

THE ELLEN G. WHITE 1888 MATERIALS 1

Ellen G. White



Chapter 1

To E. J. Waggoner and A. T. Jones

Cautions About Making Doctrinal Differences
Prominent;

Contemplating the Marvels and Mysteries of
the Incarnation

(Written February 18, 1887, from Basel,
Switzerland, to E. J. Waggoner and A. T. Jones.)

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet.

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being

published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the Signs. Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas or doctrines are sound, you do not show wisdom that that difference should be made apparent.

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the

law, but I have been moving about so much, my writings are where I cannot have the advantage of them.

It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventhday Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J. H.] Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious.

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. W. [Waggoner] has had his mind exercised on this subject, but to bring these

differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your

brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a

character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The

poor people become confused and the conference will be a dead loss, worse than if they had had no conference. Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony.

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E. J. W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E. J. W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people.

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the

Lord, one in faith, one in purpose.

The Sickle [A Missionary paper briefly published in 1886.] was started in Battle Creek, but it is not designed to take the place of the Signs , and I cannot see that it is really needed. The Signs of the Times is needed and will do that which the Sickle cannot. I know if the Signs is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the Sickle. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad.

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this.

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy.

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a

purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker, and if his words are sublime they are delighted; tears flow as the love of Christ is the theme brought before them.

But with the close of the discourse the spell is broken. Enter the homes and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done, and the impression gone like the morning dew before the sun.

What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. Is it then any marvel that the truth is so powerless, that with a larger number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?

There is altogether too much sermonizing. There is too little listening and hearing the voice of God, but hearing only the voice of man; and the hearers go to their homes with souls unnourished but empty as before, and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. "Let this mind be in you, which was also in Christ Jesus." Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the

Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels.

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?-- Divinity, the Eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man.

I wish that finite minds could see and sense the

great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

I know that Satan's work will be to set brethren at variance. Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Our Redeemer liveth to make intercession for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is one with the Father, He who declared Himself

actually straitened while in the days of His humiliation because He had many things to say to His disciples which they could not bear now. The wonders of redemption are dwelt upon altogether too lightly.

We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in

unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart.

Truths connected with the second coming of

Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were

balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.

Letter 37, 1887.

Ellen G. White Estate Washington, D. C. May 2, 1985. Entire Letter.

Chapter 2

To G. I. Butler and Uriah Smith

Giving Exposure to Differing Doctrinal Viewpoints;

Disapproval of D. M. Canright's Actions

(Written April 5, 1887, from Basel, Switzerland, to "Dear Brethren [G. I.] Butler and [Uriah] Smith.")

I have sent copies of letters written to Brethren [E. J.] Waggoner and [A. T.] Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise.

I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder [J. H.] Waggoner. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion.

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong.

I was pained when I saw your article in the Review , and for the last half hour I have been reading the references preceding your pamphlet.[Elder Butler's 85-page pamphlet bore the title, The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish? It was distributed to the delegates who attended the 1886 General Conference session.]

Now, my brother, things that you have said,

many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner.

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some impressive dreams[See Testimonies for the Church , vol. 5, pp. 571-573.] that have led me to feel that you are not altogether in the light. Elder [D. M.] Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to.

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower.

And then someone said, "We have had enough of this. All this is as the shadow of night; it is the work of Satan."

Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces."

The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest."

I thought he said, "I am going on that boat if I perish with it."

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the

college, and in pouring into the Review such a mass of matter as though he were bishop of the Methodist Church.

And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him?

It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself.

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is

what I believe it to be, I would burn every copy in the fire before one should be given out to our people.

And after his apostasy,[Canright left the Seventh-day Adventist Church permanently in February, 1887.] why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it.

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us, for the days of peril are upon us.

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.

My brethren, we want self and pride in us to

die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions.

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ.

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly.

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.

The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until

we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises. Letter 13, 1887.

Ellen G. White Estate Washington, D. C.
October 30, 1986. Entire Letter.

Chapter 3

To Brethren Who Shall Assemble in General Conference

B-20-1888

Healdsburg, Cal., August 5, 1888

Dear Brethren Who Shall Assemble In General Conference:

We are impressed that this gathering will be the most important meeting you have ever attended. This should be a period of earnestly seeking the Lord, and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, then you can in humility of mind, with the spirit of Christ, search the scriptures carefully to see what is truth.

The truth can lose nothing by close investigation. Let the word of God speak for itself, let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

It has been shown me that there are many of our ministers who take things for granted, and know not for themselves, by close, critical study of the scriptures whether they are believing truth or error. If there was much less preaching by such and far more time spend upon their knees before God, pleading for Him to open their understanding to the truth of His word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors.

There is a most wonderful laziness that is indulged in by a large class of our ministers who are willing others should search the scriptures for them; and they take the truth from their lips as a positive fact, but they do not know it to be Bible truth, through their own individual research, and by

the deep convictions of the spirit of God upon their hearts and minds.

Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evidenced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife; for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth.

We have been apprised of our dangers, the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to

meet the temptations and the emergencies which are just before us.

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.

As you shall assemble together at this general meetings, I beseech of you to make a personal effort to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost. "They were all

with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as with fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Let every heart be subdued before God. Let there be a taking hold by living faith for victory over Satan.

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handle the word of God in opening the scriptures to others are not diligent students of the scriptures, or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the scriptures from others' lips, but do not put their minds to the tax of searching the evidences for

themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father.

Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan's sees that in unity there is strength; that in variance and disunion there is weakness.

Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren,

we may consider: These are they that have been purchased by the price of the blood of Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren.

We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and

jealousies among brethren. God would wave a sacred order to exist among his co-workers, that they may be bound together by Christ in the Lord God of Israel.

We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren.

Our interests must be bound up with our brethren's, and it is nothing but the decidedly work of the devil to create suspicion and jealousies between the two branches of the work in our publishing houses. We are working for the same cause and under the same master. It is one work; for the preparation of the people of God in these last days.

The prosperity and reputation of these institutions are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evilspeaking, every

word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God.

Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in these appointed agencies, is working on Satan's side of the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God.

For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to have misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work are traitors in the cause. They are dropping words that if they would consider they would know are the very line upon which Satan is at work to create

dissension and to separate hearts. Envy is more common than we imagine, and prejudice is encouraged and becomes strong by indulgence in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this mastery temptation, not only to a strange friends, but brethren.

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as Christ has evidenced for us will lead us to closely examine every impulse, every sentiment and feeling indulged, in the light of the holy law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law, or not. It is a positive duty, which God enjoins upon soul, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every

victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our ministers to-day is, seeking for the highest place, full of self importance and self-esteem, they do not feel their need of the constant grace of Christ to work with all their efforts. Whatever you are in Christlike character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should closely examine the oracles of God. The garments of self-righteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish for it reverence, and study it with honesty of purpose. We are not to set our stakes, and then interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who to-day might be mighty champions for God and the truth, are warring against the truth.

Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other, which the scriptures enjoin. God designs we should be learners, first from the living oracles, and second, from God how to treat our fellowmen. This is God's order. The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine and preaching. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith.

It is the word of the living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word.

We must in searching the scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus.

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should (practice) the truth as it is in Jesus. We are to bring into our practice, in our association with our fellowmen, the spirit of him who gave us the truth. We must not only search the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply with the conditions laid down in his word, and bring the spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness,

and cheapness of spirit, must be put away by Christ's ambassadors. All pride, all envy, all evil-surmisings and jealousies, must be overcome by the grace of Christ, and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Looking unto Jesus we see how completely every attribute of God has been portrayed in the perfection of Christ. We are changed by beholding his image. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust.

There is no assurance that our doctrine is right and free from all chaff and error unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present that which we know is truth to others. There should be no

feeling of superiority or self-exaltation in this solemn work.

All who have the truth can afford to be fair in discussion, for truth will bear away the victory. This is the only way the word of God can be investigated with any success. If self is brought in there will not be an investigation of truth in the spirit of Christ all phariseeism is to be put aside. All assumptions and pre-conceived opinions are to be thoroughly tested by the standard of truth.,

The soul that is in love with God and his work will be as candid as the day. There will be no quibbling, no evading. The true bearing of scripture. God's word is our foundation of all doctrine. Some think it is a mark of intelligence and smart in them to get up side issues, and they twist the scriptures in a certain way which covers over the truth.

Chapter 4

Engaging in Worldly Speculation

MS-2-88

Sept. 7, 1888

I was completely prostrated with sickness. The time had arrived for our California camp-meeting which was to be held in Oakland, but there seemed little probability that I should be able to attend the meeting. While the workers meeting was in session, it was a question with me and my friends who attended me, whether I should ever rise from my severe attack of sickness. I felt no desire to recover. I had no power even to pray, and no desire to live. Rest, only rest, was my desire, quiet and rest. As I lay for two weeks in nervous prostration, I had hope that no one would beseech the throne of grace in my behalf. When the crises came, it was the impression that I would die, and this was my

thought. But it was not the will of my heavenly Father. My work was not yet done. Word came from Oakland that a special season of prayer was held in my behalf in order to plead that the Lord would raise me up and give me strength to attend the meeting. I had been confined to my bed for two weeks. The members of the household could not see any decided improvement, and they said there was no hope of my recovery unless the Lord would work in my behalf. But they decided that if I would consent to go to Oakland from my sick bed, the Lord would renew my strength. In answer to their solicitations, I was taken to the cars Sept. 21, and a bed was made upon the seats, and I was strengthened to endure the journey. To walk out by faith against all appearances, was the very thing that the Lord required me to do.

I found a retired home in the Oakland Mission. Bro. and Sister McClure were attentive to my every want. I was not made strong at once, but the Lord gave me strength and grace to be upon the campground a part of the time, and to bear my testimony before the people. The burden of the work was

rolled upon me, and although unable to sit up much of the time, I labored in public, and with individuals. I felt great burden of soul for certain cases, especially for some in the ministry whose condition had been presented before me, and I knew that they were unfitted to minister to the flock of God, until they were transformed by the divine grace and power of God. The truth preached to others, permitted to sanctify their own souls. Their changeable, unconsecrated life was a stumbling block to many, and they were like guide posts pointing the wrong way, and directing souls on the road to death. How I longed to have the spirit of God do a work in that meeting which God alone could do, that souls who were blinded by the enemy, walking in the sparks of their own kindling, might realize their condition and be saved. In the fear of God, I had counseled, warned, entreated and reproved when under the influence of the Spirit of God, but the testimony had been unheeded.

After two years in Mission fields in Europe, when again on American soil, I had constant anxiety, for the Lord laid burdens upon me for

individual cases, who were in blindness and in transgression of the law of God. When reproof came to correct evils in those who were not following of God, in many cases, they refused to be corrected. The spirit of opposition to the testimony would arise, and some one would say, "Some one is influencing Sister White: some one has been telling her about my case." They brethren did not seem to see beyond the instrument. Unbelief and resistance to reproof prevailed everywhere. Such gross blindness, such a want of recognition as to where the spirit of the Lord was working, I had never before witnessed in so marked a manner among our own people. I had been instructed in regard to many that had been coming in among us while I was in Europe, and had written what was the mind of the Lord in reference to them. I had also been told that the testimony God had given me would not be received, because the hearts of men those who had been reprov'd were not in such a state of humility that they could be corrected and receive reproof. Satan had been at work east of the Rocky Mountains as well as west, to make of none effect the messages of reproof and warning, as well

as the lessons of Christ, and the messages of consolation. The evil one was determined to cut off the light which God had for his people, that every man might walk in his own light and follow his own judgement, and no voice be heard, saying, "Why do ye so?" A strong, firm, resistance was manifested by many against anything that should interfere with their own personal ideas, their own course of action. This laid upon me the heaviest burdens I could possibly bear. But although the enemy had power over the minds of our brethren and sisters, to make of none effect my labors, still my work did not change. I was not released at all from my responsibilities

Messages came to me from the Lord. "Speak according to all the words which I shall give thee, in warnings, in reproof, in correction, not only to those that are taught, but to those who are teachers of the word." The first work is to be done for the shepherds of the flock, that they may be warned not to teach their own words instead of God's words, as did the Scribes and Pharisees.

The ministry must be elevated; the men in sacred office must be devoted and God fearing. One reckless man, irreverent, careless in speech, unconsecrated in spirit, will, through his influence, mould others to do as he does, to act as he acts, and meet the same low standard which he has erected for himself in the place of meeting God's standard. Says Christ, "I know my sheep, and my sheep hear my voice." Again he says, "I am known of mine."

We must have a converted ministry, and then the truth will be exalted because it is taught in the life and woven into the character. The truth is to become a living, active principle in converting the soul.

I was alarmed at the state of things, how existed for I knew from the light which the Lord had been pleased to give me, not many were standing in a position before God where they could discern their own soul needs and be a help and a blessing to the church. They professedly believed the truth, but they were far from being sanctified through the truth. Some had been separating their

souls from God, and were spiritually blind. Many of our brethren in Fresno had been engrossed in business, purchasing and selling real estate, and investing in, and selling shares in mines. This had been a snare to the church with laymen and ministers and was eating out of their hearts the interest in and love for the truth. Speculation swept in a large number of our brethren while the excitement lasted and was becoming a common thing. The practices and customs of worldlings, the feverish ambition, the exciting, absorbing, interest in speculation, was mixed and mingled with the sacred work of the minister. Men carrying credentials from the conference were engaged in such enterprises God could not bless any such worldly ambition. The condition and evidence of our discipleship is self denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship him in spirit and in truth and in the beauty of holiness. But those who ought to have stood in the clear light, that they might present the attractions of Christ before the people, and lift up Jesus before them as soon as out of the desk, were earnestly preaching of buying and

selling real estate, and of investing money in mining stock. Their minds absorbed in business affairs could not distinguish between the sacred and the common; discernment was blunted, the deceptive power of the enemy was exercised over their minds.

Plain and decided testimonies were given me of God to bear to the Fresno church, some of whom we knew were under the displeasure of God. A burden was upon my soul for certain ones day and night, for I knew that unless the Lord should impress their hearts, and give them a true sense of their danger, that in the strength of Christ, they might break the snare that Satan had woven about them, they were lost to the ministry and to the cause of God. Under the influence of God, I had written them many pages imparting the light which God had given me concerning their cases, but they refused to see the light. The natural heart strove against grace, the reasoning heart of unbelief was saying to the spirit of God, "Go thy way for this time, and when I have a more convenient season, I will call for thee."

How easy and natural for the heart that is not under the constant control of the Spirit of God to see things in a perverted light, as a result of departing from the word of God, and from the testimonies of his spirit, although they have followed them for years in admonitions, and warnings, entreaties and reproof. A voice had been saying, "This is the way, walk in it," but self said, "No, I will follow my own judgment."

I want more liberty I must have my independence. How I longed to see them come to their senses and see themselves as sinners, guilty before God and in need of a Saviour, and repent and be converted, or they would in their blindness, turn away from the light sent to them from God, and become completely enveloped in the mazes of unbelief and darkness. Day and night my burden was that the Saviour, rich in mercy and love, would reveal himself to these souls who were in such great danger, although professedly keeping and teaching the law of God, they were guilty before God as a transgressor of that law. The least guilt

left upon the conscience, would be to their utter condemnation. By the law is the knowledge of sin, but the law cannot pardon the transgressor; repentance toward God, and faith toward our Lord Jesus Christ, would write pardon against the names in the books of heaven. I longed for many to have the blessing, the precious blessing, that they might cease to walk in the sparks of their own kindling; but their ideas were not in harmony with the spirit of God.

The way, the Truth, and the Life, was seeking to make his voice heard, but they refused to hear; they refused to believe. The servants of God were charged with unworthy motives, with prejudice, and with receiving reports that were not true; therefore those who were reprov'd refused to learn the way. The opinions of finite men, erring like themselves, had greater influence over their minds than the spirit of God that searched the depths of the heart. The Spirit of truth was not their wisdom and their salvation. Because of unbelief, they could not find peace and rest in Jesus, who had invited, "Come unto me all ye that labor and are heavy

laden, and I will give you rest." They had not kept the way of the Lord, and fear and anxiety brought a burden upon their souls. They had forgotten him who seeth in secret. Their ways were right in their own eyes. The life and the Spirit of God was not leading and controlling them and therefore, they were not being led into all truth, living by every word that proceedeth out of the mouth of God. When I became fully satisfied that nothing I could say or do would have any influence, or make any impression upon the mind, my next course was to select about thirty, and tell the condition of one for whom I labored much to the church. This was a most painful duty to me, but I dared not neglect it. The Lord had opened to me the dangers threatening the people of God, through the influence of one man in particular who was a minister and did not follow the way of the Lord, and I felt called upon to be a faithful steward of the grace of God. The Lord gave me strength to do this painful duty, but this minister did not receive the testimony. He was tempted to leave the ground, but was persuaded not to make so rash a step, as the Lord would not favor any such move. He went to a retired place and

sought the Lord, There the Lord in his great goodness and loving kindness drew nigh to him, and he came back to the camp-ground entirely changed in spirit. He declared that the Lord had shown him himself, that he must be a converted man or he would be lost. He was willing to go into the congregation at once and confess his sins, and his backsliding from God. He was advised that this was not wisdom, and would not result in glorifying God, but would give our enemies occasion to cast reflections upon the whole ministry. It is Satan's object to ensnare men who handle sacred things, that he may lead them to do things that will bring the ministry down on a level with common things, so that sinners may be furnished with an excuse for their own impenitence and sin. When the words and the deportment of the minister are not after the Christ's example, but are in imitation of the words and ways of the great deceiver, our enemies have occasion to blaspheme. We decided that it would meet the approval of God for a few, thirty or forty, who had heard the testimony given me of God, to be present and hear his acknowledgment of the reproof given, and hear his confession.

The Lord by his spirit, rolled back the cloud which had enveloped some minds, the snare of the enemy was discerned. After nine o'clock at night, a number met in the large tent. I said to my brethren, that I wished to bear my testimony to them at the first of the meeting, for I was too weak to remain till its close. After I had borne my testimony I felt that I could not leave. We humbly sought the Lord, the spirit of supplication came upon me, my faith fastened upon Jesus, the source of our strength, our only hope; confessions were made, and many prayers were offered. The softening, subduing influence of the spirit of God came into the meeting. Hearts were broken, more confessions were made, and this work continued,--seasons of prayer, then of confessions of sin till three o'clock in the morning.

A burden was upon my soul. I knew that the Lord would manifest his power. I was urged by the spirit of God to make strong appeals to my brethren who were to cross the Rocky Mountains to attend the general conference at Minneapolis. I urged

them to humble themselves before God, and receive the assurance of his grace, to be baptized with the Holy Ghost, that they might be in a condition to impart light, and strength, and courage to those who should assemble in the conference, and that there might be a union between the east and the west. I knew that there must be a renewal of the grace of Christ; life and power must be infused into the work. Little did I think, when making these solemn appeals, that a letter had gone forth from one present at that meeting stating things he thought were true but were not true and which preceded us and built up a wall of difficulty, placing men prepared to fight everything those who crossed the Rocky Mountains should introduce. For long years prejudice had existed with those at Battle Creek without cause against the laborers on the Pacific coast and Satan used his influence to have that letter do a work which will prove to the loss of souls. God never prompted that letter. I was shown into the room where the letter was received. I stepped up and read the name distinctly and afterward asked Eld. Butler if Bro. [Healey] did not write to him certain things. He said he did. I asked

if he would let me see the letter. I wanted to know what testimony was given to create such a state of things as we met at Minneapolis. He said he burned the letter, but the impress had made an indelible impression on his mind and on the minds of others which are still as if bed in the rock. At this period of time when the powers of darkness were moved from beneath to take the field, and in wily, crafty movements, to outgeneral the church to which God has committed sacred, holy trusts. Although through the voices and pens of many, the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation.

The Lord had food whereby his servants might become enlarged and grow to the full stature of men and women in Christ Jesus. What is the chaff to the full kernels of wheat? How great was my burden in that tent, in my feebleness that night! I know that the Lord was graciously willing to forgive sins and pardon the sinner, and my heart was stirred with an intensity of desire that all upon the camp-ground should see the salvation of the

Lord. To this people, God had committed sacred trusts. He had made them repositories of light in regard to his law, and should Christ say of these highly favored, "Ye are both ignorant of the Scriptures and of the honor of God." Should those who made so high a profession, because of their want of pure and undefiled religion, dishonor the world's Redeemer by their unconsecrated lives? "Ye are my witnesses" saith the Lord. Should the people of God remain in a backslidden state, unconsecrated, unholy in life and in character? How then could Christ say of them, "Ye are the light of the world", and represent them as a city that is set upon a hill, or a light upon a candlestick, giving light to all that are in the house?

Again and again I have been shown the high attainments which the Lord's people may reach, but many have talked the truth, have preached the truth, while they were not sanctified through the truth. They did not bring the truth into their daily life and weave the principles of the truth into their characters. That they might be moulded and fashioned as clay in the hands of the potter to

become vessels of honor, there was needed in those assembled under that tent, a deep heart work, repentance of sin, abandonment of self. This meeting was indeed precious. I was strengthened to labor in that meeting. I heard the confessions of E.P. Daniels and his wife. I heard their earnest supplications to God. I know that the spirit of God was doing its work upon their hearts. I heard them testify that the Lord had given them a blessing such as they had never before received. They declared that they were indeed receiving afresh the converting power of God, and many testimonies of confession, and of victories gained were then made. Could our eyes have been opened, we could have seen Jesus in our midst with his holy angels. Many felt his grace and his presence in rich measure. With hearts broken by the Spirit of God, confessions of sins were made and precious testimonies of faith were given that declared that Jesus had pardoned and spoken peace to their souls. This reason marked by so much of the power of God to those present, we could never forget. How thankful I felt that the Lord had given me strength to remain till the close of that meeting. He

gave me a spirit of supplication. My faith fastened upon the promises of God, and our prayers were answered, for there was the revealing of his presence, and his power.

A message must be given to our churches to arouse them to seek the Lord, now while he is to be found, to draw nigh unto him that he may draw nigh unto them. I have had the churches presented before me. Every church in our land is in need of awakening.

The Lord has a special message for his people; precious gems of truth which have been hidden under the rubbish. The Lord would have his people search for truth as for hidden treasure. The shaft must sink deep in the mine of God's word which is rich with precious jewels of undiscovered truth, that needs to be brought out and placed before the people. God's people want, and it is essential that they should have, all that the Lord has for them, as meat in due season, that they may be fed with clean provender, thoroughly winnowed from chaff and everything which will not, and can not be

appropriated as spiritual food. God will impart light and blessing to others. We humbled our hearts before God, we prayed earnestly to God, then arose and with weeping, confessions were made of sins. Then again we urged our petitions to God for pardon and forgiveness of sins, and thus the time passed on till three o'clock in the morning. We knew that the sin pardoning Saviour was in our midst. We knew that precious victories were gained. We had sufficient evidence that the Lord was working with power in our midst.

At the camp-meeting Bro. and Sister Daniels drew near to the Lord, and the Lord did indeed draw nigh to them. As by prayer and heart-felt confession, they worked out their own salvation with fear and trembling, the Lord worked in them to will and to do of his good pleasure. The promise seemed to be indeed fulfilled on this occasion, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." I knew that Jesus was in our midst. I knew that he gave me sustaining grace to labor in the meeting. From that meeting Bro. Daniels has, through the

grace of Christ, labored for the Fresno church with the best results.

The enemy had laid a snare for the Fresno church. Brethren had left the churches where they belonged and where their help was greatly needed to strengthen and encourage the weak churches, and had moved into Fresno, to add their presence and increase the numbers of the church at that place. If they cannot hear the voice of God saying, "What doest thou here Elijah?", God will speak more plainly. It is not God's plan to have men of the same faith colonize and dwell together. We are living in the last days, and unless God moves the men, this moving mania will prove a snare perhaps to the loss of souls of those who move, as well as to the loss of many souls left discouraged in the small churches. The land boom struck Fresno, and these good brethren in the faith were swept into the land speculation and some invested in mining stock. Speculation crowded out thoughts of eternal things. Unwary souls were beguiled and became infatuated. On the street, around the table, in the social visit, the theme of conversation was the

purchasing of lots and mining stock. This, also, was the conversation of ministers whose business it was to work the mines of truth, to find and rescue the precious gems and jewels hidden beneath the rubbish of error. Just such a chapter is found in the history of the old world, when every imagination of man's heart was only evil and that continually. So it was in the city of Sodom. When men who have had great light and great truth, who are to be God's witnesses to a people whose interests are in the world, become full of a feverish anxiety to buy and sell and get gain, Satan looks on with triumph. These men permit the alluring pictures of the world to captivate their senses; the alluring temptation with which Satan tempted Christ, overcomes them and the example of Christ in resisting temptation fades from the memory. They permit themselves to be drawn into the current which is sweeping man downward, and when Satan sees his plans work so well, he invents scheme after scheme, that the Lord's money may be diverted into channels where the cause of God will get none of it. Satan tells the speculator that if he will engage in this land scheme, he can make means to help the cause of

God, and he presents illusions that fascinates the senses and thousands of dollars are bound away from the cause of God, and the example of Christ is not followed. Unwary souls are beguiled by representations that will never be realized. All who engage in enterprises of this order, fail to give a worthy, Christ-like example to the world as Seventh-day Adventists. Satan designed to cut off the influence of the men who by precept and example, should have borne a clear, unselfish, uncorrupted testimony against all such schemes of the enemy. Against such Satanic schemes, there is no safeguard but one--the truth as it is in Jesus, planted in the heart by his spirit, and nurtured by his grace. Our piety, Bible integrity, our religion, will degenerate into commonness and earthiness before the world, before the God whom we profess to love and serve, if we do not keep a living connection with Christ. We claim to be the repositories of sacred truth, to be looking for the glorious appearing of our Lord and Saviour Jesus Christ, in the clouds of heaven with power and great glory.

