in the life will correct the erring. Let love, affection, tenderness abound in your heart. You possess fortitude, courage, firmness of purpose. You can, when you see the necessity, control your words. Study the effect of your words, whether their influence will be saving upon others. Never talk for the sake of talking, but for the edification of those who hear. Your heart has loved the truth and those who believed it. You are a lover of hospitality, and these excellent traits qualify you to exert an influence that will be saving upon others but for the lack named in this letter, which counteracts it all and greatly injures your usefulness.

I commit this to you in the fear of God, entreating you to lay these things to heart and bring forth fruits unto righteousness that at last you may hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Lord has blessed you with a kind, true, God-fearing husband to aid your efforts in the right direction.—[Manuscript 11, 1868](#).

[Note from secretary.] Sister White: I have copied the above testimony except the scriptures which I only refer to, giving the chapter and verse. Sister D. has made a public confession before the churches of tuscola county and appears to have some fruit of repentance. She has made some confessions to individuals, but a great work is before her. M.E.C.

Ellen G. White Estate

*Washington, D. C.,*

*January 22, 1988.*

Entire Ms.

**MR No. 1355—Previously Unreleased Materials  
Cited by Bert Haloviak in His Paper “Longing for  
the Pastorate: Ministry in 19th Century  
Adventism.” On File at the White Estate**

## MR No. 1356—Does Sister White Work Miracles?

[372]

Does Sister White work miracles? No, No.

The question is asked, Has Sister White ever worked miracles? Never, never. I have had the honor of praying for the sick most earnestly and laying my hands upon them in the name of the Lord. But it was the Holy Spirit of God that worked the miracles, and not the human agency.

It is not possible for me to describe all the cases now. They are not few. The multiplied instances have been all through my experience. I have prayed for the sick and they were raised up, often from a hopeless condition. Some cases were wonderful. No human agencies work miracles, but the Holy Spirit has, in answer to prayer, raised me up from severe illness, and once brought me back from death—brought me to life. [As far as is known, Ellen White did not die and then return to life at any point during her 87-year lifetime. However, on October 7, 1882, at Healdsburg, California, she was instantly healed and restored from what she and others thought was her last illness. Of this experience she declared: “About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker’s platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom.”—[Selected Messages 1:54](#). Her secretary in later years, C. C. Crisler, adds: “The large congregation witnessed the healing. All noticed the change in her voice, and many observed the change in her countenance. They saw the sudden transition from

a deathlike paleness to the flush of health, as the natural color was seen, first in her neck, then in the lower part of the face, and then in the forehead. One of the business men of healdsburg exclaimed, 'A miracle is being wrought in sight of this whole congregation!' After the meeting she testified to inquiring friends that the Lord had healed her."—[Life Sketches of Ellen G. White, 263.](#)]

Sister White has prayed for many sick persons and they have been healed. There have been many, so very many, healed, for whom my husband and I have prayed, laying our hands upon them, and they were healed and glorified God. But I did not work the miracle; I called upon One who was the Miracle-worker and He has answered my prayer in a remarkable manner. The light of His Spirit has filled the room and some have been prostrated by the power of God, losing their strength. But their hearts and lips were filled with praise to God.—[Manuscript 159, 1907.](#)

Ellen G. White Estate

*Washington, D. C.,*

*January 24, 1988.*

Entire Ms.

## **MR No. 1357—Longing for the Pastorate: Ministry in 19th Century Adventism**

Previously unreleased materials cited by Bert Haloviak in his paper “Longing for the Pastorate: Ministry in 19th Century Adventism”. On file at the White Estate.

[373] **MR No. 1358—Speaking and Visiting the Sick in**  
[374] **Boulder, Colorado, En route to Battle Creek**

(Written June 9, 1890, from Denver, Colorado, to O.A. Olsen.)

I received your letter addressed to me while at Boulder. I was glad to hear from you. I cannot write much today, although anxious to communicate much. I must wait until I am stronger.

We left Oakland Sunday, June 1, for Battle Creek by the way of Boulder, Colorado, desirous to see Mary once more before she sleeps in death.