How does the Lord of heaven look upon those to whom he has committed truth to be proclaimed to the world, which is to prove to them a savor of life unto life or of death unto death when they are untrue to their trust? Those who engage in speculation cannot keep the commandments of God in sincerity and in truth. The sacredness of the truth is marred by selfish interests, and in the judgment it will be seen that the words of reproof and warning, spoken by the minister who engaged in worldly schemes, pleased the people, but did not convict and convert them, for did they not see the same world-loving spirit in him who claimed to believe we are having the last message of warning to be given to the world that the last message of warning was going to the world, as in themselves. They said, "If he believes what he teaches, would he do as he is doing?"

We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind. They were building walls that would make the truth of none effect to those to whom it should be presented. I

was praying earnestly when Elder Daniels was laboring in Fresno that the Lord would work through his servant to his own name's glory. If the Lord has laid on Elder Daniels a work to do for the church, then those for whom he labored, was not look to the instrument, but to God who works through him. The Lord sent Gideon to do a special work, and he said to Gideon, "Go in this thy might." He directed Gideon to the strength that was back of his own strength, as if he said to Gideon, I have chosen thee to do an errand for me, in this I have regarded thee graciously, and let this be encouragement, because thou hast found grace in the eyes of the Lord. Go in thy strength and conquer. We were glad that the fruits of the work in Fresno bore evidence that God was dealing with human minds. The Lord wrought upon hearts. Humble confessions were made and the work of restitution that was done, bore witness to the genuineness of the work. It may be that some did not bring the fruits of thorough repentance. There was some close, testing work to be done if the plough share of truth went deep enough to break up the fellow ground of the heart. The testimony of

many, was, "I have never seen it on this wise before." The evidence was of a character that no one could doubt the work was of God. Confessions of sins were made, and like Zacchaeus, souls were impressed to say, "If I have taken aught from any man, I will restore him four fold." This work of making things right as far as human power could, was in the order of God.

It is not agreeable to the human heart to do right. The spirit is in warfare against the flesh, but restitution will be made if the work goes forward as God shall direct. The work of true repentance goes deeper than the surface, and we discern and acknowledge the wisdom and power of God in this manifestation. As the work progressed, that faith which works by love and purifies the soul, yielded its precious harvest of fruit. The language of the church in Fresno was, "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak not in the words which man teacheth, but which the Holy Ghost teacheth, comparing spiritual

things with spiritual." We praise the Lord with heart and pen and voice for this good work which has been wrought in Fresno. What a powerful, gracious, and effectual call this has been to Fresno, Precious Redeemer, thy grace was not given because of any man's merit nor as the result of any man's worth or righteousness, but the righteousness of Christ. The Sinpardoning Saviour was holding forth the golden scepter of his matchless grace and mercy to wayward sinful souls. We hope and pray that the good work may continue. When Matthew was called to follow the Lord, he dropped his former occupation as a publican, and engaged in the service of the Master. He invited Jesus to his home. No sooner did Jesus open the heart of Matthew, then he opened his house as a home for Jesus. Let the same proofs of the good work of God be manifested in the same way by our brethren in Fresno. Take Jesus home to your hearts, to your houses, and present him to your neighbors. Let your families, your children, see the sweet grace of Christ at work in your hearts, and exemplified in your characters. Let the efficacy of the blood of Christ avail in your behalf, and his righteousness

become your righteousness. Let a living testimony be borne from every church member, "Oh come hither, and hearken, all ye that love the Lord, and I will tell thee what he hath done for my soul." The simplicity of the religion of Jesus is to be revealed to the world. Christ must be all and in all, fully satisfying every want of the soul. Let not your minds be entangled in worldly schemes, but dig deep in the mines of God's word for the precious gems of truth which are there. Christ will qualify you to be partakers of his grace. You may improve the talents he has entrusted to you. You are to go forth with weeping to sow the precious grains of truth, for doubtless, you will return again with rejoicing bringing your sheaves with you. But in behalf of Christ, I warn you to flatter no man. It is Satan's plan to flatter the pride of our natures, and we are in danger of shutting out Christ, his blood, his righteousness, and placing man where Jesus Christ should be. This is our constant danger. Let Christ be lifted up before the people, acknowledge his power, revealed through the instrument in doing a good work, but let all the glory be given back to God. Grace always humbles the receiver. It

never exalts man. The grace of Christ is to be recognized and exalted; but sinful man never. Rejoice with trembling, nevertheless, rejoice.

Chapter 5

To Mary White

W-81-1888

Minneapolis, Minn. Oct. 9, 1888

Dear Daughter Mary:

We arrived at this place yesterday at about ten o'clock A. M. It had rained all night and rained all day Wednesday. Tuesday night we had berths in palace car. There were no berths and we were given berths in the drawing room car. Had nice chance but could not get Will to leave the company and come in the sleeper. And it was not a very pleasant night for those in the day coaches. Passengers were so crowded.

We arrived safely and were pleasantly located in two good hired rooms, richly furnished with plush chairs and sofas. Willie's room was next to ours but it did not look just in place to pile all our

trunks and bundles in these nicely furnished room. We had to walk a few rods to our meals. We decided to find other rooms and we found rooms in the boarding house, hired for that purpose, and we have, Sarah and I, one room, plainly furnished, but it has the blessings of a fire place which is of value your well know to me. Will has a chamber above with stove in his room. Two brethren sleep in a bed in the same room. Then they have a small room for to do their writing in, and Willie is just as pleased with this as he can be.

I spoke Thursday morning. There is a large number assembled of our ministering brethren and I do not know but a few of them.

Today, Friday at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. Elder Butler has sent me a long letter, a most curious production of accusations and charges against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to

do my duty for today.

I shall have to go to Battle Creek with Willie and (spend) some little time. Since the severe trial I passed through in Healdsburg. I think things of like character will not have such an influence upon me again. I am glad Willie (is) where we can look after him a little and he look after us. I think it bad to be in different houses, but we are hoping and praying to see the work of God move forward just in that manner as shall reflect glory to God and good to His people.

Elder Goodrich is here from Maine, Eld. Underwood from Ohio, Sands Lane and his brother Otto Godsmark; Decker from Oregon; Corliss, U. Smith, Van Horn, Sanborn, Fargo, Rubert, Dr. Waggoner and wife, many, many I cannot think of now. We do not forget you but we pray for you. We long to see the power and spirit of God working upon the hearts of our ministers. We long to see that humility which we must have to do the work of God acceptably. Everything is done here that can be done to furnish good clean bedding and

good wholesome food.

Elder Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard and we must diligently search its pages for light and evidences of truth.

Well, the sun is setting and I cannot see very good. Please write us often as you can if it is only a word or two and I will try to write quite often to you.

Sunday morning, Oct. 14. Yesterday was a very important period in our meeting. Eld. Smith preached in forenoon upon the Signs of the times. It was I think, a good discourse,--timely. In the afternoon I spoke upon I John 3. "Behold what manner of love," etc. The blessing of the Lord rested upon me and put words in my mouth and I had much freedom in trying to impress upon our brethren the importance of dwelling upon the love of God much more and let gloomy pictures alone.

The effect on the people was most happy. Believers and unbelievers bore testimony that the Lord had blessed them in the word spoken and that from this time they would not look on the dark side and dwell upon the great power of Satan but talk of the goodness and the love and compassion of Jesus, and praise God more.

At the commencement of the Sabbath Eld. Farnsworth preached a most gloomy discourse telling of the great wickedness and corruption in our midst and dwelling upon the apostasies among us and there was no light, no good cheer, no spiritual encouragement in this discourse. There was a general gloom diffused among the delegates to the conference. But the Lord gave me testimony calculated to encourage. My own soul was blessed and light seemed to spring up amid the darkness. I am not attending meetings today.

Last evening we had several of the ministering brethren together and read a long communication from Elder Butler, which kept us up till ten o'clock at night. This morning they had an excellent social

meeting. Today they have a Bible reading upon predestination or election. Tomorrow noon the law in Galatians is to be brought up and discussed. There is a good humble spirit among the delegates as far as we can learn. The letter written by Eld. Butler was a good thing to open this question so we are in for it.

Charlie Jones came yesterday, Sabbath morning. W. C. W. has gone to visit Eld. Mattison who is in the city two miles from the meeting. The report is he is sick. Eld. Corliss is sick. We fear he may have the run of a fever unless the Lord shall stay the progress of disease.

John and Sarah are at work upon notes of the discourses I have given. It is cold and has been foggy here most of the time since we have been here. I shall be pleased to see the beautiful God-given sunshine once more. I wish I knew how many were at the meeting. Perhaps I can tell you in my next letter. I hope to hear from our home across the way soon. I have received no letters since I came here.

It is getting dark and I will say good night. Love to all the dear ones in the family. Sister McComber, Babe and the dear children. Mother I was going to write to our family but things have transpired so I could not. Will write them if I can tomorrow.

Mother

Chapter 6

Morning Talk

A Living Connection With God

Morning talk by Ellen G. White

Minneapolis, Minnesota, October 11, 1888

MS 6, 1888

I am thankful, brethren and sisters, that God has spared me to come to this meeting. I have been sick nigh unto death; but prayer was offered by those assembled at the Oakland camp meeting, and the Lord heard them. It was not by my faith, for I had none, but they exercised faith in my behalf, and the Lord gave me strength to bear my testimony to the people in Oakland, and then I started, as it were, at a venture to come on this journey. I had but one sinking spell on the way, but the Lord helped me, and when we reached Kansas City I went out to the campground where they were

holding their meeting and spoke to the people. In this I realize and know that the Lord has strengthened me, and He shall have all the glory.

Now as we have assembled here we want to make the most of our time. I have thought again and again that if we would only make the most of the precious opportunities God had given us, they would do us so much more good; but we too often let them slip away, and we do not realize that benefit from them which we should.

My mind has been directed to the words of the apostle Paul. He says, in the twentieth of Acts, beginning with verse 17: "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you

publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

I have thought again and again, brethren and sisters, if we were Bible believers as well as Bible readers, and would carry out just what God has given us, we would be far better than we are at the present time. But we do not realize that it is the loving voice of God speaking to us from His Word. We are to think everything of it and take it home to our hearts. Then Paul goes on to say, in verse 24, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (verses 26, 27). What a testimony is that-- "free from the blood of all men."

Now here is the exhortation: "Take heed

therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now what is the necessity of watching them? Why says he, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (verses 28, 29).

Brethren, if we would be [in earnest] the power of the Holy Ghost would attend our efforts, and we would see a different state of things among us. We are placed in trust with the most solemn truths ever committed to mortals, but the course of some is of such a character that God cannot answer their prayers. Their prayers are offensive to His holiness, and should He hear and answer their prayers they would be confirmed in a wrong course, and others would be led away from the straight paths. Why cannot we take the truth God has revealed and weave it into our very life and character? If we have the spirit of Christ in our hearts we will have a burden for the perishing souls around us as Paul had, and we will leave such an impression upon the

young men and women who claim to believe the truth that they will feel that there are important responsibilities resting upon them. They will feel that their faith must be increased and that they must take up the work lying directly in their pathway, and be a blessing to others--humble, diligent, obedient; and when they meet their associates it will be to talk of Jesus. They will carry Jesus into their homes and testify to all of His mercy.

If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, unless His Holy Spirit is resting upon you and you are taking Jesus into your heart, thinking and talking of Jesus, and doing His work wherever you are. This is the only way that we can work successfully in these last

times. Christ was Himself the example we should follow, not merely in outward form, but as He was in purity, self-denial, meekness, and love. So we should follow Him in the world. His humiliation, His reproach, His crucifixion, and His cross He gave to His disciples. He also gave to them the glory that was given Him. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Brethren, it is a positive necessity that we come up to a higher and holier standard. We must meet the difficulties in our Christian warfare as Paul met them when the Jews were lying in wait for him. We shall have to come through trying places, for there will be spies watching on our track and lying in wait for us. We shall not only be brought before councils, but we shall be thrust into prison, and we must be in that advanced position of faith that we shall know God and the power of His grace, where we can lift up holy hands to Him without wrath and doubting; and we must learn how to believe that God hears us.

I know that God hears the prayers of His people. I know that He answers them. But He cannot bless us while we are cherishing selfishness; and what saith the Scriptures? "If I regard iniquity in my heart, the Lord will not hear me." But if we put away all self-exaltation, all self-righteousness, and come into living connection with God, the righteousness of God will be imputed to us. "As far as the east is from the west, so far hath he removed our transgressions from us."

The wisdom from above is abiding with us just so surely as we ask Him for it. The Lord has not forsaken us, but it is our sins and our iniquities that have separated us from God. We want in the name of Jesus to break down the barriers between our souls and God and then the peace of Christ will abide in our hearts by faith. We want to present ourselves in all humility before God, and get rid of everything like pride, selfishness, evil surmising, evil speaking, and all iniquity. Jesus will not take His abode in the heart where sin is enthroned. We want less of self and more of Jesus. We want to

learn how to believe--that it is simply taking God at His word--but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God's side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God's will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God; every faculty working in God's order, performing His will and purpose.

We need not feel anxious and troubled, as though the work was in our hands alone to manage. The Lord is standing at the helm. The Infinite has His hand on the machinery. If we humbly do our work with fidelity, the Lord will take care of the results. Have faith in God. This faith will enable us to have perfect trust and to look upon every movement in God's own light. Nothing that is taking place or that can take place need to excite in us fearful apprehensions, for God the great Master Worker has charge of His own work; and if man will not interfere, but leave the work to God's own

control, He will do this work well. Now, Christ would have you who minister in sacred things to be holy as He is holy. Do not forget that your power is in God. Be sure that if God has called you to open His Word to the people, He has called you to purity and goodness.

You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness, but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time. If we will not work without it now, we shall have it in every emergency in the future, and be prepared for what is coming upon the earth. We need to dwell more upon present truth and the preparation essential in order that sinners may be

saved. If the Spirit of God works with our efforts, we shall be called out not only to present repentance in its true light but pardon also, and to point to the cleansing fountain where all pollution may be washed away.

We have a far more solemn work resting upon us in preaching the gospel of Christ than we have imagined. If we have the truth abiding in the heart, we shall be growing up to the full stature of men and women in Christ Jesus. Let us think of these things more earnestly. Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses, consistent with the progress of the work. The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off selfrighteousness, we must reach loftier heights. God will direct the soul action if we seek the righteousness of Christ so that God can be pleased with our efforts. We want none of self and all of Jesus. The baptism of the Holy Ghost will come upon us at this very meeting if we will have it so. Search for truth as for hidden treasures. The key of

knowledge needs to be held in every hand that it may open the storehouse of God's treasury, which contains stores of precious gems of truth. When a man is craving for truth from God's Word, angels of God are by his side to lead his mind into green pastures.

If the truth rested with greater weight upon ministers of God, they would not handle the Word of God deceitfully. They seem to have a burden for souls while speaking to the people, but when out of the desk they are destitute of spirituality. Be afraid of such. They preach but do not practice. They show by their manner that the truth has not sanctified their souls and what they have said has had no weight upon them. God's laborers will carry the burden of souls with them. God will not work with the man who preaches the claims of God in the desk and gives a lie to the truth out of the desk. We want to be clean from the blood of all men, that the blood of souls will not be found upon us, that we can say with Paul, "I am pure from the blood of all men."

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I now am? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.

Manuscript 6, 1888.

Chapter 7

Sabbath Afternoon Talk

Sermon by Ellen G. White

Minneapolis, Minnesota, October 13, 1888

Ms 7, 1888

Text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1. (First page of sermon missing)

How can we understand God? How are we to know our Father? We are to call Him by the endearing name of Father. And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the

redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from God, was divorced, as it were, from God--that after all this there was a plan made whereby man should not perish, but that he should have everlasting life.

After the transgression of Adam in Eden it was Christ whom God gave to us, not that we might be saved in our sins, but that we might be saved from our sins, that we should return to our loyalty to God and become obedient children. As we yield our minds, our souls, our bodies, and our all to the controlling Spirit of God, it is then that the Spirit of truth is with us and we can become intelligent in regard to this great plan of redemption.

It is true that God gave His only-begotten Son to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and dwell upon it. And when our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to become acquainted with Him, to have a knowledge of God, and of how

Jesus Christ, when He came to our world, laid aside His royal robes and His kingly crown and clothed His divinity with humanity. For our sakes He became poor that we through His poverty might be made rich. The Father sent His Son here, and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity.

All the universe of heaven was looking on with intense interest. Why? The great battle was to be fought between the power of darkness and the Prince of light. Satan's work was to magnify his power constantly. Where was his power? He claimed to be the prince of the world and he exercised his power over the inhabitants of the world. Satan's power was exercised in such a masterly manner that they would not acknowledge God. Satan wanted that the children of men should get such an idea of his wonderful work that they would talk of his masterly power. In doing this he was all the time placing God in a false light. He was presenting Him as a God of injustice, and not a God of mercy. He was constantly stirring up their

minds so that they would have an incorrect view of God.

How was God to be rightly represented to the world? How was it to be known that He was a God of love, full of mercy, kindness, and pity? How was the world to know this? God sent His Son, and He was to represent to the world the character of God.

Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his dark shadow right athwart our pathways, so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that is in our world. Then what are we going to do about the matter? Shall we let that darkness remain?--No. There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.

We must not give up at the defilement that is in the human race and ever keep that before the mind's eye. We must not look at that. What then are we to do? What is our work?--To behold "what manner of love the Father hath bestowed upon us." Do not let the blighting influences that are flooding the world be the picture that is before the mind, but hold up the purity and love of God. Do not hang in memory's hall pictures of all the corruption and iniquity that you can bundle together. No, do not do it. It discourages the mind. A discouraged man is good for nothing. Just get the mind off these dark pictures by talking of God's love, and you may hang memory's halls with the brightest pictures that you can imagine.

We want to keep the perfect Pattern before us. God was so good as to send a representation of Himself in His Son Jesus Christ, and we want to get the mind and heart to unfold and reach upward. Just as soon as Adam and Eve fell, their countenances fell at the sight of their miserableness. We may see our wretchedness, and

we should pray that God will reveal our own hearts to us; but we should pray also that He will reveal Himself to us as a sin-pardoning Redeemer. Let yours be the prayer, Reveal Thyself to me, that in Thy matchless grace I may lay hold on the golden link, Christ, which has been let down from heaven to earth, that I may grasp it and be drawn upward.

Brethren, you have all seen on the bosom of the lake the beautiful white lily. How anxious we have been, how we have wished and worked, that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy our desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower as we see it.

Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the

iniquity and wickedness that are in the world, but elevate your minds and talk of your Saviour. When you see iniquity all around you it makes you all the more glad that He is your Saviour, and we are His children. Then, shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind, and will lift every soul up out of this iniquity into the light beyond.

Now, we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, "Oh, it is so dark here," and keep talking about it. But will it make it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber where the light of God's countenance shines brightly.

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, it will not give us any hope, but we want to

dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

While we were in Switzerland I had many letters from a sister whom I dearly love and highly esteem. In every one of these letters were the most gloomy pictures. She seemed to be dwelling on everything objectionable. Soon after I received these letters I prayed the Lord that He would give her help to turn her mind from the channel that it was running in. That night I had a dream presented to me three times. I was walking in a beautiful garden, and Sister Martha ----- was by my side. As soon as she came into the garden I said, "Martha, do you not see this beautiful garden? See, here are the lilies, the roses, and the pinks." "Yes," she said, as she looked up and smiled. Soon I looked to see where she was. I was looking at the lilies, the roses, and the pinks, and did not see her. She was in another part of the garden, and was grasping a thistle. Then she was pricking her hands on the bramblebushes. She said they hurt her hands, and

she asked, "Why do they keep all these thistles and these briars in the garden? Why do they let them stay here?"

Then there appeared before us a tall, dignified man who said, "Gather the roses, the lilies, and the pinks; discard the brambles and touch them not." Then I awoke, and when I went to sleep I dreamed the very same thing again. Three times I had the same dream, and I arose--because I could not sleep--and wrote to Sister Martha the dream I had had.

Now, said I, God does not want you to gather up everything objectionable; He wants you to look at His wonderful works and at His purity. He wants you to take a view of His matchless love and His power, to look up through the beauties of nature to nature's God. Said I, This [dream] represents your case exactly. You are dwelling on the dark side. You are talking of those things that give no light and bring no joy into your life. But you must turn your mind from these things to God. There are enough roses, pinks, and lilies in the garden of

God's love so that you need not look at the briars, the thistles, and the brambles. Now, I did not see these things, because I was delighting myself with the flowers and all the beauties of the garden.

Now, that is what we want to do, brethren. We want to have our minds on the encouraging things. We want to have our minds on the new country to which we are to be introduced. Our citizenship is not of this world, but it is above, and we want to consider what characters we should possess in order to become inhabitants of that better world and associates of the saints of God in heaven.

Sister Martha took it, and her soul was lifted above discouragement. Now, I do not want Satan to succeed in throwing his dark shadow across your pathway. I want you to get away from that shadow. The Man of Calvary will throw the light of His love across your pathway and dispel the darkness. He is able to do it and will do it, for He is Lord of all. Somebody has thrown His light around you; it is Jesus Christ.

I remember when my sister Sarah, now sleeping in the grave, who attended me in my first travels, was in discouragement. She said, "I had a strange dream last night. I dreamed somebody opened the door and I was afraid of him; and as I continued to look at him he increased in size and filled the whole space from the floor to the ceiling, and I continued to grow more and more afraid. Then I thought that I had Jesus, and I said, 'I have Jesus; I am not afraid of you.' Then he began to shrink and shrink until you could scarcely see him, and he went out of the door."

It taught her a lesson. She said, "Ellen, we talk a great deal more of the power of the devil than we have any right to. It pleases him, and his satanic majesty is honored; he exults over it, and we give him honor in doing this; but," she said, "I am going to talk of Jesus, of His love, and tell of His power." And so she brought her soul right out of darkness and discouragement into light, and she bore a living testimony for God and heaven.

Now, I think our testimony would be a great

deal better if we talked more of Jesus and His love and did not pay so much honor to the devil. Why should we not do it? Why not let the light of Jesus shine in our hearts?

I remember that when I was in Oakland there was a sister who was in great trouble. She said, "My mother troubles me. My father is a good man; but my mother has her eyes fixed on so many young couples where the husband is disloyal that she seems to think her husband and everyone else is disloyal. I do not know what she will do or drive him to. She thinks he is unfaithful, and she talks of it and dwells upon it till she brings all her misery on the rest of us, as though she were imposed upon, when there is no need of it at all."

Is not this the case with many of us? Do we not dwell on trifles and talk of them till our thoughts are changed to the same similitude? We can drive even our children to do wrong things by accusing them of wrongs of which they are not guilty. While we are to rebuke and exhort in all love, should we not also exalt Jesus and talk of His love?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is one of Satan's devices that we should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character that cannot bring peace, joy, and harmony into the life--nothing but discouragement--and that we should not represent Jesus Christ.

Now, Christ left us His work when He went away, and He said, "Lo, I am with you always, even unto the end of the world." We are not left alone in the hands of the devil. Do you think our heavenly Father would leave us alone to carry on the work of redemption and bringing up the fallen race, that He would leave us in a world flooded with evil with no help, no support, after He had endured the agonies of the cross? Do you think He will leave us now?--No! Says the Saviour, "Lo, I am with you always, even unto the end of the world." And again, "If I go

away I will come again." "If ye shall ask any thing in my name, I will do it." This is on the condition that we keep His commandments. Is not this a blessed promise? Why do we not talk of it more and praise God for it? Here are the precious promises of the Word of God to us, and why do we not take them?

Now I want to read to you something about this love of God, and what we ought to do in order that we shall bring joy into our own hearts. Paul says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Not in order that we might have a taste, but that we might be filled. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

If we have a sense of the goodness of God in

sending His Son to die for sinful man, and if we keep that interwoven into our experience and riveted in the mind, we shall have such love for those for whom Christ died that there will be no [desire for] supremacy. It is Satan that brings in these differences. While we are worshiping God there will be no hatred, no envy, no evil surmising. Brethren, we have no time for these. We cannot think of them. There is something else before us. It is the eternal weight of glory, the plan of salvation. We ought to understand it from beginning to the close, that we may present it justly to the world.

What is our work here? We are to take hold of the work just where Christ left it. What was His work? To reveal the Father to us. What is our work? To reveal Christ to the world. How can we do this? By talking of the devil? Oh no, we have a better work to do. We want to talk of the crucified and risen Saviour. Oh, what a terrible thing it would be for any of us to profess to be followers of Jesus Christ and then make a botch of it, and He find us with characters all stained with defilement. What a fearful responsibility rests upon us! How is

Christ to be revealed to the world, unless it is through those who take hold on His merits, who believe in Jesus Christ, to the saving of their souls? He cleanseth me. He cleanseth me from the defilement of sin. And here let the sound be heard of what Christ has done for me. There is liberty for the sons of God. There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts.

I thank God that Christ has died for me and that I have been brought through a terrible ordeal of sickness and suffering of mind. It seemed as though the enemy cast a cloud of darkness between me and my Saviour, and for twelve days it seemed that I could think of nothing but my sufferings. When I came to Oakland my heart was so weak and feeble that it seemed that a stone was lying on it. Not a particle of joy was there in it; not an emotion of gladness could I realize. But was I to think that heaven was closed to me? No! I must take the Bible, and I took the Bible and walked right out by faith, and the darkness separated from me.

When I awake in the night I begin to pray. Some three weeks ago I awoke and said, "O God, have mercy on me." I had no more than spoken when a voice by me seemed to say, "I am right by you, I have not left you." This was everything to me, and it may be just the same to you. Jesus says, I am right by you, dwelling with you, you are not alone at all. That was just the joy I experienced, and it was worth more than mountains of gold to me. I have learned to trust my Saviour, and I want to tell you that I have a Saviour, and He lives; and because He lives I shall live also.

Our lives are hid with Christ in God, and when He who is our Life shall appear, we shall appear with Him in glory. You do not need to be discouraged. Christ came to save His people from their sins. The devil will come to you and tell you that you are a sinner and cannot be saved. But Christ says He came to save sinners, and there you can meet the devil every time. Christ can pardon your sins. He says, "Come now, and let us reason together... : though your sins be as scarlet, they

shall be as white as snow; though they be red like crimson, they shall be as wool."

Oh, I want you to take the rich promises of God and hang memory's halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child but He will not forget us. Oh, I want the promises of God to be the living pictures on memory's walls, that you can look at them. Then your heart can be filled with His grace and you may exalt Jesus and crown Him Lord of all. That is your privilege.

Now I want to read Colossians 1:12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." There is something to be patient and long-suffering over-- "who hath delivered us from the power of darkness." Yes, we should talk of deliverance, not of bondage; we should be joyful and not cast down. "And hath translated us into the kingdom of his dear Son." Why can we not act as subjects of His kingdom? May the love of Christ

burn on the altar of our hearts, and may you love Christ as your Saviour, and your brethren as yourself.

"In whom we have redemption through his blood, even the forgiveness of sin." Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures, and think on those things that will give us light.

Now I want to read another scripture: "Be careful for nothing." What does that mean? Why, don't cross a bridge before you get to it. Don't make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Thanksgiving is to be brought in. "And the peace of God, which passeth all understanding,

shall keep your hearts and minds through Christ Jesus." Then we are not given over into the hands of the devil; we have a loving heavenly Father, and He has given His Son to bear our iniquity.

Now what is next? "Finally, brethren." Now, this is to each of you. It comes along down the line to our times. "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, if there be any praise, think on these things." Shall we do it? Shall we turn over a page in our religious experience and train and educate the mind so that it will not take these things that are disagreeable and think on them? Shall we think on these things that give us no power, or shall we let our minds dwell on those things that will give us a better feeling toward our brethren and elevate our souls to God? Now, there are many things that we need to bring into our lives and characters. May God help us that we may take these things to our hearts and think of them, that our minds may be elevated above earthly

things.

We have seen of the grace of God since we met you last. Since last spring I have visited Lemoore, Fresno, and Selma. I was at the Selma camp meeting. During my stay there I was introduced to a tall man-- over six feet tall--and well proportioned. When he took my hand he seemed much affected and said, "I am so glad to meet you; I am thankful that I can speak with you." After going into the tent a brother came in and said, "That man has a history." Then he went on and told how a year before he had been converted; how he had once kept the Sabbath but had gone back, and how he claimed that he never had been converted. Then after he gave up the truth he went back into the company of hard cases, and Satan took complete possession of him. Two or three were linked with him in his wickedness--men who would not want it to be known that they were in such business. They stole and did wickedness in every way.

He was not a licentious man; he had a wife and

he respected her. She was a Sabbathkeeper, and he would not allow a word to be said against her. This was the position he took; he loved her, but not enough to stop his evil course. He did not care for the spoil of his robberies, but did it for the enjoyment he found in it. Well, Elder [E.P.] Daniels was holding meetings, and he was speaking on confession. What was said seemed to take hold of this man's mind, and he could not resist. He seemed to turn white, and then left the tent. He could not stand it. He went out and then he came back again. This he did three times; he looked as if he were going to faint away.

After the meeting had closed he said, "I must talk to you, sir." He told Elder Daniels his condition and said, "Is there any hope for me? I am a lost man; I am undone; I am a sinner. Will you pray for me? I dare not leave this place to go home for fear the Lord will cut me down in my sins." He said he could not stay in the tent, and went out again and again, but did not dare remain outside for fear the power of the devil should fasten on him and that would be the last of him.

"They prayed for him, and the man was converted right there. The defiant look was gone; his countenance was changed. "Now," said he, "I have a work to do. I stole thirty-one sheep from that man in Selma, and I must go and confess to him." Elder Daniels was afraid to have it known for fear they would shut him up. He said he would rather go to prison and stay there than to think that Christ had not forgiven his sin. So he started, with a young man who before this was engaged with him in thefts, to go and see the man. He met the man on the road and stopped him. The man commenced to shake like an aspen leaf. He was an infidel. Well, he got on his knees before them in the road and begged to be forgiven. The man asked, "Where did you get this? What has brought you into this state? I did not know that there was any such religion as this." They told him that they had been down to the camp meeting, and heard it preached there. "Well," said he, "I will go over to that meeting."

They confessed to having burned houses and

barns. And they went to the grand jury and confessed to having stolen here and there. Mind, they confessed to the authorities. They said, "We deliver ourselves up. Do with us as you see fit." So the case was considered in court, and they had a council over the matter. One suggested that they better put those men through. The judge looked at him and said, "What, put him through? Put a man through that God is putting through? Would you take hold of a man that God is taking hold of? Whom God's forgiving power has taken hold of? Would you do that? No, I would rather have my right arm cut off to the shoulder." Something got hold of those men so that they all wept as children.

The report of that experience went everywhere. People thought that there was a power in this truth that was in nothing else--a power that shows that Jesus lives. We have seen the power of His grace manifested in many cases in a remarkable manner.

Now, whenever we can see anything encouraging, put it in the paper, and talk about it. Why talk of Satan's great power and his wonderful

works, and say nothing of the majesty and goodness and mercy of our God which falls to the ground unnoticed? Pick these up, brethren, with consecrated hands, pick them up. Hold them high before the world. Talk of the love of God and dwell upon it; thank Him for it. Open the doors of your hearts and show forth your gratitude and love. Clear away this rubbish which Satan has piled before the door of your heart and let Jesus come in and occupy. Talk of His goodness and power.

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, "Lord, I must have Thy presence"; and the Lord said, "My presence shall go with thee." You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him.

He thought if he could have the presence of God's glory it would help him to carry on this great work. He says, "Shew me thy glory." Now that was a man of faith, and God did not rebuke him. God did not call it presumption, but He took that man of faith and put him into the cleft of the rock and put His hand over the rock and showed him all the glory that he could endure. He made His goodness to pass before him, and showed him His goodness, His mercy, and His love. If we want God's glory to pass before us, if we want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he has bothered us; but we want to talk of Jesus and His love and His power, because we have nothing better to talk of.

Now, brethren and sisters, let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering

upon that string forever. We want to lift up these souls that are cast down; we want them to catch that love of God and know that He will put His everlasting arms beneath them. Brethren and sisters, we want to look up; not down, but upward, upward, lifting the soul higher and still higher. I want these blessings and I will not rest satisfied until I am filled with all the fullness of God. Nothing can be greater than that, can it?

We want to be in that position where we shall perfect a Christian character and represent Jesus Christ to the world. Christ was sent as our pattern and shall we not show that we have all His love and kindness and all His charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy, and we will dwell on heavenly things.

I believe that Jesus is interested in all this assembly. He is here today. He says, "Where two or three are gathered together in my name, there am I in the midst of them." He is with you and that to bless. We want the blessing, and why should we

not have it? We are to meet the moral darkness that is in the world, and we must meet it as Christ did. We must reveal Christ to all who are around us. When we do this work we are abiding in Christ and Christ is abiding in us, not only when we speak of Him, but He is with us all the time to help us on every point, to press back the power of moral darkness.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He is not your enemy, He is your best Friend, and He wishes us to show to the world that we have a God. He wants us to show that we have Jesus with us, and He is stronger than the strong man armed. Therefore, let us elevate our minds and our conversation and seek for heaven and heavenly things. God help us when we are in this position, that we shall not be seeking after earthly things, but that we shall be charmed with the things of heaven. We want to "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved,

now are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope! "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledged Him Lord of all. And we shall cast all our honor at His feet and crown Him Lord of all. We shall shout, "Glory to God in the highest." I wish we

would learn to praise Him more. "Whoso offereth praise glorifieth" God. I wish you would talk of it. I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power. When you do it you are elevating your Saviour, and when you lift that standard up against your enemy he will flee from you. God help us to praise Him more and to be found faultless.

Manuscript 7, 1888

Chapter 8

To G. I. Butler

Letter 21, 1888

Warnings Against Jealousy and Misjudging;

A Defense of Dr. Kellogg

I have read your letter with surprise, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring. I do not see in your expressions in regard to others the love and respect that should exist between brethren. If you think you can indulge in feelings of contempt for men whom God has been raising up to fill important places in His work for this time because you are the president of the General Conference, you do not understand your true position. We all need, rather, to encourage these men who are evidencing that they are bearing burdens in the work--even if they are younger men in years and in experience, even if they were mere

children when we were active in the work--and standing in the forefront of the battle.

I tremble for you and Elder Smith, for I know from the light God has been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to

you to lead the way, be very careful that you do not lead in the wrong direction.

There is not the least need, my brethren, of disunion and variance among us. No such thing should exist among Christians. When you speak let your words savor of unity and love. We are Christians; how can we be in the least perplexed in regard to the course we should pursue toward each other? Christ has given the plainest rules for us to follow in Matthew 5:23, 24: "Therefore 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."

Why is it that our personal feelings are stirred up so easily? Why do we cherish suspicion toward each other? One of the terrible fruits of sin is that it separates very [close] friends, puts brother at variance against brother, and neighbor against neighbor. Those who have enjoyed sweet union and love become cold and indifferent toward each

other because they do not hold, in all points, ideas alike. Our blessed Lord came into the world to bring peace and good will to men, and prayed that His disciples might be one as He was one with the Father. He prayed for His immediate disciples and said, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" [John 17:20-23]. It is the absence of Christ in the soul, and the cherishing of self-sufficiency, that leads to dissension.

I have felt so grateful to God that He was qualifying men to carry the heavy burdens which have rested with crushing weight upon a few men who have been the standard bearers. Shall not we, my brother, acknowledge that God in mercy has

been raising up other workmen besides ourselves to devise, and plan, and gain experience? And shall we regard them lightly because they may differ with us, honestly and conscientiously, upon the interpretation of some points of Scripture? Are we infallible? The spirit that controls the attitude of a large number at this meeting evidences that they are led by another spirit. The church at Battle Creek, which is the great center, will either be advancing to greater light, or it will be retrograding.

How men claiming to be led of God can feel at ease when the church is so destitute of the grace of Christ, is a marvel to me. The truths of God's Word are elevating and stirring if really acted upon. They are truths of eternal moment. The application of Scriptural truths to the heart and conscience by the Holy Spirit must have a power upon the life, and work a transformation of character, else the truth is no truth to us. The fruit we bear should testify that the truth has sanctified the soul, that the receiver is ever learning in the school of Christ to be more and more like the divine Teacher, and that the grace of

God has fallen upon the soul like the warm, bright rays of the sun upon the earth. And God gives the weary wrestler rest.

I cannot be pleased with your spirit, Brother Butler; it is not Christlike. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some.

You have special union with those who consider your work and your way of doing it all right. They seek your favor, confide in, and work to sustain you, while there are many who are far more acceptable than these men in the sight of One who is infinite in wisdom and who never makes a mistake, but upon whom you look with suspicion because they do not feel obliged to receive their impressions and ideas from human beings [who] act, only as they act, talk only as they talk, think only as they think and, in fact, make themselves little less than machines.

God wants both pupils and teachers to look to Him for light and knowledge. Christ is always sending fresh and profitable messages to those whose minds and hearts are open to receive them. It is not for the Lord's delegated ministers to look to other minds to plan and devise for them. They must use the ability God has given them, and make God the center and source of all their wisdom.

Has God given these light? Has He given them knowledge? Go yourself to the same source from

whence they received that light. In God is strength, and power, and all blessing. We must carry the minds of all away from poor, defective self, and present Jesus as the fountain of all grace and all wisdom. We must teach young and old to search the Scriptures and obtain an experience for themselves, that they may be rooted and grounded in the truth. They are not to copy any man's peculiarities of speech, or of spirit, or his ways and manners of working, but are to be their own simple selves, looking to God to put His divine impress upon the character. We are pained to see the defects existing in men entrusted with weighty responsibilities being copied as virtues by those who look up to them. This makes us afraid. We say, Go to God for your own selves, and obtain His mold upon you.

The Lord has presented some things before me in regard to the prejudice and jealousy which has existed in your mind, and which you have communicated to others both by hints and in plainly expressed words, showing that you were not seeking to promote harmony and unity with the

workers upon the Pacific coast. Just as precious are they in the sight of the Lord as are the workers on this side of the Rocky Mountains. Unsanctified ambition is always abhorrent to God. It reveals itself in seeking to be first, because they have borne burdens and, unwisely, too many responsibilities. Let these things be corrected, and let each man bear his part in thinking and in planning, and gain an experience.

You are not doing God's will in depreciating those who are fellow-workers in the same cause and for the same purpose as yourself. Give them the same chance to obtain an experience and to act, as you have had. God enjoins upon us to guard the reputation of our fellow-believers in the harvest field as we desire our own reputation to be guarded. If carnal ambition holds the supremacy, God is displeased, for His name is dishonored where it should be magnified. A man may be looked upon as under the controlling influence of the Spirit of God, while he may be deceived, for it is his own natural tendencies that control his judgment and bear sway, so that a look, a hint, a

mean smile, a word from him, though he may be apparently suppressing his own feelings, goes a long way in suggesting doubts and suspicion to other minds when, in order to meet the approval of God, his every word, his whole soul, should be thrown in an opposite direction from that to which he gives it.

Now, God notes all this human sinful ambition, and it is an offense to Him. One will express a hint, or make an assertion unadvisedly, another repeats the impression made upon his mind, and another gathers it up and adds a little more of his human imaginings, and before any of them are aware of what they are doing they have built up strong barriers between God's workmen. They make it very unpleasant for themselves, for Satan enters into, and figures largely in, this kind of work. He leads these deluded ones to think their own convictions are true beyond a question or doubt. Now, against Satan's schemes of this kind there is but one safeguard--that is to have truth as it is in Jesus planted in the heart of every man engaged in the work of God, not merely in theory but by the

Spirit of God. They should feel the truth in its power and know by experience its sanctifying and elevating influence upon the soul.

You speak of the affliction that came upon you because of the "way this matter (the question of the law in Galatians) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing." I have no knowledge of taking any position in this matter. I have not with me the light God had given me on this subject, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. I had not read Dr. [E. J.] Waggoner's articles in the Signs , and I did not know what his views were.

You speak, dear brother, of that terrible conference, the last held in Battle Creek, while I was in Switzerland. That conference was presented to me in the night season. My guide said, "Follow me; I have some things to show you." He led me

where I was a spectator of the scenes that transpired at that meeting. I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference.

My guide then had many things to say which left an indelible impression upon my mind. His words were solemn and earnest. He opened before me the condition of the church at Battle Creek. I can only give here a meager portion of what was said to me. He state that the church needed the "energy of Christ"--that all must cling closed to the Bible, for it alone can give a correct knowledge of God's will. A time of trial was before us, and great evils would be the result of the Phariseeism which has in a large degree taken possession of those who occupy important positions in the work of God.

He said that the work of Christ upon the earth was to undo the heavy burdens and let the oppressed go free, to break every yoke; and the work of His people must correspond with the work of Christ. He stretched out his arms toward Dr.

Waggoner, and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law, neither position is perfect." "Light is sown for the righteous, and gladness for the upright in heart" [Ps. 97:11]. There are hundreds that know not why they believe the doctrines they do.

Let all search the Scriptures diligently for themselves, and not be satisfied to have the leaders do it for them, else we shall be as a people in a position similar to that of the Jews in Christ's time—having plenty of machinery, forms, and customs, but bearing little fruit to God's glory. It is time for the church to realize her solemn privileges and sacred trust, and to learn from the great Teacher.

The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. Roots of bitterness have sprung up whereby many will be defiled. Christians should harbor no jealousies or evil surmisings, for this spirit is of Satan. There must be

no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings. It is God that scrutinizes every talent, and it is He who will judge every man's work. He has not laid this work of judging upon any man; they have mistaken their calling. There must be no exalting one's self above others.

God has not committed to any finite man the work of judging others, for man's judgment would be biased by his peculiar traits of character. Neither had He laid it upon any man to bind the conscience of another, or to pass judgment upon His holy Word, defining what is inspired and what is human. Unless sanctified, soul, body, and spirit, man will be in danger of manifesting an unkindly spirit toward his brother who does not agree with his ideas. There is no such narrowness with God.

The enemy of God and man is here on the ground where important interests are centered, at

the heart of the work, to misrepresent, to create suspicion and misapprehensions. From this night's work there will arise false imaginings, cruel and unjust misunderstandings, that will work like leaven in every church, and close hearts to the strivings of the Spirit of God. Unless the Lord in His mercy shall lift up a standard for us against the enemy, kindness will be required with suspicions and insult; faithful warnings and admonitions sent from God will be scorned by some, unheeded by others, and the influence of this meeting will be as far-reaching as eternity.

The spirit manifested is not of Christ. The outgrowth of this will be that some will turn away from light and others will come to a standstill in spiritual growth, because from this hour blindness of mind and self-righteousness will take the place in their experience of justice, mercy, and the love of God. The seeds of disaffection and disunion will be scattered broadcast, and all because men allow their own spirit to control them and make them unsympathetic and unimpressible, like moral icebergs, cold, sunless, dark, and forbidding. The

result will be ruin to souls. The church at Battle Creek has been blessed with great privileges, but the work that should have been done in it to make these privileges and opportunities tend to spiritual health and growth, has been neglected.

The Lord is willing to bestow great light upon those who open their hearts to its divine rays. Those who have marked out a certain course in which the light must come will fail to receive it, for God works in His own appointed way. It will be said of some here, unless they quickly change their present attitude, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered" [Luke 11:52]. The church needs earnest and persevering labor.

If those who are placed in responsible positions are faithful, living in daily communion with Christ, they will learn to place the same estimate upon man that God does. Personal preferences manifested for a few will give way to a true spirit of charity toward all. You know not whom God may have chosen to be heirs of His kingdom. They

may be the very ones you would not think at all qualified for the work. The great Shepherd will call His own sheep by name, [and] one by one will lead them out. The men upon whom you place so low an estimate may be those whom God will choose to do a special work for Him, notwithstanding your judgment to the contrary.

The churches have been cherishing a spirit which God cannot approve; and unless they humble their souls before God and possess a different spirit, they will reject God's light and follow spurious light to the ruin of their own and many other souls. They must have the converting power of God to transform them. This power needs to come into your heart, my brother, and mold you over anew. You are passing a crisis in your experience, and are in great danger of self-deception.

You have made grave charges against me in your letter sent to me at this place, but as yet I do not see their justice. I wrote to you from Switzerland in the fear of God. I was doing a work

in this matter that was not pleasant to me, but I felt it my duty to do this work. If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. I wrote in the anguish of my soul in regard to the course you pursued in the [1886] General Conference [Session] two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order. The course you took was not excusable, even if his views were questionable. We must not crowd and push one another because others do not see just as we see. We must treat others with Christ-like courtesy, even if they differ with us. Matthew 5:43-48; 1 John 2:9-11; 3:16-18; 4:7. 8.

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The

very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child.

Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. You must hold the truth and teach it as it is in Jesus, else it is of no value to you. Before the light of God's truth let human opinions and ideas and human wisdom appear as they are in the sight of God--as foolishness. Let no man feel that his position as president, either of the General Conference or of a

State conference, clothes him with a power over the consciences of others that is the least degree oppressive, for God will not sanction anything of this kind. He must respect the rights of all, and all the more because he is in a position where others will pattern after him. Your position binds you under the most sacred obligations to be very careful what kind of spirit you entertain towards your brethren. They are acting a part in God's cause as well as yourself. Will not God teach them and guide them as well as yourself? You are not even to allow yourself to think unkindly of them, much less to climb upon the judgment seat and censure or condemn your brethren, when you may be yourself, in many respects, more deserving of censure than they. Your work is bearing the inspection of God.

If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him

investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.

There were thrusts in your pamphlet which the Lord did not prompt you to make. You have no right to wound the feelings of your brethren. You speak of them in a manner which I cannot sanction, because I have been shown many times in the case of others that it was not right. You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. I have been shown, in

reference to Dr. Kellogg and his work, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man.

Some have come to me to inquire if these reflections from you upon the doctor were correct, if it was true that he was a scheming and designing man. I had always labored to remove this impression, for I knew it was not just to have it prevail in California among those who knew him not. I simply did that which I knew to be my duty in that conference. I would not dare to say I acted in my own spirit or spoke from mere human impulse or wisdom, for I knew better than my brethren how the Lord looked upon this case. My remarks were not hasty, and I spoke only as I knew that I ought to speak. I have nothing to retract in that matter.

It will be seen sometime that our brethren and sisters have not been inspired by the Spirit of

Christ in their manner of dealing with Dr. Kellogg. I knew that your views of the doctor are not correct. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. You cannot be any help to him while you maintain this position, but you can pursue a course that will so weaken his confidence in his brethren that they cannot help him when and where he needs to be helped.

He is placed, as I have been shown repeatedly, in a peculiar position in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just

as He will you in your position of trust, if you serve Him faithfully.

Your work and Dr. Kellogg's lie in altogether different lines, and you have no more right to depreciate him because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way. In the providence of God, Dr. Kellogg has influence. Like yourself he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people.

Whatever course he may take he is only a man

liable to make mistakes and give some a chance to find something to criticize. Because you do not always think and speak and act as one having the mind of Christ, you will not consider that you make mistakes and that others may criticize you. The position the doctor occupies in medical circles leads him amid scenes of temptation, where he needs a constant hold upon God and brethren who can help him, pray for him, advise and counsel him. If he has this hold he will be the means of great good. Some of the worldly wise will at first disapprove; lawless and designing ones, and those who are disaffected, and men who have apostatized from the faith, will plot against him, but if he maintains his integrity, as did Daniel, God will give him favor among men in order that true hygienic principles and appliances may prevail to a large extent over drug medication. Shall those who claim to be reformers cease to reform? Shall they set themselves in array against the work of reform and these men to whom the Lord shall entrust a certain work?

Dr. Kellogg is a finite man and has his errors as

well as other men, but God has done a work through him and has been giving him strength. He does not now feel exasperated, as he once did, when he is misjudged. He needs wise men for counselors, for their wisdom will be required to set things right and keep them right. Men are needed in the sanitarium and out of the sanitarium who can appreciate the situation on all sides, who will take in all in their hearing and not say Yes, Yes, to every proposition, but who, if they see danger of wrong moves that will injure the reputation of Dr. Kellogg and the sanitarium, will not be afraid to speak frankly and honestly. This is just as much a part of their duty as to approve and sanction; but they should do this with a Christian spirit and in such a reasonable way that the words will not appear a thrust, or condemnatory, but will have a right effect.

There is no reason why his brethren should stand away from him and criticize and denounce and condemn him when they have no real knowledge of his work and what they are talking about. They gather from hearing or supposition the

idea that Dr. Kellogg is a designing, dangerous man, and acting upon that idea they unjustly and with an unchristian spirit place themselves directly in the way of his efforts, thus counteracting the good work he is trying to do, and their course is not fair and just. It may produce a condition of things to drive him to the very things they condemn. The opposition that has existed in reference to Dr. Kellogg is contagious and is hostile to the health of the soul. This is not the Spirit of Christ and will have no saving influence upon Dr. Kellogg.

In the fear of God we say to all such, Keep silent, speak no evil thing, keep your mouth as with a bridle that your lips will not offend God, and when you do speak let it be to some purpose to set things in order, as is your duty as wise sentinels of sacred trusts. The very same course that some are pursuing towards the doctor might as justly be pursued towards themselves, but they do not think of this; they do not see their own course is open to criticism.

God is displeased to have brethren suspiciously

pick up an item here, and a jot and tittle there, and construe these tidbits into grave sins. Complaining, faultfinding, and backbiting will be carried on to a large extent among the people when encouraged by the influence of the men engaged in the solemn work of the ministry. To disdain another's work because it is not in your line of work is an offense to God. It is no less a sin when men who occupy positions of trust engage in it. If you, my brother, were to go into a field where are precious things, shrubs and flowers, and pass these by unnoticed, and begin to complain of the thistles and the briars and unsightly shrubs, and present these as the representation of what was in that field, would it be just? Should you not rather have gathered the roses, the lilies, and the precious things and carried these away, thankful that such blessings, did exist, acknowledging that there were things of precious value in that field?

Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren. There should have been a tender

compassion for him in his position of trust, and they should have pursued a course that would have gained and retained his confidence. God would have it thus. But there has been, instead, a spirit of suspicion and criticism. If the doctor fails in doing his duty and being an overcomer at last, those brethren who have failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible, for there have [been] but few [who have] faithfully warned him in kindness and love for his soul, but hurt him with their thrusts behind his back. His brethren do at times really feel that God is using the doctor to do a work that no other one is fitted to do; but when they meet so strong a current of reports to his detriment, [they] are perplexed; they partially accept them, and decide that Dr. Kellogg must really be hypocritical and dishonest. They do not consider the good he has done and that he is doing. They do not look at his efforts to elevate the religious and moral tone at the Sanitarium, and keep it up to a high standard. How must the doctor feel to be ever regarded with suspicion? Can nothing be done to change this

order of things? Must it ever be thus? I know that it is not right. There are things that will occur in connection with the Sanitarium that will need much wisdom to plan and arrange, and here is where other minds must come in to place things as God would have them.

I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move. It was a work which was much needed if it could be successfully and wisely managed, and no one would have had reason to doubt the doctor's integrity in the matter if his brethren from Battle Creek had not planted the seeds of doubt and suspicion on the Pacific coast. I have not hesitated to speak plainly to the doctor when I have seen him in the wrong or in danger of taking a wrong course, because his soul was of value. Christ paid the redemption price for his soul, and the devil will do his utmost to ruin his

soul. Let none of us help him in his work.

I am very sorry that you should have allowed yourself to think that because he has treated me with great kindness and respect that he was prompted in this by motives of selfishness. I believe he had confidence in me, and in the work God has given me to do. He has treated me with all the courtesy that he would show toward his mother, while at the same time I have not shunned to reprove and warn and entreat when he was in danger or under temptation. I am grieved at these words coming from your pen. If the Lord puts it into the hearts of my brethren, especially those whom I have known from their childhood, to show me respect, and to bring, if possible, a little sunshine into my life, I thank the Lord for this. When I have been at Battle Creek I have been always worn down with labor. I have had no home and I have needed care. In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr.