I received a letter which stated her condition. I knew that condition meant speedy dissolution. Sara and I ventured to take the journey, although I was weak. Sara, Brother Edwin Jones and his wife, May Walling and I, and two passengers besides us were all that were in the car. We were favored in being the only ones. We had feared oppressive heat and dust, but we had no heat and but little dust. The first two days I was so exhausted it was a question if I could go through to the first stopping point, Boulder. But the third day I was able to sit up a very little. The faint, exhausted condition left me, and I grew somewhat stronger.

[375] We were delayed twelve hours because of a burnt bridge. This delay necessitated other delays which put us twenty-four hours back, and when we arrived at La Junta we were obliged to wait five hours for the train from Kansas to Denver. We heard that the cars were crowded and that every berth was taken. But Sara was on hand the moment the train stopped, and pleaded for a berth for me. There was just one berth, and she made sure of that. But it was twelve o'clock at night before I could lie down in my berth, and I didn't sleep until one o'clock. The rest of the party had no chance to lie down in the passenger car, and they had a hard night of it.

We arrived at Boulder Thursday morning about nine o'clock. Friends were waiting for us. Mary was, we found, very low, but not

suffering much pain. We met the suffering child and were glad to see her once more, but saw the stamp of death was upon her.

We had that day a desire to see the sick ones and bear to them fruit cherries which were picked one week before in Healdsburg from the trees of my own planting on the farm now owned by Brother Leininger. The fruit was fresh and good. We called on your brother, left the fruit, and visited a little, which seemed to do him much good. He could barely taste the fruit. We see that he is quite low, but he trusts in the Lord and has only to tell how good the Lord has been to them. This is a glad note. If sounded more, it would be better for everyone.

I called on Brother Matteson and had a few minutes' chat with him and left some cherries. His lung difficulties seem to be much better. He has bought a small house, which we think is a wise thing for him to do.

We called on Brother Wilber Whitney, and he is improving, but quite slowly. He has a little bit of a shanty to live in and a tent pitched, but he cannot manage to live much in the tent, for there are strong winds which would make it perilous for him. We left our present of the beautiful cherries, and visited a short time, but I was getting very weary and had to return to WCW's tarrying place.

He has put up a little office of rough boards, because there was no room in the house for him to work. Thursday night we had a very precious season of prayer. The Lord came into our midst and blessed us. I felt that special strength was imparted to me, and Mary was much blessed. She had an attack of severe bowel pain, and this continued a part of Tuesday.

[376]

Sabbath we had a precious talk with her and a season of prayer especially for her. She was again greatly blessed, and I was blessed in a special manner. The burden of our petition was that the Lord Jesus would remove from her mind every mist and cloud of darkness, and give her His peace. Our prayers were answered. Mary rejoiced in the Lord and was happy and perfectly resigned to live or to die, up to the time I left this morning at seven o'clock.

After this exercise, I spoke a short time to the church in Boulder on Sabbath afternoon.

Sunday I called on your brother again. Brother Edwin Jones accompanied me. We had a season of prayer for the sick, and the

blessing of the Lord came to your brother. I tried to lay out clearly before him the strength he might obtain by simply trusting in God, and not going back to hunt up his mistakes and defections of the past. This, you know, is natural to do when the soul is letting loose its grasp of this life and looking into the eternal world. If anyone ever has a distinct view of his own imperfections, it is at this point in his experience. But the Lord blessed the words spoken and he said he could now better understand that his business was “to look and to live,” to take the robe woven by Christ Himself in the heavenly loom, and rejoice in the worthiness and righteousness of Christ. He wept and he rejoiced.

[377] The case of your brother, I fear, is beyond human skill. God alone can heal him. I feel sad to see so many of our workers going down. Oh, that the work would be taken up by a larger number who will consecrate soul, body, and spirit to the Lord’s vineyard so that a few will not work themselves to death because so many are idling.

Edwin has done his work earnestly, heartily, and devotedly, and he will receive a crown of righteousness that fadeth not away in that day when the Lord makes up His jewels. But may the prayer ascend to heaven that God will raise up laborers, for we need them so much in every branch of the work. Here, right here in Colorado, one hundred workers are not enough to go out into the byways and broad ways to proclaim the message of truth.