Kellogg alone, but many others of my brethren and sisters. I do not forget one of their favors, and hope they will receive a full reward for what they have done for me.

And why should not those who represent the Sanitarium show me some respect? My husband and I labored hard to establish it, and I have felt the deepest interest in its prosperity. I should not breathe a murmuring word if I were neglected and unnoticed, but I thank God I am not left to be thus wounded. But am I the only one whom the doctor treats with courtesy and favor? Why did he invite Brother and Sister Hutchins to the Sanitarium to remain as long as they would? Was it because they were popular? They were feeble and worn, but they were Christians and their influence would be in favor of godliness. This is just as it should be. Has not Dr. Kellogg shown the greatest respect to our ministers, and has he ever given the least evidence that he was ashamed of his brethren? I believe he has done this to you--shown you favors--more freely than he has to me, because he loves the cause of God. I hope, my brother, that you will no

longer cherish such thoughts. They are unworthy of a Christian.

You speak of neglect being shown towards some. There will always be such complaints in such institutions. While great care should be exercised to avoid it, such cases will sometimes occur, and yet the blame may not belong to the doctor personally but to those employed to do the work relating to these cases, and he not know anything about it.

When we look at these matters without prejudice, we shall see some things to excuse and some things to commend, and fewer to censure. "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" [Phil. 4:8].

Letter 21, 1888. (Written to Elder George I. Butler, October 14, 1888, from Minneapolis,

Minnesota.)

White Estate, Wash. D. C. Entire Letter
Released 8/4/83

Chapter 9

To G. I. Butler

General Interest of the Cause

B-21a-1888

Dear Brother,

At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you. I think of the large church at Battle Creek, and of the important interests centered there, which makes it a missionary field in the highest sense. People are coming from all parts of the world to the Sanitarium, and many youth from the different states are attending the College. That field requires the very best methods of labor, that the strongest religious influence may be constantly exerted upon all. God would have men cultivate their abilities, that they may have broader ideas in planning and executing his work. When this is done, the saving power of the grace of Christ

will be manifested to those who believe present truth.

As the work grows, if the workers will rely firmly upon the wisdom and power of God, their minds will expand to keep pace with his opening providence. Those who possess piety and ability should be encouraged to obtain the necessary education, that they may assist in the great work of spreading the light of truth. Progress will then be seen in the great closing message for these last days.

God has different sets of workman for the different branches of his cause. When those whom he has called to do a certain work, have carried that work along as far as they can with the ability he has given them, the Lord in his providence will call and qualify other men to come in and work with them, still making advance moves, that together they may carry it farther, and lift the standard higher. He will never allow his work to diminish in strength or efficiency, if those to whom he has given their work will act their part with unswerving

fidelity. There must be no the men who God has accepted as his workmen.

This great and solemn work is not to be carried to its completion by a few men who have been selected as opportunity has offered, to bear responsibility. There are some minds which do not grow with the work, but allow the work to grow far beyond them, and they find themselves tired and worn before they comprehend the circumstances. Then when those whom God is qualifying to assist in the work, take hold of it in a little different way from that in which these responsible men have tried to do it, they should be very careful not to hinder these helpers, or to circumscribe the work. Since they did not see the work in all its bearings, and did not have the burden which God has specially laid upon others, why should they say just how that work should be done? Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others.

The case of David is to the point. He made large provisions for building the temple for the Lord; but the Lord told him that he was not the one to do that work; it must devolve on Solomon, his son. He could advise, counsel, and encourage Solomon, because of his large experience; but the younger man must do the work.

The weary, worn minds of all the older brethren do not take in the greatness of the work in all its bearings, and are not inclined to keep pace with the opening providences of God. Therefore the responsibilities of the work should not rest wholly with them, as they would not bring into it all the elements essential for its advancement, and thus the work should be retarded.

The work in Battle Creek, and in the state of Michigan is far, far behind. For several years there has been on the part of the Conference Committee and the laborers, a want of wise planning and discreet management in regard to it. While the president of the General Conference was willing to do much work, he did not see the necessity of

training the powers of mind and qualifying himself to plan to discern the talents of young men and set them to work, associating with himself those who could help him. It is well to see and understand the situation, and the needs of foreign missions, so as not to neglect them, we should also be able to comprehend the needs of the work at our very doors. Home missions should not be neglected. There has been an oversight in doing this.

There is a sad neglect at Battle Creek in not using the many advantages right at hand, to keep the heart of the work in a healthy condition. Vigorous heartbeats from the center should be felt in all parts of the body of believers. But if the heart is sickly and weak in its action, its inefficiency affects all branches of the work. A sound, healthy working power at the center of the work, is positively essential, in order that the truth may be carried to the world. It must be diffused through families and communities. This will require wise general-ship in devising plans, and educating others to assist in the work. Persons of talent must be sought out, and encouraged to labor in various

places, according to the capabilities that God has given them. Let every instrumentalities of God that is brought within the reach of those older in experience, be encouraged by them to find a place in the work, and these to be educated with the advancing work.

Much ability has been lost to the cause of God because many in responsible positions were so narrow in their ideas, that they did not discern the increasing responsibilities. They did not have extended vision to see that the work was becoming altogether too large to be carried forward by the workers then engaged in it. The work had outgrown them. Much, very much is now left undone which should have been done, because men have held things in their own finite hands, instead of proportioning the work to a larger number of workers, and trusting that God would help them. They have tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything, and through some unwise decisions, made because of their inability to grasp all the

wants of the cause in its various parts, and as a result great losses have been sustained. The work has been bound about, not from design, but from not discerning the necessity of a different order of things to meet the demands for the time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted, than one person could carry; and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances. But the infinite God saw there was different kinds of qualifications needed to place a different mold on the work. On the part of his brethren there was a fear that others desired Brother B's place, which has caused suspicions, and has resulted in keeping in the back-ground those men whom God would have used, could they have had sufficient encouragement, and an opportunity to work. God has not wrought as he would, because of surmisings and suspicion, and because there was not discernment and planning to let every man do the work that God is fitting him to perform, in an

understanding, intelligent manner. The lesson must be learned that when God appoints means for a certain work, we are not to neglect these means, put them aside, and then pray and expect that he will work miracles to supply our neglect. To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work, in order that he may obtain an experience which will fit him to bear increased responsibility.

In God's dealings, in temporal as well as spiritual things, blessings come to man through the use of means. If the husbandman neglects to till the ground, God works no miracle to make up for his neglect; and when the harvest time comes, he has no crops to gather. As in the natural world, so in the spiritual; God always honors the use of the means he has ordained to do his work. It is by practice that men must be qualified for any emergency that may arise. Men need to become better acquainted with themselves and be discerning in regard to their own weak points of character, and then make every effort to strengthen

these points, for God makes this their duty.

No one should lean wholly upon another's mind; but as God's free agents,, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts, and goes no farther than to accept his plans, he sees only through that man's eyes, and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind he has put in man, if the man will only give him a chance to work, and will recognize his dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls can not be impressed and directed by

the great I AM. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice.

God deals with his creatures as with responsible beings. He has issued no command that the leaders of the Battle Creek church shall remain anchored, until by some mighty miracle-working power the church is sent forward and upward to the harbor God has appointed. If we would be wise, and use diligently, prayerfully, and thankfully the means whereby light and blessings are to come to his people, then no voice nor power upon earth would have authority over us to say, "This shall not be."

The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon his people, because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. "We are laborers together

with God." Copy the ways of the Lord Jesus. He was a perfect character.

May the Lord place this matter before you as it is. God works, not as men plan, nor as men wish, but "in a mysterious way, his wonders to perform." Why treat God's ways as worthless, because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work, and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world.

The efforts made here to close every avenue to light and truth which is supposed to disagree with the opinions of some leading men, are very unreasonable. Are these men infallible? Has God appointed them supreme judges of how light shall come to his people? I answer, No.

During the Conference at Battle Creek, when

the question of the law in Galatians was being examined, I was taken to a number of houses, and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken, : "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing. " When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before.

It was shown me that broader plans should be laid, but at the same time the work in each branch of the cause should be harmoniously united with that in every other branch, all making a perfect whole; but now, selfish ideas and principles are interwoven with the plans of the workers, which make the work defective. One man, who has the oversight of a certain line of work, magnifies his responsibilities until his one branch, in his mind, is above every other branch, when in reality all are equally important. When this narrow, selfish idea is received, all his energies are set to imbue the people with the same idea. This is human nature, but not after Christ's order. Just in proportion as

this policy is followed, Christ is pushed aside, and self appears prominent. When the Saviour is allowed his part in the work, none will become entirely absorbed in any one branch of it, but all will have broad ideas, and will attribute to all parts of the work their due importance.

The Jews, in Christ's day, in the exercise of their own spirit, of self-exaltation, brought in rigid rules and exactions, and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track, Leave God a chance to do something for those who love him, and do not impose upon them rules and regulations, which, if followed, will leave them destitute of the grace of God as were the hills of Gilboa, without dew or rain. Your very many resolutions need to be reduced to one-third their number, and great care should be taken as to what resolutions are framed. Ours is missionary ground, having many

advantages; and if wisely improved, a much larger number of workers would be fitted to go out into the field, as pastors and evangelists; but shortness of vision, and the narrowness of mind in some, have circumscribed the work, There is need of having vigorous efforts put forth in the churches in every conference. A living message, showing the living features of our times should be presented to them, not in a tame, lifeless style, but in the demonstration of the Spirit, and in the power of God. Responsibilities must be laid upon individual members of the church. As missionary spirit should be awakened, and wise workers appointed as they are needed, who will be active pastors, making personal efforts to bring the church up to that condition where spiritual death will not be seen in all her borders.

There was much said to me in reference to other departments of the work, which I will not at this time write. When I came to know where I was, I was sitting up in bed, weary, and my heart very, very sad. I arose and prayed, and tried to write. The knowledge Brother _____ communicated to me at

that time and since then in regard to your positions and feelings, has distressed me beyond measure. The positions and ideas also which are entertained by Elder _____ are of that character to lead you both to occupy incorrect positions, where it would be impossible for me to stand with you; and if you maintain these positions, I shall be compelled, not only to differ with you in some things, but to withstand your ideas and your influence. I was never more conscious of this than during the experience I have had here at this meeting. I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people, through some other channel than that which you had decided to be the proper one.

Chapter 10

Morning Talk, Oct. 18, 1888

The Need of Advancement

[Morning Talk at Minneapolis, Minn., Oct. 18, 1888.]

By Mrs. E. G. White

I hope that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as

our duty is presented before us; and this will be an eternal loss.

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word--if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived

opinions.

There are many who do not realize where they are standing; for they are spiritually blinded. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us.

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony,

to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls.

There are many ministers who have never been

converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith.

Those who profess to be united to Christ, should be laborers together with God. The people of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and

content without the deep movings of the Spirit of God.

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others.

They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work.

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong

will be made right, and those who are soldiers of Christ will be willing to prove it by a well ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life.

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God. It will help them to see that

they are altogether inefficient in themselves. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. Heaven regards this class with approval.

I exhort you to have the eye-salve, that you may discern what God would have you do. There are too many Christless sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right-stand-point. Those who have been long in the work have been far too content to wait for the showers of

the latter rain to revive them. We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the ministers and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Chapter 11

Morning Talk

Oakland, California, Second-Day, November 11, 1889.

Have Light in Yourselves

[Morning Talk at Minneapolis, Minn., October 19, 1888.]

By Mrs. E. G. White

We have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God.

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for

the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works that Jesus himself has done. He says further: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as he has said he would.

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our

minds, and intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in him. We should train our souls to have faith in God. But instead of this, how many there are who educate themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and he tells us that greater works than he has done shall we do, because he goes to the Father. He is ready to impart unto us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as

though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?--It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?--No; God wants us to educate ourselves so that we shall speak right words,-- words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and

it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability he has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in him, we shall be continually advancing in the divine life. If we are

connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to

God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence

to-day than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But he will not let his power drop upon you without effort on your part. You must co-operate with God in the work of salvation.

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock place himself on the judgment-seat, to

criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear to-day. We need that faith that will lead us to study the Bible for ourselves, and take God at his word.

Christ says: "Verily, verily, I say unto you, He

that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion.

Chapter 12

Sabbath Talk

Advancing in Christian Experience

Minneapolis General Conference Sabbath,
October 20, 1888

Ms 8, 1888

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving

all diligence, add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:1-12).

Now mark, it is these graces, this righteousness, that is to be constantly added; and if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the

knowledge of the Lord Jesus Christ.

Now here is subject matter that we might dwell upon, and subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism, and their names are entered upon the church book, then the work is all done. They might have tasted of the knowledge of the world to come; they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress.

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon lose it

all; and they will go into the meeting and carry through a form, and pray and exhort, and perhaps hold some office in the church; but unless they are making advancement all the time there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication; and just as fast as we add, God multiplies His graces unto us.

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they shall give to the world, they represent the works of Satan, the works of darkness. Now any such names that may be on your church books, although they may give of their means to help to sustain the church, notwithstanding all that, they are stumbling blocks to the church every day they are in it.

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment.

How is it that He is pleading, "I know all the

evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of

the very heart of the universe, and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan; and when He gave His Son He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God.

Christ had to meet the enemy. What had he [Satan] been doing prior to Christ's coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command with his angels to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience; and it seems that when Christ made His appearance in our world that Satan had planted himself on the throne as the sovereign of this world. He had the control of human minds. He had taken the human bodies and wrought upon

them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied Him.

Now Christ takes the field and commences to press back this power of moral darkness. In Luke He announces what His work is to be. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). Even while Christ announced His mission and "all bare him witness, and wondered at the gracious words which proceeded out of his mouth," Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties.

Christ said, "This day is this scripture fulfilled in your ears." But a state of unbelief arose and the questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? Is not this Joseph's son? We have seen Him walking with His father to the carpenter shop. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" (verses 23-27).

Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and

privileges, and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. There were many lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He who had lived up to the light that he had was in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages, and yet their lives did not correspond to their advantages and privileges.

What did the people do [with Christ] in their madness? They "rose up, and thrust him out of the city." Could their eyes have been opened they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it.

Here I want to tell you what a terrible thing it is

if God gives light, and it is impressed on your heart and spirit, for you to do as they did. God will withdraw His Spirit unless His truth is accepted. But Christ was accepted by some; the witness was there that He was God. But a counterinfluence pressed in, and the evil angels were working through the congregation to raise doubts that would cause disbelief so that it would shut out every ray of light that God would permit to shine. No more could Christ do in such a place. You can see what a hold Satan had and what mistakes the people had made; they had not advanced, and because they had not advanced they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and their rising up against Jesus Christ.

I wish you could see and feel that if you are not advancing you are retrograding. Satan understood this; he knew how to take advantage of the human mind, and he had taken advantage of the human family ever since they had first stood upon the field of battle against the powers of darkness. Christ

knew what the warfare was to be.

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, "This is my beloved Son, in whom I am well pleased"? There were those who heard these things and spread the news everywhere among the Jews, and it went from one to the other, so this manifestation of God's power was not lost at that time.

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. Here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race,

while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father.

Christ says, If I go away, I will send you the Comforter, and when we have the Holy Spirit we have everything. We have knowledge, wisdom, power, and we have a connection with the God of wisdom. When heaven was opened to man, and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan.

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin, in

order that He might rid the human race of sin. Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds, and that the law of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you what position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law.

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness; and we see what He has done, and why the cross of Calvary had been erected between God and man. Then what? Man comes to Christ, and God and man are united at the cross, and here mercy and truth have met together, righteousness and truth have kissed each other. This is drawing man to the

cross, where Christ died in behalf of man, to elevate the law of Jehovah, but not to lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to everyone the immutability and changeless character of the law of God, and not a word can be offered for sin in that day.

"And I, if I be lifted up from the earth, will draw all men unto me." What does that mean? The work must be carried on, and this little world was chosen in which to carry on this work. All the universe of heaven was interested in the great work. Every world that God has created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God, so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. They misrepresent my Lord. They misrepresent the character of Jesus every time that

they lack mercy, every time that they lack humility.

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race.

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time the people were going to cast Him over the brow of the hill. Miracles have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan.

I knew something of this in my early experience. I know whereof I am speaking. [The

reporter indicates that here Ellen White related the experience of her husband when an angel walked with him through an angry mob. Recorded in Life Sketches... of James White and His Wife, Ellen G. White, pp. 54, 55.]

All can testify that God has wrought in these cases; then just such things will take place with us as did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to give His life on Calvary's cross, and Satan stirred up the minds of men to think that the angels of heaven were indifferent. But every one was watching the contest with interest. From the moment that Christ knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished," the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed--the plan whereby Satan's power should be limited and broken, and whereby Christ should finally die. And when Christ rose from the dead His triumph was complete. Satan knew that

his battle with Christ was lost, but yet he is at enmity with God.

It is man who has apostatized from God. Satan works on men's minds, trying to instill his devices into their minds and make them think that he is at last to be sovereign of this world. But not so, for the God of heaven lives and reigns, and has children on the earth that He will translate to heaven without their seeing death, when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory; but as soon as Christ arose that thought was uprooted forever for every world that God had ever created. It was final. Never again could he have the least power over the worlds or in heaven.

The justice of God was seen in that He gave Christ to die to save man, for the law of condemned man to death; but the righteousness of Christ was brought in and imputed to him that he

might be brought back to his loyalty to God. And when Christ's work was done, the news was heralded through the heavenly hosts.

When Jesus arose triumphant over the grave, and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels, thousands upon thousands who beheld the Son of God as He ascended on high. And as He approached the city of God their voices were raised and the highest angels sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts, he is the King of glory." Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet; He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. What is that request? That those whom Thou hast given Me be with Me where I am. Then comes the answer, Let all the

angels worship Him; and they bow in adoration before Him, and they touch their golden harps, and raise their voices in praise, saying, Worthy is the Lamb that was slain, and lives again, a conqueror. And how the arches of heaven ring with rejoicing!

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father--hands that have been bruised and wounded in our behalf-- and He will make an atonement for all who will come with confession. What if you cannot understand about this matter?

He says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:19).

Now brethren and sisters, I want you to see that you must "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Now when you commence to work, Satan is going to work in an opposite direction; and if you are unkind and harsh, and if you are not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him in His love and matchless purity.

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they

cleansed themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart to the children of men who are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law which is the transcript of His character? When they disregard the law of Jehovah they disregard the Lord Jesus Christ.

Now, I want to say to you before closing, that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now, and that He imputes to you His righteousness because He has died, and because He has been obedient unto every requirement of that transgressed law of

God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it.

We can be filled with all the fullness of God. Our lives may measure with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city it will be the highest privilege to cast my crown at His feet. Why? Because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory.

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour richer than any music, saying, Your warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed, benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us, and fill us with all fullness and power, and then we can taste of the joys of the world to come.

Manuscript 8, 1888

Chapter 13

Sermon

A Chosen People

Sermon by Ellen G. White at Minneapolis,
Minnesota, October 21, 1888

Ms 17, 1888

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:9-12).

These words point out the high standard that

we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light.

Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world, and says, "All these shall be yours if you will worship me." And many, lured on by the prize held out by him, bow at his shrine.

With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: "Thou art an holy people unto the Lord thy God.... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:6-9).

To us also have been spoken the words, "Ye are a chosen nation." Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God's law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.

"But," one says, "I thought the commandments were a yoke of bondage." It is those only who break the law that find it a yoke of bondage. To those who keep the law it is life and joy and peace and happiness. The law is a mirror, into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings?

There is no power in the law to save or to pardon the transgressor. What, then, does it do? It

brings the repentant sinner to Christ. Paul declares, "I... have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20, 21). Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The law points to the remedy for sin--repentance toward God and faith in Christ.

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah, and to erect a standard of their own. We are to show that God's chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls.

Paul declares, "I had not known sin, but by the law.... I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:7-9). The commandments remained the same, but Paul died.

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God's law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has broken will be restored.

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the

precepts of Jehovah? No, no! Christ came because there was no possibility of man's keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, "O Father, I plead forgiveness through the merits of a crucified and risen Saviour." God will accept all who come to Him in the name of Jesus.

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, "Without me ye can do nothing" (John 15:5). And He says again, "If ye shall ask any thing in my name, I will do it" (John 14:14). We have a right to lay hold of the arm of infinite power. When Christ came to the world, all heaven was poured out in this one great gift. God Himself came to us in Christ. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

My object in speaking these words to you today

is to lead you to take your minds off the things of this world, and place them on the things of eternity. If your affections are set on things above, if in the daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and the power of the gospel.

When God's people take their eyes off the things of this world, and place them on heaven and heavenly things, they will be a peculiar people, because they will see the mercy and goodness and compassion that God has shown to the children of men. His love will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth.

In thinking of heaven we may put our imagination to the utmost stretch, and think the loftiest thoughts that we are capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort affecting our whole character for good, and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God.

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realities in view that we can understand anything of the wonderful theme of redemption.

Manuscript 17, 1888.

Chapter 14

Talk to Ministers

Counsel to Ministers

Discourse, Minneapolis, Minnesota, October 21, 1888

Ms 8a, 1888

"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. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast

them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit?

What is the fruit we should bear? The fruit of kindly words and deeds. In God's Word we are told what are the works of the flesh and what the fruits of the Spirit. "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you

before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Is not this sufficiently plain? None of us need walk in uncertainty. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

In order to have true spiritual discernment, in order to be conscious of our own weakness and deficiency and our unlikeness to Christ, we need a close connection with God. Then we shall have a humble opinion of ourselves. We shall be meek and lowly in heart, walking prayerfully and carefully before God. We shall not boast ourselves beyond our measure.

In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use

our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. "By their fruits ye shall know them." If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

The message "Go forward" is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in

our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool"--in his own estimation-- "that he may be wise." An experience of this kind is needed here, right with the men who have been forward to speak in this meeting. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." Do consider this, I beseech you. "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."

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First, they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be saviors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God's messengers, but men who pray much.

“Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a

glass the glory of the Lord, are charged into the same image from the glory to glory, even as by the Spirit of the Lord.” John declares, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;... that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

As John studied the life of Christ in the Word, he beheld as in a glass the glory of the Lord, and he became changed into the same image, from glory to glory, from character to character, till he was like that which he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge. His Master's lessons were engraved on his soul. When he testified of the Saviour's grace, the simplicity of his language was eloquent with the love that pervaded his whole being. He had not a doubt nor a suspicion. He entered into no controversy, no wearisome contention.

In witnessing for Christ he declared what he knew, what he had seen and heard. There was no supposition, no guesswork, about what he said. And when insult was put upon Christ, when He was slighted, John felt the slight to the very depths of his being, and broke forth into indignation which was a manifestation of his love for Jesus. Christ had humbled Himself; He had taken man's nature; and few could see Him as John saw Him. But John had an advanced experience; the darkness had passed away. On him the true light was shining, and in his epistles he breaks forth against sin, presenting Christ as the One who could cleanse from all iniquity.

It was John's deep love for Christ that led him to desire always to be close by His side, and this position was awarded him. Jesus loves those who represent the Father, and John could talk of this love as no other of the disciples could. He reveals to his fellow men that which he knows by living experience it is his duty to reveal, representing in his character the character of Christ. The glory of

the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance.

Those who truly love God must manifest loving-kindness of heart, judgment, and righteousness to all with whom they come in contact; for these are the works of God. There is nothing Christ needs so much as agents who feel the necessity of representing Him. Evil speaking and evil thinking are ruinous to the soul. This has been current in this conference. There is nothing the church lacks so much as the manifestation of Christlike love. As the members of the church unite together in sanctified association, cooperating with Christ, He lives and works in them. Our eyes need the anointing with the heavenly eyesalve, that we may see what we are, and what we ought to be, and that power is provided in Christ sufficient to enable us to reach the high standard of Christian perfection.

We must keep Jesus our pattern ever before us. This is and ever will be present truth. It was by

beholding Jesus and appreciating the virtues of His character that John became one with his Master in spirit. With spiritual vision he saw Christ's glory, the glory as of the only begotten of the Father, full of grace and truth; and he was changed from glory to glory into His likeness. And to him was committed the work of telling of the Saviour's love and the love His children should manifest for one another. "This is the message that ye heard from the beginning," he writes, "that we should love one another.... We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.... Beloved, if God so loved us, we ought also to love one another.... God is love; and he that dwelleth in love dwelleth in God, and God in him."

But although John dwells so particularly on love, he does not clasp hands with sin. Hear his words regarding the apostate from the faith, he who has had a knowledge of the truth but has departed from the faith, giving heed to seducing spirits. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him Godspeed is partaker of his evil deeds." Let all consider this.

John writes further, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.... He that saith he abideth in him ought himself also so to walk, even as he walked."

The Lord has plain words for those who, like the Pharisees, make great boast of their piety but whose hearts are destitute of the love of God. The Pharisees refused to know God and Jesus Christ whom He had sent. Are we not in danger of doing the same thing as did the Pharisees and scribes?

But while reproof is to be given, it must be given in accordance with Christ's direction. The apostle Paul writes, "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." This work is given not only to ministers but to every individual member of the church. It is to be carried out in the family and in the church. Love and unity

strengthen by exercise. Do not become impatient with your brother's faults and weaknesses. On another point you may well be disgusted with your own weakness. We are related to one another in the mysterious web of humanity. We are but threads which help to compose the great whole.

We see individuals committing errors, and we are pained because their lives are not in accordance with the Bible standard of righteousness. But we are not to become impatient. If we have the mind of Christ, we shall feel a burden for the welfare of him who has forgotten to be a doer of the Word. Do not speak of his errors to others. Follow the rule Jesus has given. Go to the wrongdoer alone first, and see if by words of wisdom you cannot save him.

The apostle James, inspired by Jesus Christ, lays down our duty in clear lines. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." We are

Christ's witnesses, Christ's representatives. In his epistle to Titus, Paul charges him to set in order things that are wanting in the church. "Speak thou the things which become sound doctrine," he says. The teacher of truth is to educate all, both old and young. He is to exhort aged men to be "sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." When those who profess to be servants of Christ do not walk circumspectly, God is dishonored and the truth is reproached.

"Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert, and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall not we who name the name of Christ take heed to the words, "In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned"? If the truth as it is in Jesus abides in our hearts, it will sanctify our lives. Our speech will not be evil. Obeying the truth we shall work the works of righteousness.

By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ's righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living

connection with Him that it is a pleasure to work as He worked, to be a help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight.

In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith. Cultivate constant, fervent gratitude to God for the gift of His beloved Son. Represent Christ. Squander not your moral forces upon trifles, but earnestly improve the opportunities given you to reflect the light of the Sun of Righteousness. Cease to glorify man. Glory in Christ and the truth. You may crown Jesus with honor, for though so meek and lowly He was a daily conqueror over temptation. Every soul who is a partaker of the divine nature is an overcomer in His own behalf, and is victorious, having escaped the corruption that is in the world through lust.

We are laborers together with God; and not only are we to have respect unto the recompense of reward, but we are to labor zealously for the

Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthems of praise which the redeemed will sing. In every fellow being we are to see the purchase of the blood of Christ. The Saviour's interest is identified with the interests of the souls He has ransomed by an infinite sacrifice.

My brethren and sisters, do we realize the importance of this subject? Why are we so listless? Why are we satisfied to remain so poorly fitted to work for the uplifting of humanity? Why is not every entrusted capability used for the Master? Why are so many contented with the feeble, lifeless condition of our churches? The heavenly universe is looking with amazement upon our Christless work. Neglect is seen in all our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arise, and with determined, harmonious effort take up our responsibilities, laboring in Christ's lines with sanctified capabilities? Put away the controversial spirit which you have been educating yourselves in for years. Educate yourselves to pray to God in

sincerity and truth. Sing with the spirit and understanding also. Much is expected of us.

What are our young men doing? Jesus is waiting to bind their hearts up with His great heart of love, to bind their interests with His own. He says to them, Young men, flee youthful lusts. Will you obey His voice? You are surely not doing this now. The truth is an inherent power, and if brought into the sanctuary of the soul, will draw men and women to Christ. It will win its way to human hearts. To those who look to Him Christ by His Holy Spirit reveals the beauty of truth. He shows Himself to be the sin-pardoning Saviour.

Young men, you may have the truth on your side. When your heart and all your faculties are brought under the influence of truth, when you bring the truth, with all its living, sanctifying principles, into your heart, you will have confidence to present it to others. Christ is then made unto you wisdom, and righteousness, and sanctification, and redemption. We are laborers together with God, and Christ is by your side. You

are yoked up with Him, He leading and guiding. Such a worker is as a sharp sickle in the harvest field. He does not use his God-given powers in debating. That is Satan's line. Pointing to the cross of Calvary, he cries, "Behold the Lamb of God, which taketh away the sin of the world." He urges sinners to behold eternal realities. He holds the telescope before his eyes, that by faith he may discern these realities. Like Moses, he endures the seeing of Him who is invisible. He does not seek ease or amusement. He does not visit the churches to be petted and waited upon, to jest and joke. He knows that there is stern, earnest work to be done. Those who are truly converted do not waste the precious moments in foolish conversation and making a mock of their brethren. By words that have a weight of influence for good they give full proof of their ministry. They deny self and lift the cross, and follow Jesus the crossbearer. They ardently desire to yoke up with Christ, to lift His burdens and partake of His sufferings.

Young men, Jesus calls you, saying, "Follow Me." Those who follow Him will not walk in

darkness, for Christ is the light of life. Our older ministering brethren must drop some of their responsibilities or else they will go down in the silence of the grave. The aged standard-bearers may act as worthy counselors and living witnesses, but their younger and stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong,... and ye have overcome the wicked one." You whose eyes are not dimmed, whose brain power has not been worn by constant taxation, should plan, devise, and execute, treating the aged workers with tenderness, as fathers, and looking up to them as counselors and guides. Young workers should respect the age and experience of their older brethren.

The Lord desires us all to be learners in the school of Christ. Young and old have precious lessons to learn from the divine Teacher, and when these lessons are learned they are to impart them to others. God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has

placed them in their proper framework. When these truths are given their rightful position in God's great plan, when they are presented intelligently and earnestly, and with reverential awe, by the Lord's servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds to be removed. Others, not discerning spiritual things, will keep themselves in a combative frame of mind, opposing every argument that does not meet their ideas. Shall this miserable work cease?

Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this conference. When the will is once set in stubborn opposition to the light given, it is difficult to yield, even under the convincing evidence which has been in this conference. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus

Christ has been in every sleeping room where you have been entertained. How many prayers went up to heaven from these rooms?

Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail. We do well to remember that Christ is the light of the world, and that fresh beams of light are constantly reflected from the Source of all light.

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the message God sends. All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true. Only when men yield to the subtilty of the enemy does the truth become darkness to them. But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and

brightness is not lessened; for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated.

A fair investigation will not fail to reveal wonderful things in God's Word. Every jot of resistance places the opposer in a darker shade. He does not want to see. He will not search God's Word. But opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view.

Brethren, God has most precious light for His people. I call it not new light; but O, it is strangely new to many. Jesus said to His disciples, "A new commandment I give unto you, That ye love one

another; as I have loved you." This was really an old commandment, which had been given in the Old Testament scriptures, but it had been lost. It had not been practiced. The command that they should love one another as Christ had loved them was indeed new to the disciples. But the revealing of this love would give to the world an unmistakable evidence that they were God's children.

I call upon the young men who are entering the work as ministers to take heed how they hear. Be careful how you oppose the precious truths of which you now have so little knowledge. Search the Scriptures for yourselves. You have altogether too limited knowledge of yourself. Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should be wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves, and weep and fast and pray before the Lord, as did Nathanael, seeking to

know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer.

I saw an angel of God inquiring of these men who have educated themselves as debaters, "How many prayers have you offered?" Oh, your levity, your speeches, are all written in the book. If you only knew how Christ has regarded your religious attitude at this meeting!

You must gain an experience for yourselves. I beg of you not to think that long sermons are an unmistakable evidence of your ministerial ability. Oh, there is something more to the ministry than sermonizing. Many, many discourses, like the offering of Cain, are profitless because Christless. Those who give them tire the people and fail to give them proper spiritual food.

Piety must be practiced in the home. Interested personal efforts must be made for those around you. Seek the Lord in private prayer. Ask Christ to do for you what you need to have done. He has been tempted in all points like as we are, and He

knows how to succor those that are tempted. God calls upon you to leave the atmosphere of unbelief in which you have been dwelling, and place yourselves in an atmosphere of faith and confidence. Do your best. Do not seek wisdom from finite men, who may be bewildered by the temptations of Satan, who may plant the seeds of doubt rather than the seeds of faith. Go to Jesus, "who giveth to all men liberally, and upbraideth not." Has not His invitation reached your ears and touched your heart? He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden in light."

Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him; for He is meek and lowly, and you will find rest. It is Christ's meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach

you how to use your entrusted talents in the best way. Thus you may increase your talents. If you go out to labor in any portion of the Lord's great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ's grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire.

I have been instructed that many go forth to preach who do not know how to labor for the salvation of sinners. They are not themselves consecrated to God. They need to be converted. Many have been dedicated to the sacred work of the ministry when, if close examination were made in regard to their religious experience, it would be seen that they need to seek most earnestly for the transforming grace of Jesus Christ before they can teach sinners how to seek in faith for pardon.

Those who would be laborers together with

God must receive wisdom from the Great Teacher who is our example in all things, in order to present the truth in its simplicity. Learn of Christ. All pride, all selfishness, all self-importance, must be cut away from all teachers. All the sang-froid, which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient"--an offense to God and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased.

He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" Let every minister be sedate. As he studies the life of Christ he will see the necessity of walking circumspectly. Ye he may be, and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases.

If Christ is abiding in your heart, you will show meekness and gentleness and purity of thought. You will follow elevated, noble principles, because you have learned the lessons taught in the school of Christ. If you have not felt the need of learning every day in this school, it is time you did feel this need. Learn of Christ, and then go forth in the strength of Him who has said, "Lo, I am with you alway, even unto the end of the world." A divided heart God will not accept. Put your whole soul into your work, and never leave your work half done because you wish to go to another place. God will accept only faithful work. Reprove, rebuke, exhort, with all long-suffering and doctrine. Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry.

A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your

discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity, and want them to be healthy Christians. If you are staying in a family, do not allow yourself to be waited on. Show that you wish to be helpful. If possible, use the ax or the hoe. Bring in water and wood. Show that you regard work as a blessing. Physical exercise will be a blessing to you, and will increase your influence for good. Remember that to minister means far more than merely preaching.

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some of the ministers for the churches. Faithful labor is needed. The churches are ready to die, because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not

faithful stewards of God's grace. They do not receive His grace, and therefore cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account. Be thorough and determined in your efforts to serve God. Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures; in short, becoming his shadow. Let no man put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. Cease from man, whose breath is in his nostrils. Hang your helpless soul on Jesus Christ. He is unchangeable, the same yesterday, today, and forever.

My heart was made glad as I heard the testimonies borne after the discourse on Sabbath. These testimonies made no reference to the speaker, but to the light and truth; and this is the way it should ever be. Praise no man; flatter no man; and permit no man to praise or flatter you.

Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven.

If we neglect to walk in the light given, it becomes darkness to us; and the darkness is proportionate to the light and privileges which we have not improved. Christ says, "If therefore the light that is in thee be darkness, how great is that darkness!" If we walk in the knowledge of the truth, our light will shine to those around us in spirit, in words, in actions; we will be fruitful branches of the living vine. If we know God's requirements and claim to love Him, yet cherish sin, God will not hear us when we ask for His blessing; for He does not minister to sin. There are those whose conscience is hardened by habitual sin. They bear no rich clusters of precious fruit, because they are not branches of the true vine. Their prayers rise no higher than their heads, because they are in their prayers presenting only a

form of words, whether offered in the church, in the family, or in secret. They receive no strength, because they ask amiss.

But when those who are striving with all their power to overcome, confess their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness for Christ's sake. When brought into the sanctuary of the soul, the truth of God works by faith and purifies the soul, elevating, refining, ennobling it.

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more, except ye destroy the accursed thing from among you." God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin, and their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking

are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them victory.

God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God's way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. Oh, how much we all need the baptism of the Holy Ghost. Then we shall always work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred.

A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us, and light and blessing come into our midst. Then the enemy will be disappointed. The heavenly universe will rejoice, and souls who are now under temptation and the frown of God will be won to Christ. Shall we not clear away the darkness by doing the work God has given us to do? We are laborers together with God. Jesus is waiting to work in us and by us and through us to will and to do of His good pleasure. If we neglect the Lord's heritage and feel little burden for the church and souls perishing in their sins, we are condemned by God for not strengthening that which was ready to die. If, as Christ's overseers, we do our work with an eye single to the glory of God, there is no reason why the church should be weak, faithless, and corrupt. Let the watchmen on the walls of Zion awake! Let them do their duty with fidelity. They need so

much the heavenly endowment, that they may be laborers together with God in the great plan of salvation. To those who have been true and faithful Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." All who enter the kingdom of heaven as conquerors will understand the meaning of this benediction, for they will have done the work Christ has given them to do. They have participated with Him in saving the souls of their fellow men. Through the grace of Christ they have brought sheaves to the Master, and with all the heavenly universe they rejoice as they see souls that have been saved through their earnest efforts, given abundant entrance into heaven, made heirs of God and joint heirs with Christ. How foolish then will appear all fear and distrust of Christ, as the redeemed see that He was waiting to give them freely the richest blessings of heaven.

Let none here shut themselves away from God by their perversity of spirit, and then keep complaining that they have no light. Arise, dear

souls; arise by faith, and do what you ought to do. Christ says, Follow Me, and you shall not walk in darkness. Let go your human wisdom, and ask God for that wisdom which is pure, elevating, and ennobling, and it shall be given you. Come up out of the cellar of doubt, of unbelief, of jealousy, and evil surmising, into the upper chamber of faith, hope, courage, and thankfulness. Make melody to God in the heart. The garden of the Lord is strewn with precious flowers. Gather the roses and the lilies and the pinks from God's spiritual garden. Rejoice in the Lord always, and again I say, Rejoice. Let not the world receive the impression that there is no peace nor joy nor happiness in serving the Lord.

It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth. But connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. Why should we not avail ourselves of God's gracious promises, returning the glory to Him in heartfelt thanksgiving? Christ died for us that we might

enter into possession of eternal riches. With hearts filled with gratitude to God, let us use the opportunities He has placed within our reach, that we may be fitted and prepared for the mansions Jesus has gone to prepare for those who love Him. If we fail through indolence, unbelief, worldliness, or covetousness, we shall suffer irreparable loss, for we shall lose an eternity of bliss. I tell you in the fear of God that day by day we are forming characters that will decide our destiny for weal or for woe.

Heaven is a holy place, and there entereth into it nothing that defileth. We cannot be truly happy here unless God's will is our will, unless we are sanctified to God, body, soul, and spirit. The more we think of heaven, the more happiness we shall have.

Manuscript 8a, 1888.

Chapter 15

Remarks on Missionary Work

Remarks by Ellen G. White on Missionary Work

Minneapolis, Minnesota, October 23, 1888

Ms 10, 1888

Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do. He does not require of the men to whom He has entrusted two talents the use of five talents; but He expects us to do our very best according to the capability and the powers which He has given us. And while we seek to put to use the talents He has given us, these talents will improve.

The plans which have been suggested by our brother we believe to be sound, and if we will

practice something in this line in the several churches, we shall find that those churches which carry out a system of labor will be living churches; for a working church is a living church. But here comes in the difficulty. There needs to be ability to educate properly, to teach how the different members shall have their part in the work; and every one who is set as a leader in the church, or a minister who has charge in the churches should consider this a part of his work. Now how is it possible for them to neglect this part of the work, and yet to be able to fulfill the direction that is given in the Bible by Paul, to "present every man perfect in Christ Jesus"? This is the very work that is devolving on the teacher. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order, and if we can teach them how to work in this very line, you will find that these workers will have a special interest. "Why, yes," they will say, "I have acted a part in that work; I have done something in that, and I have an interest to do more." Just according to the several ability which God has committed to them can they work intelligently, and work in

Christ.

Now here is the great essential point, to be sure that these workers have the spirit of Jesus Christ. If they are filled with the love of God, which should be in the heart of every worker, and if they seek wisdom from above, they will become more and more intelligent in regard to their work, and they will become more efficient in their work and will come up to be useful workers. Now, the very first thing is to have our hearts and minds and ways and manners so that they will not offend. We want to be such excellent representatives of the missionary cause that it shall stand as high as possible. Our brother was speaking in regard to commencing on the bottom round of the ladder. I believe this is the best way. It is not best for those uneducated to grasp at the top round of the ladder and think that they can do the work; but if they will be humble they will begin to gain an experience and have an aptitude for the work.

I want to know why, as Christians who profess to believe the most solemn truths that God ever

gave to mortals, we should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is the work we are to do, and God will help us by letting His light shine through us. We want to be the very best and most intelligent workers that there are anywhere.

We can see many of our sisters who know how to crochet fine articles for their houses. Now, what if they would spend their time in earnest prayer to God and the study of His Word that He would help them to have heavenly wisdom to know how to save the souls of those around them? It looks to me as though this kind of work is hay, wood, and stubble, of substances that are consumable and perishable; but the work that they might do in cleansing their own household and working for their neighbors would present lasting results of good. And if they were interested in this work they might be sowing seeds of truth. We must sow beside all waters, and we do not know which shall prosper, this or that. But the first work is a personal

consecration to God.

I have seen ladies in England who would be riding in their carriages with their little dogs in their arms and the little blanket to put over them, and the houses that were built, beautiful and expensive. You ask what these houses are for, and the answer is, "For the hounds and dogs." But you can see the little children and women, miserable and poor, in the streets, destitute of clothing. Now, what sense is there in that? Do you think that work will be as far reaching as eternity? We do not want to misuse any of God's creatures, but we want to give our first attention to those souls for whom Christ died, and we do not want to devote our means in such foolish channels. We do not want our means to flow out for our own selfish interests; but we want to use it in gaining that experience that will help us to advance the missionary work; and in doing this we are laying up a treasure in heaven. God Himself will connect with every self-sacrificing work and effort that shall be made to educate and train ourselves for labor, and will put His seal and mold on it. It may look to us very

feeble, and we may never understand the results of our labor, but God knows all about it, and we sow beside all waters, not knowing which will prosper, this or that.

There are churches in different places which we may find that are ready to die. If they were ready to die to self and sin, if covetousness and the love of pleasure would die, they would not be so bad; they would be led to bring all their powers into exercise for doing the work of the Master, and then it would be a good death. But it is a spiritual death that pervades our churches. There are not those who feel the importance of teaching the members of the church and trying to get workers for the cause of God, to educate them that they may see the importance of putting to the stretch every power and talent that God has given them.

Our sisters can do a good work for the Master. They can work for the sisters in their homes. Our brethren can reach the men. Those who have a little time, in the place of smoking the cigar and enjoying themselves at the saloon, can not only

save their money, but their time, and can do a good work for the Master.

I remember that when the converting power of God came upon me in my childhood I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it. I began to visit with my young companions and went to their houses to talk with them and tell them my experience, how precious the Saviour was to me, and how I wanted to serve Him, and how I wanted them to serve Him also. So I would talk of the preciousness of Christ, and I would say, Won't you kneel down and pray with me? Some would kneel and some would sit in their chairs, but before we gave up, every one would be on their knees and we would pray together for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle.

There is a great power in Jesus. Now when we go into the house we should not begin to talk of

frivolous things, but come right to the point and say, I want you to love Jesus for He has first loved you. And as Brother Starr has said, take along the publications and ask them to read. When they see that you are sincere they will not despise any of your efforts. There is a way to reach the hardest hearts. Approach in the simplicity, sincerity, and humility that will help us to reach the souls of those for whom Christ died. We do not want to be negligent in this work.

The plan now under consideration I believe to be one that God will be pleased with. Churches that are now ready to die want someone to devise and plan for them who has the power to set things in operation. But who will do it? There are enough who want to be Christians, and if we will let the leaven begin to work, it will take one and then another, just as the Spirit of God will work with us, and we will see that we can reach the people, not by our own smartness, but by the Spirit of God. Yet we want the ability and power that God has given us to be brought into use. We do not want to be novices forever; we want to know how to

conduct ourselves properly; we want Christian politeness. And we want to carry it with us in all our work. We do not want any of the sharp corners which may be in our character to be made prominent, but we want to work in humility, so we will forget them, and better characteristics will come in. We want cheerfulness in our work. A great deal depends on the way you meet those whom you go to visit. You can take hold of the hand in such a way as at once to gain the confidence. If you take hold of it with a cold, unimpressive manner, as though you were an iceberg and did not want to be melted, you will find no warmth in return.

When we were on the boat on our way to Europe I met a physician who said, "I want to give you a little advice. You will find a cold, stiff-necked people, and if you will be as stiff you will never do them any good; but if you will go right to them and talk with them no matter how diffident they seem to be, they will meet you all right; talk to them just as you did to me. They will see that you have a heart and will love to talk with you. I love to

talk with you about these things; do the same way in England."

You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. They have little enough light and joy, and why not carry additional joy and light to shine in upon them and fill their hearts? What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain, simple dress, so that they will feel that we are an equal with them, and as though we considered that they were worth saving, and we can melt our way into their hearts.

Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work. We can educate workers in every church. Don't let the ministers feel that they must do all the talking, and all the laboring; but call on others to lead the meetings occasionally. In doing this they are being educated. Let them take

turns in giving Bible readings. This is calling into use the talent which God has given them.

I read of a man who had a corps of workmen over whom he placed an overseer. He had charge of twelve men and they were to dig a trench, and the man came along one day where they were at work, and there was the overseer down in the trench, and the sweat was rolling off from his brow, but the twelve men were looking down into the trench watching him in his labor. The overseer was called up and asked what he was doing down there. "I ordered you to keep twelve men at work. Why have you not done it? Here are your wages."

Now, God has made us teachers of the flock, and He wants us to educate them in every branch of the work, that we may bring in all the talents. Our ministers do the labor instead of educating others to take the responsibility of the cause. The minister's work should be the work of a teacher. One laborer might set twenty to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly

show them how they can do it better, and then you can be educating, educating, educating, until you have men and women who have experience in the things of God and can carry responsibility, and that is what we have been suffering for. We need men who can bear responsibility, and the best way to gain the experience they need is to engage in this work.

Then if we work for others we will not lack for something to talk about when we assemble together. We will not have to talk about our brethren and think of our self-sufficiency, for we will be working out of those things and getting to be workers for Jesus Christ. If this branch of the work could be taken up in every conference and church, I believe we should see in the year to come an elevation, a healthfulness, a different atmosphere in the church. There would not be so many tattlers and gossipers. There would not be so much time for idle tales, and we would see many souls converted to Christ. Why should we not feel an interest for those around us when Christ has given us such an evidence of His love? Why,

brethren, God will not leave us. He will let His converting power be upon us. These things will enlarge as the waves from a pebble thrown in the water; the first are small, but they grow larger and larger till they reach the bank.

Brethren, we want to do something to set things in operation for God. We want to do something that will save souls, that at last we may enter into the joy of our Lord, that we may give praises to our Lord that we have been the means of saving some through Him. That some may say, It is through your instrumentality, it is you who saved me through Jesus Christ. That is the way we shall enter into the joy of our Lord. This is the way we want to work. We cannot know here what the effect of our work has been, but we shall see in eternity what we have done for the Master. Shall we plan and devise to carry out these plans to the letter? then the blessings of the Lord will attend all our labors.

Manuscript 10, 1888

Chapter 16

Morning Talk

Morning Talk by Ellen G. White

Minneapolis, Minnesota, October 24, 1888

Ms 9, 1888

Now our meeting is drawing to a close, and not one confession has been made; there has not been a single break so as to let the Spirit of God in.

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want.

I have been awake since two o'clock and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been

talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them I know where they are standing in the Christian life, and if they are not living close to God I am alarmed.

Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and I saw the workings of Satan and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder

Butler was not here that that subject should not be taken up. I know this is not of God and I shall not feel free until I have told you.

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with, and thus he inculcates his ideas into their minds, and then draws them out of the angels as their own ideas.

Now I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man.

Now I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all

right.

Well, one says, "Your prayers and your talk run in the channel with Dr. Waggoner." I want to tell you, my brethren, that I have not taken any position; I have had not talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. By their fruits ye shall know them. I took my brethren and told them just where they were, but they did not believe me, they did not believe they were in any danger.

If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years--must Elder Butler come and tell us what they are? Now, do let us have common sense. Don't let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truths for us? Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren.

I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth? If you will search the Scriptures on your knees, then you will know them and you will be able to give to every man that asketh you a reason of the hope that is within you.

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us taken. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth?

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people

would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you.

Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation.

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take my position on

either side until I have studied the question. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths, unless they have the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me.

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe, or wherever I am, because God has given me light and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. And this is what I have been pleading with you for all the time--we want Jesus. What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I

Speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves.

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.

Now, the words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the

Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in.

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eyesalve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.

Manuscript 9, 1888

Chapter 17

Remarks After Reading an Article

Ms. 26, 1888

Mrs. E. G. White, Minneapolis, Minn.,

Remarks After Reading An Article Written
Before Coming to the Conf.

[c. Oct. 1888]

Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights, and have been trying to labor for this one and that one and the other [one], and do what I could for the souls of others; and I tell you, as I told my friends in Oakland. I feel horribly afraid to come into our conference.

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet.

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno, but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon, and would get there in the early morning and no place to stay. [The city was] all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's

snares.

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work right together and all seems to be in harmony. Now, said I, if you professing to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been and affected open your soul to them and say, You better look out for such a person; he is going just like Canright did. Now there is no comfort in it, no consolation in it.

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair, and pour out their soul to them and say, Now such and such a thing was said. Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal and minimize] points of agreement

as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God.

Now, cannot you be sensible? Can you not be men of God? We want knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had the given up truth. But I knew better; but I did wish [that about 8 words are missing] and let us know how he was getting along.

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we

cannot be Christians when we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line.

Brother Geymet, the Brother from Italy, and Brother Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another, and live out the truth? And when you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to

labor as those who have to give an account.

I do not measure a man by his work in the desk, but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ.

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth, because you have not represented the truth as

it is in Jesus, and thus help to pave the way to heaven.

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things fearfully impressive were presented to me. I was in an assembly when a man of noble majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description-- selfishness, envy, pride, jealousy, evil-surmising, hypocrisy and licentiousness, hatred and murder in the heart, because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned.

Well, how was this? And a voice said [that] the time had come when the work in heaven is all

activity for the inhabitants of this world. The time had come when the temple and its worshipers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ, therefore the light that would come to them through His word they did not bring into their lives and character.

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as leave lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing--the most grievous--is the want of love and the want of compassion one for another. That is what God presented in such a

light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now.

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day, that God is watching the development of character and weighing moral worth, and that our lives are daguerreotyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented.

I went to a meeting in Oakland and told them I could stay only a little while and I must say what I

had to and then go home. There was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs and now he could see his wrong. But the burden rolled on me and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory.

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted and we would see the blessing of God, and our hearts would become softened by the love of Christ. And when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful.

We see it everywhere.

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves, and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the cross.

Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them. Hear what Paul says about them: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not

seen" etc. [2 Cor. 4:17, 18]. Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things--and worst of all from false brethren--were light afflictions? But he says, These light afflictions.

Now, brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them. And if anyone crosses their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right. They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that?

If this is not enough, what more could heaven do for the fallen race than has been done? What more, says Christ, "could I do for My sheep than that I have done"? What more? Will He have to let us go? He will unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all.

Well, suppose you are walking in the light, what then? Why, your testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come

from the presence of the Lord. It is the most solemn work that was ever given to mortals.