Oh, cannot we pray in faith for a mighty movement in this direction—converted men and women to take hold of the work and carry it forward and upward? I must speak forth the praises of God, that He has wrought for me again in His great mercy. About two weeks since, while [I was] in discouragement at St. Helena, the Lord Jesus appeared to me in a distinct form and His words were, “Satan is the destroyer, but I am your Restorer. Pain and affliction will try your faith, but be not discouraged. I am your Restorer.”

Immediately I felt peace and happiness. Joy filled my whole being. My feet seemed placed on solid rock. I was no longer discouraged. I told my friends I should recover, but not at once. Another trial was before me. The whole of that day I was full of joy and light. I told them I would speak the next day in the Retreat.

But lo, another phase of affliction came. My kidneys were causing me great suffering. I had such acute rheumatism that I could

~~not stand or walk, but I determined to speak. I could not get into a~~ carriage, but we went, one on one side of me, another on the other side of me, sustaining me, and thus I entered the chapel. Many were present. Patients from the wealthy class were my hearers. I was helped onto the stand. I could not kneel, neither could I stand but a few moments, but I sat in my chair and spoke to the people, and the Lord helped me in a remarkable manner while I dwelt upon the great love of God in giving us Jesus.

[378]

The women, rich and proud, sought an introduction and expressed their joy at the words that I had spoken. One woman said, "I will never forget these words. I see things now in a clearer light. Oh, try to help me more if you can, that the mist and fog which you mentioned, which have hidden Christ from my view, may be dispelled. I want to know how to bring up my children that they may have Jesus as their Saviour."

I visited this lady two days after, and talked with her—found her very intelligent and conscientious. I prayed with her, and she was relieved and blessed. Other patients begged a few minutes' conversation with me, but I was not strong enough to do more.

Friday Dr. Burke was at the Retreat with his wife, and I spoke in the evening to all the helpers and all the workers. I was not able to stand, but it was a most solemn occasion. Dr. Burke sanctioned all that I said and gave some items in his experience with good effect. I then spoke with much freedom, and the grace of Christ was imparted to us.

On the Sabbath, oh, how thankful I was that I could stand even a short time and speak to the people who, although unbelievers, had ears to hear and hearts to feel, as was evidenced by the tears that were shed.

While some of those who profess the truth are hardened with unbelief and do not know the time of their visitation, there are those who have not had this great light, who have not rejected light and truth, whose hearts respond to the messages God gives me to bear to believers and unbelievers.

[379]

Well, I will not write more now. We take the fast train for Chicago this evening. I leave Sara behind because Mary was solicitous for her to stay while she lived. Addie and May Walling go with me.

With much love to Sister Olsen.—[Letter 114, 1890.](#)

Ellen G. White Estate

*Washington, D. C.,*

*April 14, 1988.*

Entire Letter.

**MR No. 1359—Christ Provided a Perfect Pattern  
for True Ministry**

[380]

(Diary entry for Sunday, March 15, 1891. written in Battle Creek,  
Michigan.)

**Sunday March 15, 1891**—I attended the morning ministers' meeting. The blessing of the Lord came upon me, and I spoke in the demonstration of the Spirit of God and with power. There are those who are working out a great circle. The Lord has given Christ to the world for ministry. Merely to preach the Word is not ministry. The Lord desires His ministering servants to occupy a place worthy of the highest consideration. In the mind of God, the ministry of men and women existed before the world was created. He determined that His ministers should have a perfect exemplification of Himself and His purposes. No human career could do this work; for God gave Christ in humanity to work out His ideal of what humanity may become through entire obedience to His will and way. God's character was revealed in the life of His Son. Christ not only held a theory of genuine ministry, but in His humanity He wrought out an illustration of the ministry that God approves. Perfection has marked out every feature of true ministry. Christ, the Son of the living God, did not live unto Himself, but unto God.

Ellen G. White Estate

*Washington, D. C.,*

*March 3, 1988. p. 7.*