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves, and exalting ourselves? May the God of heaven let His power come upon your hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the shepherd of the flock,"--".

Who does He mean--ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good.

Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you, and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan

cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart.

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day.

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the

wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. The God of heaven offers every inducement for you to come and submit to the refining process. Shall we not come?

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what sayeth the scriptures. The word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste.

Chapter 18

To Brethren Assembled at General Conference

A Call to a Deeper Study of the Word

Minneapolis, Minnesota, November 1888

Ms 15, 1888

Dear Brethren Assembled at General
Conference:

I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you.

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth.

I would have humility of mind, and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants.

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner, as a Christian should. If he is in error, you should, in a calm, rational, Christlike manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working.

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother, so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is

no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions.

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in

relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the doctrine which has been presented so clearly--the righteousness of Christ in connection with the law--and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

I see no excuse for the wrought-up state of feeling that has been created at this meeting. This is the first time I have had opportunity to listen to

anything in reference to this subject. I have had no conversation in regard to it with my son W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. At this meeting I have heard for the first time Dr. Waggoner's reasons for his position. The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to rash movements. It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth.

Says the apostle James: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:13-18).

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary from what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul.

Two years ago, while in Switzerland, I was addressed in the night season by a voice which

said, "Follow me." I thought I arose, and followed my guide. I seemed to be in the Tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: "The Spirit of God has not had a controlling influence in this meeting. The spirit that controlled the Pharisees is coming in among this people, who have been greatly favored of God."

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force."

Said my guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government."

Many who claim to believe the truth will change their opinions in times of peril, and will take the side of the transgressors of God's law in order to escape persecution. There will be great humbling of hearts before God on the part of every one who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God's appointed way.

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our people. Says the Scripture: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43).

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own

opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light, you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door; if you can you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). All these lessons are given for the benefit of those upon whom the ends of the world are come.

I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them.

With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability, will know of the doctrine, whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear.

Let men be careful how they handle the Word of inspiration, which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of

inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His word and by sitting in judgment upon its teachings just as did the Jews.

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the Sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way, and bring self into everything they do.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves;

if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way, and will create confusion.

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith, as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul: then he will be a polished instrument in the hands of God to do His work.

It is a matter of deep concern to us whether or

not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ we shall be daily obtaining an experience in Christian life, and we shall not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear.

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put

upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God.

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power.

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we

have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord, and in the power of His might.

We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word.

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and

power of Elijah to prepare the way for the second advent of the Lord Jesus Christ. It is their work to make crooked things straight. Some things must be torn down, some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God, which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus.

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas or opinions. They are in their element when an opportunity is offered for them to question and

criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret and misstate, because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now, the Lord desires that those who are in this condition should be converted, that they become as little children--simple, meek, teachable, and Christlike.

We must have the power of God to soften and change the rugged traits of our character, that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion.

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest

prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say "I was wrong"; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions. Because of this, they take steps that lead to results of which they have never dreamed.

Those who have not been in the habit of thinking and investigating for themselves, believe certain doctrines because their associates with them in the work believe them. They resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not knowing they are rejecting the counsel of

God against themselves.

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people, and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition, rather than investigation, is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets.

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what

he presents is truth will make his preaching powerless, unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says it is truth. You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles.

Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves, and rely upon what someone else says, will not have root in themselves, and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines, and cease to dig for the truth lest they should have to

cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them.

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word. Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of God comes in, love will take the place of variance, because Jesus is love; if His spirit were cherished here our meeting would be like a stream in the desert.

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought

out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing scripture with scripture.

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth, because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing

which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block, over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth. If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence others, and to make it of none effect. The Lord would have our intellect sanctified, elevated, ennobled, that we may distinguish truth from error, and bring the truth into the soul temple, that it may exercise an influence upon our spirit and character.

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it.

I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these, that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul.

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain of action. What we do once, we do more readily the second time, and we learn to pursue a certain course by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty.

When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word, as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers.

We are to hold fast every jot and tittle of the truth revealed to us in the living oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them, and in so doing, making them of none effect. Those who do this, know not what they are doing.

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self, and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will question and quibble over any light that the Lord may send, and will turn away from the teachings of Christ, confiding in themselves, and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people.

[Revelation 3:14-21 quoted.] Shall its solemn warnings have no weight with us?

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a

harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting, and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds, and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements, do not mistake his words; place him in no false light; maintain the spirit of Christ; keep the commandments of God, love God supremely, and your neighbor as yourself.

God's law reads, "Thou shalt not bear false witness." I hope none will go from this meeting repeating the false statements that have been circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who

have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of heaven. Let God be true, and every man a liar. His word is infinite, and every man will find that it is sure and steadfast forever.

Chapter 19

Distressing Experiences of 1888

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Distressing Experiences of 1888 [Cir. 1888]

The love of Christ must be an abiding principle in the heart, that will bear fruit in love and tenderness and respect for one another. The love of the truth, the doing of the words of Christ, would soften and subdue our hearts. The purity and goodness and love of the great heart of Jesus must be reflected upon our hearts and revealed in our characters, that we may be partakers of the divine nature and have tender compassion for each other.

For many years I have been bearing, by pen and voice, the same testimony of appeal and entreaties, but oh, how disappointed I have been at heart to see how little the message of Christ in His

Word has been heeded, and how little the message given me of God has affected the course of action of many of my brethren! When unable to sleep nights I have entreated the Lord in prayer to remove the burden that caused me so great pain of heart. Then it would come vividly before me that the same acts that the divine Redeemer experienced when He was in this world, a man of sorrows and acquainted with grief, are being repeated by Christ's professed followers today.

"He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

Christ sojourned thirty-three years in this world, and how was He treated? The world disowned Him, scorned Him, and pronounced sentence against Him in the judgment hall, and, as agents of the prince of darkness, acted out his spirit in putting Christ to death. It was the worst that humanity could do. It was unrequited love that broke the heart of the Son of God.

Even His own twelve disciples were not proof against Satan's temptations. A Judas betrayed Him into the hands of His enemies, and in the hour of His humiliation in the judgment hall Peter denied Him. Jesus was disappointed in His disciples, and shall I lose courage with the experience and example of Christ before me? Shall I faint under the knowledge which has impressed itself so powerfully on my mind-that some of those who claim to believe present truth for this time disappoint the Saviour as verily today in their attitude and spiritual blindness as when Christ was in His human form in the world?

Jesus cannot say "Peace be unto you," unless all bickering and dissension, jealousy and evil surmisings shall cease. I was burdened greatly. I knew not what I could do. I felt remorse of soul at times because I could not do more to arouse my brethren and sisters to see and sense the great loss they were sustaining in not opening their hearts to receive the bright beams of the Sun of Righteousness. They could not let the beams of

light shine upon others in love, faith, trust in God, forbearance, goodness, and purity.

I carried the burden until nature gave way and while at Healdsburg I fainted. For about two weeks I was prostrated by sickness so severe that I had no power to exercise faith. A discouragement was upon me that it seemed I should never rise above. My courage was gone. I lost my desire to live.

Word came by letter to us from Oakland that special seasons of prayer were being held in my behalf, that the Lord would heal me of my sickness and that I should be able to bear my testimony before the congregation assembled in the camp meeting at Oakland. I tried to make some effort to respond. I tried to walk out by faith as I had done in the past. A bed was made for me on the seats of the car and I lay down until we changed for the boat. I was strengthened to reach the Mission in Oakland, and although weak and trembling I was strengthened to bear my testimony in the congregation several times.

During this severe attack of sickness I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind-vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them, in what He did for them. And He said, "Love one another, as I have loved you." John 15:12. I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mine.

I have tried to fulfil my pledge. I knew the peril that threatened the church in Battle Creek, and in

all our conferences, was the cherishing of a hard, unkind spirit. Some are here who were present when I stood in the desk alone after the funeral of my husband. They know the words spoken by me on that occasion under my deep sorrow, were spoken under the influence of the Spirit of the Lord. I knew that Satan had stolen a march upon many souls who did not suspect his devices. I knew that the enemy would exercise his power to weaken the church. Satan was surely working in the children of disobedience, to distract and bring dissension into the church.

In my feebleness I entreated that Satan should not have any place and should not exult over the people who have had so great light and so great opportunities and privileges. I implored our people in Battle Creek to cherish tenderness, kindness, and esteem for one another, to close the door to the enemy, and to cultivate that love that Jesus has manifested toward the erring children of men. He gave His own life that they should not perish, but have everlasting life. He gave His disciples His dying testimony, "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.

If this love is of such power, why not express it in words and in our actions toward one another? Why are we so cold, so hard-hearted, so critical? If we are children of God, why not have the love of Jesus revealed in our lives and expressed in our treatment of one another? Should one drop into the grave, there would then be hung in memory's hall the pleasant pictures of kind words spoken, of kindly acts, of a spirit of brotherly love and tender forbearance exercised. The words spoken to you in Battle Creek in August 1881 were an appeal and a warning. The trial and experience that followed showed you did not heed the testimony given you.

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future

experience of our people which are being fulfilled during this meeting. The reason given me was, want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold.

Two years ago Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example.

No man can truly be a Christian unless he cherishes love for his brethren. The spirit of criticism, of evil feeling and evil speaking, has been like leaven doing its unchristlike work more

decidedly since that conference. I am alarmed. I am full of sorrow. God has given you testimonies condemning everything of this character, which testimonies are to be heeded and not fall to the ground. Brethren, will you take into serious consideration the fact that we are backsliding from God, and we do not meet the standard of God's Word? We do not heed the lessons Christ has given us.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." Matt.

7:21-25.

Brethren, why are we not more diligent, not only in hearing but in doing the words of Christ? "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Matt. 4:4. It is because there is such inattention in hearing the lessons Christ has given to us, and such negligence in doing His words, that there is so great want of spiritual health and vital spiritual life in our midst. The Spirit of the Lord is grieved with our disregard of the words of the heavenly Teacher, and we do not have peace, joy, and heavenly discernment. If there were less combating and more praying for the mind that was in Christ Jesus and for divine grace to win souls, there would be altogether a different atmosphere in these meetings.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand on his own human efforts: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall

of it." Matt. 7:26-2

There is a larger number who profess to believe the truth for this time, who are represented as hearing the sayings of Christ and doing them not, than of those who diligently hear and are doers of His words. They do not endure temptation, because their souls are not riveted to the eternal Rock. They are hearers and not doers of the word. Their religious faith is represented by the house built on the sand. The storms of temptation come and it falls, because it is not built upon the Rock.

We all know better than to do as we have done. There is no excuse for this unchristlike spirit. If Christ were abiding in the soul we could not but reveal Christ's forbearance, Christ's courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit.

Chapter 20

To Mary White

Minneapolis, Minn., Nov. 4, 1888

Dear daughter Mary:

Our meeting is closed. I have on last Sabbath given my last discourse. There seem to be considerable feeling in the congregation for the first time. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication and His blessing came upon me. I did not go out to meeting this morning, This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.

I have spoken nearly twenty times with great freedom and we believe that this been good and has not failed me, not withstanding we have had the

hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job.

Elder Olsen is to be president of the General Conference and Brother Dan Jones of four weeks in B.C. and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.

A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be meeting will result in great good. We know not the future but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith has Kansas is

to help him. Elder Haskell will serve until Brother Olsen shall come from Europe. I cannot tell what the future may reveal, but we shall remain for about leavened.

Elder Butler, we think, has been in office three years too long and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God.

Willie has gone a few miles to Minnehaha Falls--the first time he has had moment to be off sentinel duty--committees, committees, committees. He has not yet come back.

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we would enjoy. Sarah is some better of her cold. I could not spend my time to nurse a cold for I have been in the harness every day.

To-day, Sunday, I have not attended meeting, but have had to visit considerably. But I am grateful to God for the strength and freedom and power of His spirit in bearing my testimony although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader, let Him direct our course and we will follow where He leads the way.

I hope and pray that you may be improving in

health and strength. The Lord is a mighty Healer. His name shall be glorified. We leave this place tomorrow morning for Chicago by way of Iowa, calling upon Edson the same day, Monday. Monday eve at 6 o'clock go on our way to Chicago. Cannot get a sleeper before half past nine o'clock which takes us in to Chicago about nine o'clock. We go out to the mission, spend a few hours, then take the cars Tuesday eve for B.C.

John has gone on his way to Chicago today and many others with him. We sent our trunks and luggage by the delegates. Now I shall write you something more as soon as we can after we reach B.C. Excuse this hasty line. Much love to all the family, especially Ella and Mabel. Mother.

P.S.

I have one nice warm pair of stockings knit for Willie and I have the second pair almost done. Just as I was folding this letter this great blotch come to make it look badly.

Mother

Chapter 21

To W. M. Healey

H -7 -88

Battle Creek, Mich., December 9, 1888

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it

totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above.

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler--a poor sick man, broken in body and in mind,-to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks." Just as though the Lord was not present at that conference, and would not keep His hand on the work!

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God.

I would write you more fully, but the particulars may all be written out and you will have them in time.

Elder Butler has been doing a work in the interpretation of the testimony and upon the inspiration of the Scriptures which God has never put upon him, and its influence was brought over to the General Conference in Oakland, and since then has been at work like leaven, and the very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied some have looked at him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, "Stand by the old landmarks." I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we

rely? And what is this all about? Why A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. I do not like the unchristian spirit which has prevailed both east of the Rocky Mountains, and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted; that you would betray them if you had a chance.

I think it is high time that we were Christians at heart. The condition of things here is such that it

requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists, and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear.

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from Pacific Coast had great weight with him. I think we better know

what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West.

I have not told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.

Chapter 22

To G. I. Butler and wife

B-18-1888

Battle Creek, Mich., December 11, 1888

Dear Brother and Sister Butler:

I sincerely hope that you will not leave Battle Creek until after the Week of Prayer. Let us together seek the Lord, place ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of your leaving Battle Creek just now, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that you shall not leave Battle Creek. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong we want to see

the matter as it is, and make things straight. I beg of you not to listen to the tempter and leave this place until after the Week of Prayer. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence.

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. I am sure that you have perverted ideas; that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will.

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts, criticizing, in evil speaking, in suspicioning evil, in gathering up that

which appears to you to be faults and errors in others, and talking of these. You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. You confuse your husband's mind, bewilder his judgment, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts, and uncharitable in feelings; and this is not pleasing to the Lord.

Now, Sister Butler, it is your solemn duty before God to learn the eloquence of silence; to have far less words, and to close your heart to these suspicious jealousies. If you do this the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I

hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work, while you think you are doing God service.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the

word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

I feel very solemn as I read the two last Testimonies, numbers 31 and 32. Will you please read these Testimonies again, for you may have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in Testimony 31 the last three chapters, "The Seal of the Living God," "An Appeal," and "Christian Unity." Then you will see if those Testimonies do not sound the same notes of warning that are now being sounded. Please read these Testimonies carefully and prayerfully.

And for Christ's sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want you both should have altogether a different spirit, for I tell you in the fear of God, you both need to have a

work done for you, and every moment's delay is perilous. Testimony Number 31, page 172. Please read the article in the same Testimony upon "Brotherly Love."

I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them. My brother Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His

people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes. You put an incorrect interpretation upon many things. You are an erring man, defective in character, and need the grace of God at every step.

Your wife must come into a different attitude before God, and in her feelings toward her brethren, else she will be overcome by the devices of the enemy, and have a spirit that is not in harmony with Jesus Christ. I love you both. I want you to be helped and blessed in these meetings, therefore let us together seek God.

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily, if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead

the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief.

I again entreat of you to remain where you are during the Week of Prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the word of God is brought into the soul, and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man, not inclined to make

any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. I want you to attend this Week of Prayer. I want you to free yourself from Satan's grasp. Now I love you both, but I dare not hold my peace, as I see you under temptation, just as weak as any other man. I beg of you to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you away from God.

I tell you the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to

skepticism and unbelief, and to envy, jealousies, and evil-surmisings, and had others to help you in this work, you would not be in the position you are now before God. Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years. Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother, it is not of the least use for me to attempt to set you right. I have had your case opened before me; I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. I want you to come to this Week of Prayer, and let us all seek God together. Let self break. It must be done sooner or later if you are ever saved. Jesus loves you and will work for you and gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the

fountain of life, that Christ may be in her a well of water, springing up unto eternal life.

Ellen G. White

Chapter 23

To Brethren Who Assemble in the Week of Prayer

B-20a-1888

The Scriptures a Sufficient Guide

Week of Prayer

Reading for Sabbath,

December 15, 1888

Dear Brethren who assemble in the Week of Prayer:

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before him. I hope you will regard this as a most precious opportunity to pray and counsel

together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

It has been shown me that there are many of our people who take things for granted, and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If our people depended much less upon preaching, and spent far more time on their knees before God, pleading for him to open their understanding to the truth of his word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavors.

There is a most wonderful laziness indulged in by a large class of our people, who are willing

others should search the Scriptures for them; and they take the truth from the lips of these as a positive fact, but they do not know it to be Bible truth, through their own individual research, and by the deep convictions of the Spirit of God upon their hearts and minds. Let every soul now be divested of envy, of jealousy, of evil surmising, and bring his heart into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife, for the servants of God must not strive. There will be no party spirit; there will be no selfish ambition.

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to

meet the temptations and emergencies which are just before us.

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. I beg of you, my brethren, for Christ's sake, to have no selfish ambitions.

As you shall assemble together at these general meetings for prayer, I beseech of you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding. All selfish ambition should be laid aside, and you should plead with God for his Spirit to descend upon you as it came upon the disciples who were assembled together upon the day of Pentecost.

"They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Let every heart be subdued before God. Let there be a taking hold by living faith for victory over ourselves, victory over Satan.

If all who claim to believe the Bible did believe it as the oracles of God, as actually a divine communication teaching every soul what to do in order to be saved, what a different effect would follow their labors. It is because so many who handled the word of God in opening the Scriptures to others are not diligent students of the Scriptures or doers of the word themselves, that they make so little advancement in growth of grace and in coming to the full stature of men and women in Christ Jesus. They take largely the interpretation of the Scriptures from others' lips, but do not put their

minds to the task of searching the evidences for themselves, to know what is truth.

All misunderstandings and controversies may be happily and successfully adjusted by the living testimonies of the word of God. One of the greatest hindrances to our spiritual success, is the great want of love and respect evidenced for one another. We should seek most earnestly, by every word and action, to answer the prayer of Christ, and to encourage that unity which is expressed in the prayer of Christ, that we may be one as he is one with the Father. Every feeling of indifference for one another should be strenuously overcome, and everything that would tend to variance with brethren should be put away from us. The love of Jesus Christ existing in the heart will consume these little things, or greater things, which tend to divide hearts. Satan sees that in unity there is strength; that in variance and dis-union there is weakness. Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: "These are they that have been purchased by the price of the blood of

Christ. They are precious in his sight. I must love them as Christ has loved me. These are my fellow-laborers in the harvest field. I must be perfectly united with them; I must speak only words that will tend to encourage and advance them in their forward movement."

My brethren, you are Christ's soldiers, making aggressive warfare against Satan and his host; but it is grievous to the Spirit of God for you to be surmising evil of one another, and letting the imagination of your hearts be controlled by the power of the great accuser, whose business it is to accuse them before God day and night. Satan has his soldiers trained for the special work of breaking up the union which Christ made so great a sacrifice to establish between brethren. We are to be bound to one another in sacred bonds of holy union. But it is the work of the enemy to create a party spirit, and to have party feelings, and some feel that they are doing the work of God in strengthening prejudices and jealousies among brethren. God would have a sacred order to exist among his coworkers, that they may be bound together by

Christ in the Lord God of Israel. We are to be faithful, frank, and true to the interests of each other. We are constantly to be listening for orders from our Captain, but not be guilty of listening to reports against our brethren, or imagining evil of our brethren. Our interests must be bound up with our brethren's, and it is decidedly nothing but the work of the Devil to create suspicion and jealousies between each other. We are working for the same cause and under the same Master. It is one work,-- the preparation of the people of God in these last days. The prosperity and reputation of our brethren are to be zealously guarded, as we would have our own honor and reputation preserved. Everything like evil-speaking, every word that savors of sarcasm, every influence that would demerit our brethren or any branch of the work of God, are all working away from the prayer of Christ. Satan is at work in this matter, that the prayer of Christ may not be answered, and he has helpers in the very men who claim to be doing the work of God. Everything that is said to create suspicion, or to cast a slur, or to demerit those engaged in appointed agencies, is working on Satan's side of

the question. It brings only weakness to our own souls, and is a great hindrance to the advancement of the work of God.

For years it has been shown me that everything of this character was grievous to the Spirit of God, and was giving the enemies of our faith great advantage to take misconceptions of the truth that God's laborers were seeking to advance. Some who think that they are really doing the Lord's work, are traitors in the cause. Envy is more common than we imagine, and prejudice is encouraged, and becomes strong by indulgence, in the hearts of those who should discern its baleful influence and spurn it from the soul-temple. Jealousy is as cruel as the grave, but Satan makes this a masterly temptation, not only to estrange friends, but brethren.

It is high time that every soul intrusted with responsibilities should examine his own heart diligently by the lighted candle of God's word, to see whether he is indeed in the faith and in the love of the truth. The spirit of love for one another, as

Christ has evidenced for us, will lead us to examine closely every impulse, every sentiment and feeling indulged, in the light of the law of God, that the heart may be opened to conviction whether or not we are keeping the principles of that holy law. It is a positive duty, which God enjoins upon souls, to bring our will and spirit under the control of the divine influence of the Spirit of God. When we do this, we shall rise above all these cheap and unconsecrated feelings, and every victory that is gained by our brethren we shall be just as glad to see as if it were gained by ourselves.

Brethren, when we are doers of the word and not hearers only, we shall think much less of self, and esteem others better than ourselves. The greatest curse among our people today is, seeking for the highest place. Full of self-importance and self-esteem, we do not feel our need of the constant grace of Christ to work with all our efforts. Whatever you are in character, in purity, in persevering energy, in devoted piety, will give you position and will make others appreciate you. We should now closely examine the oracles of God.

The garments of selfrighteousness are to be laid aside. Let the word of God which you take in your hands be studied with simplicity. Cherish reverence for it, and study it with honesty of purpose. We are not to set our stakes, and then to interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth, are warring against the truth. Let every thought, every word, and the deportment savor of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles, and secondly, from our fellow-men. This is God's order.

The word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the word of the

living God that is to decide all controversies. It is when men mingle their own human smartness with God's words of truth in giving sharp thrusts to those who are in controversy with them, that they show that they have not a sacred reverence for God's inspired word. They mix the human with the divine, the common with the sacred, and they belittle God's word. We must in searching the Scriptures be filled with wisdom and power that is above the human, which will so soften and subdue our hard hearts that we will search the Scriptures as diligent students, and will receive the ingrafted word, that we may know the truth, that we may teach it to others as it is in Jesus.

The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth as it is in Jesus. We are to bring into our practice, into our association with our fellow-men, the Spirit of Him who gave us the truth. We must not only search for the truth as for hidden treasures, but it is a positive necessity, if we are laborers together with God, that we comply

with the conditions laid down in his word, and bring the Spirit of Christ into our hearts, that our understanding may be strengthened, and we become apt teachers to make known to others the truth as it is revealed to us in his word. All frivolity, all jesting and joking, all commonness and cheapness of spirit, must be put away by the people of God. All pride, all envy, all evil surmisings and jealousies, must be overcome by the grace of Christ; and sobriety, humility, purity, and godliness must be encouraged and revealed in the life and character. We must eat the flesh and drink the blood of the Son of God. This is in doing his word, in weaving into our lives and characters the spirit and works of Christ. Then we are one with Christ as Christ was one with the Father. Then we are partakers of the divine nature, having escaped the corruption that is in the world through lust. There is no assurance that our doctrine is right, and free from all chaff and error, unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. We shall see the truth in its sacred beauty. We shall accept it with reverence and godly fear, and then we can present

that which we know is truth to others. There should be no feeling of superiority or self-exaltation in this solemn work. The soul that is in love with God and his work will be as candid as the day.

Mrs. E. G. White

Chapter 24

Looking Back at Minneapolis

Ms 24, 1888

Looking Back at Minneapolis

[A workers' meeting held in Minneapolis from Oct. 10 to 17, 1888, was followed by the General Conference session, which met from Oct. 17 to Nov. 4.]

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the

time through the entire journey.

We changed cars at Kansas City. The train that would take us to Minneapolis was gone and we had to wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety, and went out into the open air. A vacant place was found for me, and a trunk provided me a seat, but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place, while Elder Jones and other brethren watched the baggage.

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father for he will be pleased to

see you." I was grateful to meet with friends, and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them.

We were informed that this was to be the last day of their meeting.[The Kansas camp meeting was scheduled for October 3-8. See Review and Herald , September 11, 1888, page 592.] The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment.

Elder Dan Jones and his wife kindly gave us their tent and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles

through the city and into the country, riding the entire night, to inform those who had left of the arrival of friends from the Pacific coast, and that they would speak at the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled.

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them--the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls.

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that

shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days.

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity.

Brother A. T. Jones spoke to the people, also

Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege.

The meeting closed and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short and we were compelled to take the cars for the Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them.

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage--yes, joyful in God--or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot.

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal

things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance.

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds

concerning Sister White and the work the Lord had given her to do.

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt, the divine influence of the Spirit of God and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In this madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind he makes fools and demons of those who have been esteemed as excellent men. Prejudice,

pride, and stubbornness are terrible elements to take possession of the human mind.

I had received a long epistle from Elder Butler, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things. I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me were not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale.

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "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" (Matt. 11:28-30). If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting.

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are

evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit--anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended.

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth

commandment as the seventh day.

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them his prospect would be fair.

Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are

absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence.

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion. This was not at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and

E. J. Waggoner.

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer, will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130).

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the

third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle" (verse 14).

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me for it had come to me from higher authority for the last forty-four years, and I had

presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain--Christless.

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God--that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living oracles.

This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates

to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend.

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed

into His image. They may be truly said to represent Jesus Christ.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). Study Christ. Study His character, feature by feature. He is our Pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your example. Said Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.... Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:16-19).

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with his Spirit, and thus to present to the world Jesus Christ, who came to our world to represent the Father. In representing Christ we represent God to our world. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character.

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian

courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human' judgment will appear in shadows and dark outlines.

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ.

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and

superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "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" (1 Cor. 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking in God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ.

My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the spirit of

Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness.

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by

writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message I felt inexpressibly grateful to God, for I knew it was the message for this time.

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not

been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs, to the third angel's message? Jesus becoming our sinbearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex. 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of

knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "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" (Isa. 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity.

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought

any explanation from me. We tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined. We had no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones.

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. But they did not know and were not benefited with my explanations and with the plain "Thus saith the

Lord" which I gave them.

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christlike spirit and that there should be no thrust made

against the brethren who differed with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner.

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point.

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the

board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed."

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all

we wanted was the truth, Bible truth, to be brought before the people.

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous--and more so now that Elder Waggoner had spoken--to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.

When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of

believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it.

Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder _____ and Elder _____. These men were speaking

these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!

Elder Waggoner had taken a straightforward course, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder _____ had done the same, and had entered, upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize.

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and

unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren.

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines.

The brethren had all the evidence they would ever have the words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light,

such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other.

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before.

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren,

which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. (Here comes in Morning Talk, October 24.[See Manuscript 9, 1888, published in Thirteen Crisis Years, pp. 300-303.])

I thought I had done all that I could do to

present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had had any desire to be enlightened.

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence that God was with me, working with me and by me for the benefit of His people, than they had at that

conference. It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner.

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "Someone has influenced

Sister White," they have said, "Someone has told her these things." This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say.

One thing many did know, and that is that they were guilty of the very things for which they were reproved, but rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life" (John 5:40). "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not

suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth.

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reproofed for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them.

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him.

In doing this work [becoming Christlike] he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and

overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern.

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity--that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past?

Why were not these men, who knew of these things, afraid to lift their hand against me and my

work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles--but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men [A. T. Jones and E. J. Waggoner] a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth.

 Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account

and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light the words that the Lord gave me for them would find a response in the hearts of those for whom I labored.

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my

ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people."

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them--Christ and His righteousness! A life-giving message was needed to give life to the dry bones. Ms. 24, 1888 ("Looking Back at Minneapolis," written in November or December, 1888)

White Estate Washington, D. C.
January 6, 1983

Chapter 25

To R. A. Underwood

Lt 22a, 1889

U-22-1889

Battle Creek, Michigan., Jan. 18, 1889

R. A. Underwood,

Dear Brother:

While at General Conference in Oakland, some things were brought forcibly to my mind which I must place upon paper. I am very sorry that you have taken the leading active part that you have in establishing an institution in Ohio , for I cannot think that the Lord has led you in this matter. I have been considering your statement in regard to Bro. Gilmore's unwillingness to invest his means in any enterprise of the cause of God excepting in this sanitarium which he designs to control largely himself, and I have concluded that his position is

not a correct one to take. God is willing to bless us, but we are to be perfectly passive in his hands. We are to earnestly inquire that we may know and do the will of God. If you had been in a condition to have directed Brother Gilmore with wise counsel he might have made a far different use of his money, time, and talent. He has ability which could have been employed with profit in the work and cause of God instead of being used in this uncertain enterprise.

I do not censure Brother Gilmore. He was young in the truth, and he looked to you as a man of discernment and wisdom who would not advise him to take an injudicious course. He will have trials. He will be disappointed, and may the Lord preserve him from making grievous mistakes. He may look to God in faith and place his trust in Him.

I addressed letters from Europe to several brethren, asking help for the foreign work. Brother Gilmore was one to whom I wrote; but he answered his means was all invested in the Health Institution and he could not aid the missionary

work in London. I did not get a dollar from any one in Iowa except from Brother Smouse who gave me 100.00.

I cannot think that you have moved advisedly in establishing this institution, and I can reach no other conclusion than that the Lord has not prompted this investment. I can see no light in it, and I cannot approve it.

Cleveland is an important place, and if Sabbath-keepers have been raised up there, you will see the necessity of building in order to facilitate the work in that city and vicinity. But who will come to the front now to invest means in this essential enterprise? My brother, you have taken burdens upon yourself that the Lord has not laid upon you. The establishment of the health institution at Mount Vernon was a personal enterprise, and I cannot see the justice of calling means from the Ohio churches to support it, neither can I see any reason why it should be shouldered on the General Conference which has already as many burdens as it can carry. The foreign missions

and the continually increasing enterprises for the spread of the truth requires a large outlay of means, the exercise of careful thought, the disciplining of efficient forces to carry out their plans, and all these things make care enough without adding superfluous burdens.

It is not the most important part of an enterprise to erect a building in which to treat the sick; there is still a necessity of securing wise, competent discreet managers, and of securing proper facilities to make a complete success of the institution. In our experience with the Sanitarium and the Health Retreat we have learned how difficult a thing it is to secure all these essential things. It takes years to equip an institution and to place it in good running order. We cannot find everywhere men like Dr. Kellogg to manage such institutions. It is a heavy load for some one to carry to undertake the management of an enterprise like that and make it a success. This affair in Mount Vernon seems still more unadvised when you see what a great demand there is for both men and means in matters of vital interest connected with the cause of truth. There

are new fields opening up on every side. Not only from home but also from foreign fields, the Macedonian cry is heard "come over and help us." Would it be wise to allow this enterprise in Mount Vernon to cripple other and more important branches of the work? Is God pleased with such inventions? Is it in his order that this institution has been brought into existence to consume means and time and to perplex the servants of God, hindering them from working for the salvation of souls, when there is already an institution to do the work for which this has professedly been established. If such an institution is not run wisely, it will only work against the truth.

I hope that no one will be discouraged in the failure of the hopes and plans concerning this institution. The Lord bestows his blessing upon us when we comply with His stated conditions. He will bless us when we are in harmony with His laws. We may think that there is something wanting that is essential to success; but in time we may see that we do not always attain success when we gain what we desire. You may be tried like gold

in the fire, but if you hear the trial rightly, your soul may be more greatly benefitted than if you had had the prosperity you desired. My brother, keep humble, keep a spirit of meekness. You want to be a bold, successful soldier of Jesus. You want to be a valiant overcomer. God grant that you may win the crown of life.

I have something I would say to you directly. You have all the responsibility you could well carry before you became interested in this Mount Vernon matter. This additional care has not helped you to take a course calculated to win the confidence of your brethren. It has not helped you to keep calm nerves and an even temper that you might do the work God has given you to do.

If you are a disappointed man you will be a very unhappy one. You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the Love of Christ that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering

brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God.

You should feel the necessity of approaching your brethren not with harshness and severity but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it.

The Lord is not pleased with your attitude toward your brethren. If you live by faith in Christ, your will will be under the control of the will of God. Christ will abide in your soul by faith. You will be in harmony with the divine will. Your

happiness will not be found in that which you possess nor in that which you are or can be in yourself, it consists in the oneness of your will to the will of God. The happiness and glory of the inhabitants of heaven is perfect because the will of God is their supreme delight. The work of grace will be carried forward to perfection in your heart if you do not voluntarily refuse to be molded by the sanctifying influence of the truth.

The truth must sanctify the soul of the believer else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord; God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the body."

You are required to have your labors correspond with the truth you profess to believe. The sufficiency of the apostle was not in himself

but in the presence and agency of the holy spirit whose gracious influence filled his heart, bringing every thought into subjection to Christ. There must be the soft fillings in your character. You do not realize the harm you do by your sharp, abrupt, domineering attitude toward your brethren. You encourage certain ones to do a certain work and although they prove themselves unworthy and are an injury both by work and influence to the cause of God, you still uphold them by your confidence and virtually say to them, "It is well with you."

I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion and this view has been advocated and has had leavening influence in our ranks.

I repeat to you the apostolic injunction, "Examine yourself, whether you be in the faith, prove your own selves." Inquire into the character of your motives, purposes, thoughts, words and

deeds. Will you see whether you are discerning? Whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child or you will not see your great need.

Our lives may seem disfigured and marred by failures/and blots; but if their disfigurement is seen there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart that you may have a realization of your need, of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you

would be indeed in a sad condition.

You need sanctifying grace. I tell you, my brother you do need to reach a higher standard. Your position and work demands that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make steady advancement in the knowledge of the love of Christ that you may realize from those under your charge that your labor is multiplying the fruits of the spirit among them. You need spiritual discernment to keep the eye singled to the glory of God that your profiting may appear unto all.

Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace that your love may abound more and more, that you

may have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

Your present and future usefulness depends upon your having a living connection with God. Your heart will then be filled with love to your brethren. Your position grants you no liberty to be severe, critical, and overbearing. Peter instructed the elders to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon him; for He careth for you."

The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, pains-taking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life.

If men who are placed in important positions do not cultivate tact to a greater degree than you have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do, as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness are sown in peace of them that make peace."

I entreat you to make diligent work for eternity. We have but little time in this life. We want to be led by the Spirit of Christ. (at all times) We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. "Holding forth the word of life" you are to practically set forth a Christian example. "Do all things without murmuring or disputing, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked, perverse nation among whom ye shine as lights in the world, holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain."

I know from the light that God has been pleased to give me that those who have long held responsible position are included to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no

tyranny, no sharp dictation; for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.

Feb. 12, 1889. As you have asked in your letter if I had anything for you I think it best now to send you this letter, hoping that it will have no bad effect upon you.

You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that nothing should be taught in the college but that which had been

taught during the past year. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference that had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter.

Both in the Battle Creek tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. When men venture to criticize the word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His

Word selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course.

I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue; but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole

earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for.

I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, he was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.

Another resolution was passed that might have been laid upon the table, i.e. the one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.

My brother, how can I hope to labor in harmony with you when Minneapolis with its experiences is so plainly before me? My ministering brethren came to that conference with a spirit that was not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark in judging me, my position and work. After plainly stating my position I said that as long as my brethren thought that I was influenced in my

judgment and work by W.C. White,

A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come. There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the Spirit of God, as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, your hand went up for its adoption. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? You thought that your own judgment was superior to the light that God had given me. Would it be consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then. To my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking

in the light.

Suppose Dr. Waggoner did hold views that were not wholly correct was it Christlike to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of his own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting. Falsehoods have been circulated which I have not yet felt called upon to contradict before the church.

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that every one shall have this blessing; but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent efforts to close the door to every ray of heaven's light. I have carried the heaviest load

that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our daily life.

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart as well as the words and actions are weighed in estimating our moral worth. Those who rejected Christ the Lord of glory knew not that He was the Prince of life else they would not have crucified him. Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor which is the very essence of religion could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that as touching the law he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts are the natural fruits of this principle in the soul. It is the spirit in

which the acts are performed rather than the performance that counts with God. A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man his work is a failure. God looks at the heart. We must repent and believe.

Thank God it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, his perfect holiness atones for our short comings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.

I have nothing, nothing but kindness and love in my heart towards you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends.

Yours with respect,
E. G. White

Chapter 26

To R. A. Underwood

Lt 22, 1889

U-22a-1889

Healdsburg, Calif., January 18, 1889

Elder R. A Underwood:

Dear Brother,

At the General Conference in Oakland some things were forcibly brought to my mind, which I must now write out. I have considered your words to me in regard to Brother Gilmore, that he would not give his money to the cause of God but would invest it in a sanitarium, which he could control to a large extent. Is this the right position for any one of us to take? God is willing to bless us, but we are to be perfectly passive in His hands. We should seek earnestly to know His will, and then to do it. Had you, my brother, been where you could give

Brother Gilmore wise counsel, what a different use might have been made of his means, his time and labor. He has capabilities that might be employed in well directed efforts in the work of God. At the time when I wrote to our brethren asking help for the European field, our missions there were in great need. Brother Gilmore might have helped in more ways than one if he had with unselfish, disinterested motives sought earnestly to know the will of God. I wrote to him, but he answered that his means were invested or tied up in the health institution, and he was unable to aid the missionary work in Europe. I did not get one dollar from any of the men to whom I wrote, except Brother Smouse of Iowa who gave one hundred dollars. I would not cast censure on Brother Gilmore. He was young in the truth, and he believed you, my brother, to be a man of discernment, a wise counselor who would not advise him to any course that was not for the best. Now he will have trials, and will be disappointed. May the Lord preserve him from taking any wrong course, but may he look to God in faith and trust.

I am very sorry that you have taken a leading, active part in establishing the health institution in Ohio, for I cannot think that the Lord is moving you in this matter. If Sabbathkeepers are raised up in Cleveland, which I know is an important field, you will see the need of building a house of worship there in order to facilitate the work, but where is the means to do this? Who will now come to the front, and invest where means is really essential? My brother, you have taken upon yourself burdens that the Lord has not required you to take. The Mount Vernon Sanitarium was a private enterprise, and I cannot see why you should now call means from the churches in Ohio to sustain it. Nor can I see the justice of attempting to shift the burden of this institution on the General Conference, which has so many and such heavy burdens in providing for the foreign missions and for other branches of the work.

All the new enterprises that require a large outlay of means require also careful thought and well-disciplined forces to run them. In establishing a health institution it is not the greatest part of the

work to erect a building in which to treat the sick. The heaviest part of the burden comes after this, in securing competent managers and in providing the facilities that the institution may be fully equipped. We know how difficult a matter this has been, in our experience with the health institutions at Battle Creek and at St. Helena. It takes years to fully equip an institution and place it in running order, and it is a heavy responsibility for someone to carry forward such an institution and to make it a success. We have not a Dr. Kellogg to manage all our sanitariums. If a health institution is not wisely managed it will work against the truth.

We must also consider the great demand there is for means to be invested in the vital interests of the cause of God in the new fields opening in every direction. Not only are there calls for labor in different parts of our own country, and especially in our large cities, but from Europe the Macedonian cry is heard, "Come over and help us." It is wise then to create new burdens for God's servants to carry? Should the Mount Vernon sanitarium be allowed to cripple other branches of

the work? Is God pleased with your inventions? Is it in His order to have this institution brought into existence to consume means, to require time and perplexing thought, when there is already an institution accessible, and when there is so much work pressing upon us that has more direct reference to the salvation of souls?

I hope that none will be discouraged because of the failure of plans and of ardent hopes. The blessing of the Lord is always promised on conditions. He will bless us in harmony with His own laws. There may seem to be something lacking that will insure success, but in time we may see that our success is not always the greatest when we get what we wish. You may be tried like gold, and if you bear the trial rightly, your soul may be more benefited than it would be by great prosperity. My brother, keep humble, keep meek and lowly. You want to be a bold, successful soldier of Christ; you want to be a valiant overcomer. God grant that you may win the crown of life.

Brother Underwood, you had all the responsibilities you could carry before you became interested in this Mount Vernon matter. This additional care will not help you to take a course calculated to win the confidence of your brethren. It will not help you to keep calm nerves and an even temper to do the work the Lord has for you to do. If you are a disappointed man, you will be a very unhappy man. In order to be highly useful, you need more of the love of Christ to subdue your own will. You do not feel under sound obligation to God to be patient and kind and respectful toward your ministering brethren and toward every member of the church. They lose confidence in you and then your influence is crippled. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You do not realize the harm you do by your sharp, domineering spirit toward them. The ministers in your conference become disheartened, losing the courage they might have if

you would give them respect, kindness, confidence, and love. By your manner of dealing you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren.

If you live by faith in Christ, your will will be controlled by the will of God; you will have Christ abiding in the soul. Your happiness does not consist in that which you possess, nor in that which you are in yourself, or can be; it consists in the oneness of your will with the will of God. The happiness and glory of the inhabitants of the spiritual world is perfect because the will of God is their will, their supreme delight.

The work of grace will be carried forward in your own heart if you do not voluntarily refuse to be acted upon in harmony with the truth which you believe. The truth must sanctify the soul of the believer, else it is of no benefit to him. You need to learn daily in the school of Christ. The apostle said,

"We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The apostle spoke of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." In all your labors you are to manifest the spirit of Christ. The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ.

Brother Underwood, you have erred in encouraging persons to connect with the work of God when you should discern that they were unworthy. Although their works and their influence are an injury to the cause of God, you flatter them by continuing them in the position. Thus you say to the sinner, "It is well with you."

I have much to say to you, for I love your soul;

but will it do you any real good for me to say it? Will you receive it simply as Sister White's opinion? This is the position that some have taken in regard to my work. It was the position taken after the conference at Oakland by some of the erring ones in regard to my testimony, and it had a strong influence in weakening the influence of the testimony. I repeat to you the apostolic injunction, "examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are guided by the wisdom of God?

My brother, if you do not searchingly examine your own heart, you will become careless, and will not see your great need. You must be meek as a little child. Our life may seem disfigured and marked by failures and blots, but if we are only willing to see our true condition, something better may be put in the place of these objectional features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of truth. If

self-love is indulged it will prompt to a much better opinion of yourself than is correct or safe. It needs a deep insight into your own heart to reveal to you your great needs, above all your constant need of the compassion, the infinite mercy of our divine Redeemer. Should the Lord treat you as you sometimes treat your brethren and fellow laborers who you think need to be corrected, you would be in a sad state.

You need sanctifying grace, I tell you, my brother, you need to reach a higher standard. Your position and work require you to be a guide and example to others in patience, longsuffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever growing Christian; Your faith must be strong, your consecration complete, your love perfect, your zeal ardent; you must make steady advancement in the knowledge and the love of Christ that you may witness in those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye single to the glory of God, that your

profiting may appear unto all. Do not gather to yourself too many burdens, to worry and perplex you. Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you "may approve things that are excellent, ...being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Your present and future usefulness depend on your living connection with God.

Your position grants you no liberty to be severe, critical, or overbearing. Peter exhorted the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with

humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time."

The church upon the earth is not perfect. The church militant is not the church triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort, that they may be educated, trained, and disciplined by precept and example, to do their work with acceptance here in this life, and to be crowned with glory and immortality in the future life.

Unless you who are placed in important positions in the church shall cultivate tact far more than you have done in dealing with human minds, there will be great loss to yourselves and to the church. There is work for one in your position to do as he shall meet with alienation, bitterness, envies, jealousies. There is need of wise, well directed, Christlike labor, that things may be set in order. "The wisdom that is from above is first pure,

then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike. Never stir up strife by a domineering spirit. Put away everything like rough dealing, and do seek for a closer walk with God. You used to be more meek and humble than you now are. You need the refining grace of God, the meekness of Christ. There is a work allotted you that no one can do for you in "holding forth the word of life," practically setting forth a Christian example. "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

From the light God has been pleased to give me, I know that men whom He has placed in

responsible positions come to feel after standing in the office for years, that they are to exercise more authority than their position requires. God will sanction no tyranny, no sharp dictation, for this naturally repels, and often it stirs up the worst passions of the human heart. But if men in responsible positions will exercise the patience and kindness of Jesus, it will be more effective than authority or exhortation or strong arguments. The silent influence of a Christian character will fall upon men like a sunbeam. May God help you to do right because it is right.

Ellen G. White

Chapter 27

To R. A. Underwood

U-3-89

Washington, D.C., January 26, 1989

Dear Brother Underwood:

We arrived here last evening. Willie could not accompany us conveniently. He comes today. Sister Bolton accompanied me.

I thank my heavenly Father that He has given me a good decree of health, but that which I prize above everything else is the blessed comforter, His peace, His rest, His love in my heart.

I found on reaching the mission two letters, one from yourself, and one from Brother ----- in reference to our coming to ----- . My Brother, you well understand your position in reference to me and my work while in the conference at

Minneapolis. There has been no change in my ideas and views of the condition of things among our ministering brethren. The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His spirit to me in a special manner on that occasion, but I have not had one question in reference to my duty in bearing to you the message I did; but you did not recognize the voice of the true shepherd speaking through his servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions, and had misapprehended my words, and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter stating that my attitude at that

conference just about broke the hearts of some of our ministering brethren at that meeting.

I will not state any further particulars, but you will need to know that I have not changed my ideas, or my position. The way I viewed things I plainly stated to you at Minneapolis. I am the same in mind, in spirit and in faith. Because of the ideas that had been started and were prevailing, being sent by letters from the conference and afterwards reported, I stated by experience and work for the last forty five years before you at Minneapolis and Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other, or of one who has not been called to this special work, and that I am subject to the influence of my son Willie, or of some others, why do you send for Sister White to attend your camp-meetings or special meetings? I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me.

You have not given me one word to intimate

that your position or sentiments have changed, or that you viewed me or my work in a different light. If I should come in accordance with your call, and my ideas should not harmonize with your ideas, my counsel not be in accordance with your counsel, would not the same spirit and attitude manifested at Minneapolis be resumed? If I should harmonize with your ideas and carry forward the line of work you sincerely wish me to accomplish, great use would be made of Sister White's testimony. If the Lord gives me the least intimation that He would have me come to you, I will cheerfully come; for it is more than my meat and drink to do his holy will. But I cannot see now how the Lord would be glorified in my doing this. Have you made any efforts to correct Brother Butler's misapprehension through the false ideas that you and others presented to him in regard to my work? I think that my brethren have a work to do before they can expect the Lord to give them light through Sister White, for they have disregarded her testimony and shown contempt for the very work that the lord has given her to do. I have a work to do for those who will be helped, even if the light given does not

harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through his humble instrument in the last forty five years. They acknowledge this work to be of God, and are therefore willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas, and they are at liberty to pass judgment against her testimony because it reproveth their ideas and corrects their wrongs, could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crisis. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the spirit of God.

For me to stand ready to advise and counsel by brethren who have no faith in my judgment and counsel, would be a waste of time and strength. Let me labor with those who have not been leavened

with prejudice and unbelief, and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay : but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own, I am under the control of my master, Jesus Christ. The words he gave me to speak at Minneapolis. I shall speak, whether it pleases or displeases. Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, of warning, or encouragement as he sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is

no surprise to me, but to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit, and it is discouraging to me. To have them pick out portions that please them in the testimonies which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept. It is only Sister White's opinion, and is no better than my opinion or that of any one else. This is dishonoring to God and grievous to His spirit.

My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time, and will give respect and honor to the work

of the Spirit of God through whomsoever He will choose to work, then my work is clear and I will do any thing. But I must not move in blindness and in uncertainty, but intelligently. You now understand my position, and I hope you will make crooked things straight, and see clearly. I leave this matter now.

With much peace in God, I remain your sister
in Christ,

Ellen G. White.

Chapter 28

The Discernment of Truth

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Cir. Jan. 1889

The Discernment Of Truth

Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the

testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human-- Sister White's opinions. They make of none effect the counsel of God by their tradition.

Brother B. is on the wrong track. God has not given the work into his hands to set up his human wisdom to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls.

Did God put the burden upon him? I answer, No, He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things

to cut and carve the sacred Scriptures as he has ventured to do.

The words spoken to Joshua are applicable to Elder B. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Josh. 5:15. You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.

God is not pleased with your work. His condemnation is upon it. And these skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never

have been put into the paper. Have God's people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder B. you will never want to meet your harvest in the day of God.

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder B. in the place of God and Elder B's judgment would not have been considered as the judgment of God.

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing.

And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder _____ thought he had better not be invited to speak, for he

took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source.

When your pen traced those lines, I said Elder B. does not half understand the Scriptures. New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding.

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require

deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.

There are most precious truths which the lapse of time and separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity,

and establishing them anew.

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will.

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself

had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth.

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was

identified with their nature and their interest. At the same time they were favored with opportunities of contrasting His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very graces which influenced the people to leave them and go to Jesus to hear His teachings.

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, "O righteous Father, the world hath not known thee." John 17: 25. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "I have manifested thy name unto the men which thou gavest me out of the

world." John 17:6.

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!

God has heretofore spoken to me at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at

one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and he offered a most remarkable prayer at its dedication and yet he could and did forsake the very temple to worship idols. 2 Kings 9:2-10.

Chapter 29

To R. A. Underwood

Brother Underwood,

My son has placed in my hands a letter from you, making inquiry in reference to Brother Rice. After you have placed him in positions of trust why do you ask us to state what we know of him? I do not feel free to write to my brethren the particulars of a matter concerning him, and thus commit myself upon paper by giving facts which may be used against Elder Rice. He has confessed all that he has done with humiliation of soul.

During the meeting at Minneapolis, I passed through a painful experience, because of the attitude of our ministering brethren, which I knew was not in harmony with the Spirit of God. Since then I have not been confident that they have been entirely under the control of the Spirit of God, and I have had to admit that under a pressure of circumstances (for reasons that I will not attempt to

explain), some of my brethren in the ministry may be led by another spirit. I dare not repose confidence in communication to them concerning other of my brethren, for if favoring circumstances should arise they would make a wrong use of the light given, and injure them or me. I feel sad to state this matter as I do.

I wish prosperity to my brethren, every one of them; but I tremble for their souls when I see them, following their own wisdom and their own judgment, and receiving impressions one from another that is wrong, which I know will lead them into difficulties and separate them from God.

Did not my son relate to you some things in regard to Elder Rice.

In regard to the Health Home that has been erected at Mount Vernon, I cannot give you the encouragement you want. If there was an abundance of money in the Ohio Conference, so that the brethren could invest in such an enterprise, and not yet withhold their means from important

missions that need aid, so that the truth shall be brought before many who are now in the darkness of error, then I would not feel so sadly in regard to this matter. But this Health Home enterprise is a channel to divert means from far more important branches of the cause that are crippled for the want of the very means that has been invested and will need to be invested to keep this institution running.

You have yourself a care and responsibility on you that is absorbing thought and energy that might be wholly devoted to the vital interests connected with the last great work for this time. You will be disposed to call the minds of your brethren in the churches to this enterprise, to set it before them in the most favorable and hopeful light, to solicit their means, and their expectations of its success will not be realized, and if they do invest means they will be tempted, and if they refuse to invest you will be tempted to feel unkindly, and in an unbrotherly manner. I look upon the whole investment as a mistake. I have looked upon it thus from the first. I look upon the whole scheme as one not devised of the Lord.

You need in Cleveland just such building as will place the work upon a becoming standard, in keeping with the greatness of the truth which we believe, and this could be done if our brethren could now invest in these much needed buildings, the means which is swallowed up in the enterprise at Mount Vernon. While a heavy debt is on that building, there is not much heart to make a call upon the churches in Ohio to do the very work which it is in their power to do if this enterprise in Mount Vernon did not stand in the way.

While I consider that our brethren in Ohio have moved unadvisedly, I could not lend my influence in any way to push them farther into this enterprise without evidence that I had the Lord to approve my effort, and work with me in the matter. I know that there will constantly be grave difficulties arising in managing such an institution; for I do not think it possible to bring any such institution up where it should be, unless there is a spirit of self-denial and great economy exercised by all who are interestedly connected with it, including physicians

and helpers.

Some have started in wrong and will never make a success until they are thoroughly converted. And that which makes the situation of these more difficult is they do not feel the need of improvement in the very things where they are so deficient. I am seeking the Lord daily to know His will, that I may do it. It is not safe to follow our own ways or our own judgment. Every dollar which the Lord has sent us in trust is to be wisely invested, to tell to the very highest interest in the work and cause of God.

I have been shown that the enemy of God and man is constantly at work to invent plans and enterprises to absorb means so the work which is greatly in need of it may be hindered and crippled. These enterprises which will be less efficient for good than others will result in constant perplexity by calling for additional means and ability which might be employed in other directions with far greater success. The Lord would have us look matters squarely in the face and consider the

beauties, the demands, and liabilities of every new work or enterprise in which we engage. We are to contemplate with well balanced minds the conditions of success. Everything we undertake now in this period so fraught with solemn importance must be undertaken under the guidance of divine wisdom. It is essential that the work be begun with the union and co-operation which it demands. If there has been a mistake made at the outset, a following on in the same course of error will lead more and more from the path of safety and success. To follow on in a doubtful path will only retard the advanced movements that should be made in the earnest work of saving souls. If the enemy can engage means and ability in a matter of less importance to crowd out larger and more vital interests he counts his work a success.

There are buildings to be erected for the worship of God in the different churches of Ohio. There are missions to be prepared, and if those who must lift in these essential enterprises are cumbered with other interests, perplexed and worried and oppressed with enterprises that God has not laid

upon them they can only engage in more important things with divided hearts and minds.

The principles of selfishness were manifested in the very first arrangements and plans concerning the establishment of your institution. There are pressing wants on every hand that need to be met in order that perishing souls may be saved. There are those who can be laborers together with God, who can act a disinterested unselfish part in the aggressive work to be carried on against error and sin. The whole heart and soul should be engaged in the work of winning souls to the Master. The work must be done intelligently and in faith.

All the tact, piety, and devotion that is possible to attain through Jesus Christ should be exercised in meeting the daring revolt against the authority of God. Satan well knows that he will be exposed, that his designs and purposes will be opposed, and the more perplexities he can invent to engross the means and the ability of workers, the more he can take from the force that should be given to larger and more necessary branches of the work. But I

will close here.

Chapter 30

Meetings at South Lancaster, Mass.

Tuesday, March 5, 1889.

Meetings at South Lancaster, Mass.

By Mrs. E. G. White

Special meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of

God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them.

On Sabbath afternoon I had freedom in presenting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love.

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and selfsufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation.

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we

enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side.

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in

which they had never before viewed it. They saw the Saviour as a sinpardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to

mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,--Christ in you the hope of glory.

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory.

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love,

from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love.

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God.

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or

inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls.

There were many who testified that as the searching truths had been presented, they had been

convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead,

and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house.

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house,--to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he works of the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love?

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they

behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately steppings are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Chapter 31

Diary Entries

MS -19 -1889

Diary - March 1889

[Battle Creek,] Sabbath, March 2, 1889

Spoke in the tabernacle in the forenoon from Revelation 3. I urged upon the people the necessity of religion in their homes, and of educating and training their children to have well balanced characters that the Lord can approve.

In the afternoon I spoke about thirty minutes, then we had a social meeting. Again I urged the necessity of thorough work in the home life. While these duties so essential were neglected we need not expect the blessing of God. The Lord will work with our efforts but all will not do the work He has given us to do.

[Battle Creek,] Sunday, March 3, 1889

Devoted my time to writing important letters to Dr. Maxson and wife and Brother T. in Oregon in regard to investing money in an institution in Fresno. The past course of Dr. Maxson does not appear straight in leaving the health Retreat as he did.

Met with the ministers in the college chapel, Spoke about forty minutes with great freedom, then the ministers spoke in their turn. We had a refreshing season.

Visited Elder Olsen.

[Battle Creek,] Monday, March 4, 1889

This day I have had very threatening symptoms of the heart. This alarms me. There are some things that trouble me in regard to my writings-- how much to write and how much to let alone.

Attended meeting in the evening and spoke to a

good congregation upon the duty of parents to their children, laying before them the state of things which brings the frown of God upon us. There were many testimonies borne but as yet they do not see or sense their wicked course in neglecting properly to train their children.

[Battle Creek,] Tuesday, March 5, 1889

We had Dr. Kellogg's team and rode out to Richard Godsmark's. Emma White and Sister Whitney went with me. Found the roads not very bad. Sister Godsmark was at Battle Creek. Otho, who was with his wife and wife's sister at Brother Godsmark's, went to Battle Creek for his mother and we took dinner together.

Wednesday, March 6, 1889

Rode down to see Sister _____ and her husband in regard to Sister Klose's money. Sister Klose is dying.

At five p.m. received news of Sister Klose's

death.

Visited Henry Miller and had some talk with him that I think was profitable. Called and saw where Mary Stewart was at work, preparing in books all that I have written which has been put into print. At seven p.m. took electric bath. Visited Aunt Mary. Listened to the reading of manuscript for Volume I.

[Battle Creek,] Thursday, March 7, 1889

Mailed letters to Elder Fulton. Listened to reading of manuscript for Volume I. Conversated with Brother Hanson.

In evening attended meeting at tabernacle. Spoke about one hour, then called for those who had backslidden to come forward for prayers. About thirty responded. Many of them spoke and some confessions were made. While praying for those who requested prayers, the blessing of the Lord rested upon me and I was comforted and encouraged.

I was in a perspiration when I left the meeting. It was past nine o'clock. My rooms were cold and I was chilled through. Could not sleep until midnight.

[Battle Creek,] Friday, March 8, 1889

I thank the Lord this morning that I am as well as I am. I feel no ill effects from the exposure last night. Surely the Lord is good and I will praise His holy name.

I had a profitable interview with Sister Rankin, matron of the college. Attended to some business in the city of Battle Creek. Was called from my visiting to have an interview with a young brother in the faith named Kellogg. He is in perplexity as to whether he shall study to be a doctor or a minister. I advised him to pray in faith that God would give him light, for His promise is sure: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally... and it shall be given him. But let him ask in faith, nothing wavering."

James 1:5, 6.

In the evening we had a consultation with Brother A.T. Jones and Brother Daniel Jones in regard to the work to be done in this church. We feel intensely anxious that the church as a whole shall recover herself from her lukewarm state.

[Battle Creek,] Sabbath, March 9, 1889

Elder A. T. Jones occupied the forenoon, speaking from the fifth commandment. The Lord gave him freedom in addressing the people. In the afternoon I spoke to the people from Hebrews 2. I felt a solemn burden upon me for the church and urged upon them the necessity of taking up their neglected duties in their families. Home religion is needed. The congregation were somewhat stirred.

We then called for backsliders and sinners to come forward and about one hundred responded, mostly young men and young women. We had a season of fervent prayer and then many excellent testimonies were borne. Many confessed their

pride, their backsliding, their partaking of the spirit of the world, and their determination to live a different life.

[Battle Creek,] Tuesday, March 14, 1889

Spoke to the people assembled at the tabernacle. Felt deeply over the condition of the church. The burden was heavy upon me.

[Battle Creek,] Friday, March 15, 1889

Sick all day. Had chills and quite a high fever. Had to keep my bed all day.

Sabbath, March 16, 1889

Sick Saturday; unable to attend meeting.

Sunday, March 17, 1889

Sick Sunday. I am weak and debilitated.

Monday, March 18, 1889

Thank my heavenly Father I am able to think and have a little strength to write today.

Thursday, March 21, 1889

I was very weak, but tried to be in the committee meeting today. But after being helped up the stairs I grew so faint W.C. White helped me down and home.

Friday, March 22, 1889

Again I tried to be at the committee meeting and succeeded, and said to them some very plain things in reference to the spirit that prevailed at Minneapolis.

[Battle Creek,] Sabbath, March 23, 1889

In afternoon attended meeting, where the subject of the two covenants was presented by Elder A. T. Jones. I could not be pleased with the

spirit that was manifested by Elder Underwood. He seemed to ask questions not for the sake of obtaining light, but of bringing confusion and perplexity by questions he did not believe himself.

I felt it my duty to state to my brethren that those who acted so unchristian a part at Minneapolis had a work to do in confessing the spirit which prompted them to action, and in seeking as far as lies in their power to remove the impression they have left on other minds that was misrepresenting their brethren and misrepresenting me. If all who commit wrongs would feel that Jesus loves us more dearly for the temptation that has been yielded to and confessed, than if there had been no error, no breach in the armor!

[Battle Creek,] Wednesday, March 27, 1889

Had a long talk with Brother Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part. When the questioning voice, full of earnest interest, should have been asking, "Watchmen, what of the night?"

there were pale faces peering out into the darkness. The response comes, "The night cometh, and also the day."

Thursday, March 28, 1889

Left Battle Creek at twelve o'clock p.m. in company with Fanny Bolton, Arrived at Chicago at half past seven. We met Brother Sisley in the depot and he accompanied us to the mission. We were above one hour in reaching our destination. We were welcomed, and a very nice room was prepared for us-- a parlor and bedroom curtained off from the parlor.

Chapter 32

To J. H. Morrison

Chicago, Illinois, April 4, 1889

Dear Brother Morrison,

As the time is drawing near when we must make decisions what camp-meetings we shall attend and what meetings pass by, the invitation extended to me while attending the meetings at Des Moines makes it necessary for me to say a few words to you by letter.

I have felt pained at heart to read letters from you that evidences that you are filled with doubts and unbelief still in the very message that I know to be present truth for the people of God for this time. I thought the light and blessing of God that came in at the meeting when I was with you would help you to put away the doubts and unbelief that is so natural to you, and that you would let go your prejudice and you would come to the light and

walk in the light, and that you would be in harmony with the work for this time. But I have not the evidence that I ought to attend your camp-meeting for I do not think we would labor in harmony.

I might work as God has given me a message to bear to His people and you might treat it as you did me and my work in Minneapolis. I know the Lord would not have me connect with you in camp-meetings and I bearing a message which I know to be the message for this time and you and Brother Nicola and others working to make of none effect my message. It is hard enough for to meet the skepticism and unbelief and prejudice and evil surmisings of those not of our faith; and in addition to this, to have the very leading men in our conferences standing ready to trig the wheels whenever an occasion offers to labor with those who have questionings and doubts and who pursue a similar course as was pursued at Minneapolis, would be altogether too great a tax upon my strength, And I should have no confidence that the work that I might do would be followed up.

If you had walked in the light as God would have had you, you would have seen and understood what manner of spirit you were of at the General Conference; but as you have had nothing to say in regard to the course you pursued at that meeting, I dare not trust myself to connect with you until I have some evidence that a decided change has taken place in you since the Minneapolis meeting.

I would love to bear my testimony to the people of Iowa, but as long as you shall stand directly in the way to undo that which the Lord shall bid me to do, things would be left in a worse condition than before. For I have a special message to bear. The trumpet must give no uncertain sound. I shall cry aloud and seek to arouse the people to do the very work I am trying to do. I have no different position in regard to the contested question in Galatians. I feel no special anxiety upon that point for I know light will not come till as a people we are in a different condition spiritually. The only great burden with me now is that our ministers, especially the presidents of our conferences, shall

be converted men and have the meekness and lowliness of Christ, and where they can preach Christ and Him crucified and the righteousness of Christ.

There have been so many Christless sermons and so much theory that the poor flock is starving for food, meat in due season. This is my burden and I have no concern but that when we shall do the will of God, we shall know of the doctrine. But there must be far more praying and far more humility and meekness before we shall see the salvation of God among us as a people. Then we shall have a living testimony to bear that will reach hearts. We will have brokenness of hearts. All this cruel prejudice and unbelief that is so offensive to God will be swept away and all this hard spirit will be removed from us.

Well I will write no more now. I have tender love for you all but if there is no change in your spirit and in your faith, than when at Minneapolis, I know the Lord would not lay upon me the burden to connect with you unless He gave me as plain an

evidence as He did while we were in Minneapolis. I have a decided work to do, and wherever I go, shall labor in the same spirit, bearing the same message as I did at Minneapolis, at Des Moines,

May the Lord help you to see He has great light for us at this time is my prayer.

Ellen G. White.

Chapter 33

To My Dear Brethren

B-85-1889

[Cir. April, 1889]

My dear Brethren:

I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you.

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night--I cannot tell certainly which--a person of

tall, commanding appearance brought me a message and revealed to me that it was God's will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, "For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door that Jesus and His Holy Spirit's power shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them."

He said, "Follow me." I followed my guide and he led me to the different houses where brethren made their homes, and he said, "Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is

from beneath."

I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief.

Said my guide, "This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly

an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize and become spies upon Christ, the world's Redeemer.

I was told by my guide that there had been a witness to the Christless talk, the rabble talk which evidenced the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven.

I was then informed that at this time it would

be useless to make any decision as to positions on doctrinal points, as to what is truth, or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue.

There are ways by which the Lord leads and guides His people. God has all wisdom and all knowledge. He has said, "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." James 1:5. Oh that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing those whom God had

raised up to do a special work. They had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance. In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of the revealings of greater light to the people; and how did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made these men messengers to give light and truth to the people? What right had they to set themselves in dead array against these ministers of Christ, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:6, 7. The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has

great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and manner of labor. Christ joined His divine nature with humanity to show us that God would have us in the closest union with Himself. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

April 7, [1889]

We left Battle Creek for Chicago, accompanied by Sister Fanny Bolton, March 28. We have up to this time, April 7, been having meetings almost continuously. Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the Bread of Life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. We must remember that the Lord has very many souls in all the churches throughout the world who are living up to the very best light they have; and could these hungry souls, as well as those of our own faith, have the instructions that have been given here for the last ten days, and their hearts accepted the light and truth of the gospel, they would have been greatly blessed.

The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who

are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these meetings this has been made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to God--a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ. It is a decisive act of the individual, committing to the Lord the keeping of the soul. It is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift. The will is to be surrendered to Christ. Through faith in the righteousness of Christ is salvation.

We have seen evidences in this meeting how far apart has been faith and the righteousness of Christ, from the religious life of those even who claim to be keeping the commandments of God. There has been the great want of a knowledge of Jesus Christ. The want in the religious experience is the acceptance of Jesus Christ as presented in the gospel. Many have not yet received Christ. They

have accepted a theory of the truth, and have been in a large degree left to this kind of experience. And how hard it has been to impress the minds with the necessity of justification by faith! "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

Faith in Jesus Christ's righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly. The people are suffering for the gospel of Christ. The mind and heart need to be informed and educated to believe in Christ. Truth must be communicated and through patient, painstaking effort the people must learn to take advanced steps in faith. All who have teachable minds, all who are unprejudiced, will see the simplicity of faith in Jesus Christ.

It has seemed really discouraging at first to see how hard it was for some to give up their dependence on their own merits. But as minds were

fastened upon the truth presented we were hopeful that the palsy of unbelief which paralyzes all the powers of mind and soul would be broken, and that the words so fitly spoken would not be to the hearer as idle tales. Jesus spoke of those who heard Him, having ears but hearing not, having eyes but seeing not, lest they should be converted and He should heal them. Attentive hearing, with desire to know the truth, will be the opening of the understanding that the soul may really have possession of the truth, that it may be sanctified through the truth. The individual soul must itself accept the truth which the Lord has sent through His messenger to him. You accept the gracious words and thus show honor to God who has sent you a message in love.

This work was being accomplished for the hearers, and wrongs and sins were confessed. Their hearts began to be softened, self-righteousness was seen to be worthless. They cannot understand the great mystery of godliness. They cannot understand how our sins can be removed by the Substitute, and Christ's righteousness imputed to sinners deserving

of wrath. The mind faints in its effort to define it, to comprehend it. But has not God said it? Has He not plainly stated in His Word that the sacrifice of Jesus Christ does expiate human guilt? "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Is not this a true declaration of God? We must take it as such. We may not understand how it can all be, and theologians may try to explain it, but we can see it no better and can do no better than to believe God is true. He says it and it must be so. Take the gracious gift in the promises of God, believe all the Scripture tells us, although you cannot explain it and no one can explain it to you. Herein is faith put to the stretch. Christ died for the ungodly.

We have been earnestly and steadily at work to encourage faith in our brethren. This seemed to be as difficult as to teach a child to take its first steps alone. But thank the Lord, all this labor has not been thrown away. The gracious Spirit of God has witnessed to the words spoken, and those who have heard could only understand as they moved in faith. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Souls are depending on the promises of the gracious power of Jesus Christ to combine with human effort. They move by faith, not by feeling. Such efforts God owns. The Holy Spirit has been convicting the hearts of men and women, convincing them that "Without me, ye can do nothing."

The testimonies from Thursday had a different ring. The tame, lukewarm tone was gone. They were characterized by deep, earnest feeling. Men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been. They humbly and thankfully expressed their gratitude for the

light received. They had been clinging closely to their own righteousness; now by faith they trust in Christ's might and His power and His righteousness. They can do literally nothing without divine help. Their prayers now are filled with earnest, simple faith that takes God at His word. All now seem to have warm hearts. The love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious. Well may we trust in Jesus. Who is so worthy of honor and confidence as He who suffered and died for us?

We are glad in the Lord that our brethren and sisters have begun to see and to understand what Jesus is to them. Just in proportion as they humble themselves will be their discernment and appreciation of Jesus Christ. The Lord is in our midst. Praise His holy name.

Friday was a precious day. The rubbish has been removed from the door of the heart and they have opened it to Jesus. Everything has been

without excitement or extravagance. The leaven of Christ's righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world.

When the Sabbath came to us, with the going down of the sun, we assembled to welcome its sacred hours with thanksgiving and praise. Many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious as they now did.

In the morning all nature seemed to be full of joyfulness. We assembled at half past five for social meeting. The Spirit of the Lord was in our midst. Many stated that they came to the meeting with hearts as hard as a stone, but as soon as they

opened their lips to confess their faith in the love of Jesus, the light came in and their hearts were melted and subdued with the love of Jesus. One brother said he would bear his testimony for he knew it to be right, but he had no feeling. But his heart was broken; he fell upon the Rock and he was so impressed with the love of Jesus that he wept aloud. Ministers bore testimony that when they came to the meeting they were cold and their hearts hard, but when by faith they confessed to God their backslidings they knew Jesus forgave their sins and they were happy, newly converted, and they now bear a testimony that is free and joyful. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Chapter 34

To W. C. White

W -1 -1889

Chicago, Ill., April 7, 1889

Dear Son Willie,

We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and to His righteousness. A continuous effort has had to be put forth. I am sure that those who are present begin to see now what they have lost in the past by their unbelief, and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth.

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, it was he that had followed me and made a raid upon me. She talked very pleasantly, and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little, and were really dying out for want of just such methods of labor as Seventh-day Adventists were employing.

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before, and that Jesus was precious to their souls. They said that

they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts. The tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found.

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God, and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings

have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing.

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it meant to abide in Christ, and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the

righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday, and rejoiced as they drank in the spirit of the meeting.

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning, and continued through the day with scarcely any intermission. Some time was devoted

of course to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy.

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry. Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts

to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness, and not upon works of merit.

April 8, half-past ten a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost

man. Brother Tate is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see the deep movings of the Spirit of God on their hearts.

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tate says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him crucified in all my ministerial labors henceforth." Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at

Minneapolis, and is so glad of the privilege of these meetings. This morning's meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that we are all glad in the Lord.

Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without the waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this can not be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at

these meetings, and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is.

I think that Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings.

Let the outsiders understand that we preach the gospel as well as the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and

then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa, or to some other needy place. I am willing to go where I am most needed.

A far greater number should have been to this meeting, for the truth has been given line upon line and precept upon precept. Brother Jones has patiently instructed the people, speaking four times each day. The third discourse was given at four o'clock to the Scandinavians on the west side.

I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can. Much love to dear Mary. May the Lord bless her abundantly, is the prayer of your Mother

W - 1 - 1889 February 15, 1960 MMO

Chapter 35

To J. E. White (fragment)

Fragment of letter to Edson White

W-14a-1889

Chicago, Ill., [Cir. April 7, 1889] ct. W-66

If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have No. 33 out for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to Kansas meeting. I cannot lay out the matter clearly in my mind.

Have had some thoughts like this about Iowa: Morrison and Nicola have run the conference until there is but little life and soul in it. Now whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs

food, is the question.

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday [Apr. 4]; then there was a break, and since that time the meetings have increased steadily in interest and the people have been greatly benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man.

Brother Tait (?) is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock.

I have so desired that Frank and yourself would share in the benefits of this meeting, for if you both act a part in the work of God then you both need to

be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more--a great deal more--of Jesus, and young and old have been getting hold from above and becoming acquainted with faith and the righteousness of Christ.

Well, I must write no more now.

We want the testimony out as soon as possible. I shall not wait here, I think, any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie; only in meeting and a few moments in evening. I do not know what she is doing except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me.

This Kansas meeting is somehow to me unexplainable. I cannot understand it--that four weeks' work should be put in in one place and then other places where my testimony is much needed be passed by.

I have been really worried over this matter of Iowa--whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting which I knew you needed. I am sorry, so sorry; but I must close.

Mother

Chapter 36

To J. Fargo

Canton, Penn., May 2, 1889

Dear Brother Fargo:

I have been reading the letter of Elder Butler's written in answer to the letter I wrote to him just before the Week of Prayer. In that letter he made the statement that the position I took at the General Conference nearly broke the heart of my ministering brethren, and he thought the wound was not healed and never would be healed. He stated to me that Eld. Goodrich and Eld. Fargo and some of my very best friends had made this statement to him.

Now, Bro. Fargo, if you did go from that conference and make such statements to Elder Butler, have you had no evidence to change you mind? and how could you represent this as you did to Elder. B. who was broken in mind and diseased

in body, who was in a condition to exaggerate every statement made? How can God look upon this work of my good ministering brethren? If you have acted a part because of blindness of mind in helping Eld. Butler to remain under a deception, making statements to him which his diseased imagination would construe into the worst possible light, God will not look on this work with any favor, for if this, your work, is of God, then He has not been leading me. Did not you see enough at that meeting if your mind had not been wrongly impressed by the prevailing leaven at work in that meeting at Minneapolis to know that God was not with those who were so stirred up over the Law in Galatians? Did you not have evidence that the Spirit that controlled at that meeting was not the spirit of Jesus? What evidence had you or any one at that meeting that I was changed in my relation to the work of God and what did you perceive in my speaking to the people when the testimonies God had given me were of a different order and character than they had been? When I came to Potterville I bore the same testimonies. Wherein did you distinguish in the message I bore, and

uncertain sound that would lead you to suppose it was not the voice of the true Shepherd through His humble messenger?

I want you to look over the past since that meeting in Minneapolis and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting, Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that the Lord gave me the burden of message for His people while they were assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis no additional light will come to you. You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis. I have no evidence that you, Brother Howard Miller, Bro. Rubert have made the least acknowledgments that

you were wrong in your views and feelings in regard to myself, W.C.W., A.T. Jones or Brother E. J. Waggoner. If God has ever spoken by me I speak to you now decidedly that you were deceived. You came to that meeting deceived. You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the spirit of Christ. The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject. My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the

worst possible light.

Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart, unsanctified by the truth. When I sensed at the conference the condition of things I knew God would not illuminate the minds thus inflamed by what the spirit of the enemy, for it was nothing else. God's truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor.

I had messages of reproof for some but the spirit that prevailed which was not of Christ but of the enemy made of no effect my words. Christ was wounded in the house of His friends. It was not by me! Not by me, that Christ was dishonored! It was by my brethren who had no just cause for thus making of none effect my labors at that meeting. I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Bro. Kilgore urged me to speak Sabbath. I

said, "No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much."

That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches, that if permitted would separate them from God as verily as the churches who refused light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world.

I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter. Those who should be well experienced are, in a large measure, ignorant of the workings of Satan and he is taking them unawares. There is a

great, grand charge to be made by a united front against the enemy and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not (of) a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God. My guide said, "Follow me." I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W.C.W. was talked of and presented in a most ridiculous light. I could define the speakers by their voices. A. T. Jones was commented upon in like manner, so was E. J. Waggoner, Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because that there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was

appointed me.

I was told this spirit had been gathering strength for years and the leavening influence was at work and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking,- a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.

I bore my testimony in Potterville. The Spirit of the Lord attended me, but not one of those who had

drank in that spirit of doubt and questioning, who had withdrawn their confidence from me and the work God had entrusted to me, confessed their mistakes and the deception they had been under. The Lord wrought for His people in Battle Creek but notwithstanding the evidences of the work of God, not one who was leavened with the spirit of doubts and suspicion and evil surmisings after they saw that life and freedom and the blessing of God was brought in to the churches by the messages borne by the very ones they had misjudged and demerited and had misstated and falsified had any words of confession. They did not then admit their wrong and confess their errors and take their stand firmly for the right. Were they too proud to do this? What has come over our people? I have the same testimonies to bear I ever have borne during the last forty-five years. I did plead that our ministering brethren should act like Christians at Minneapolis, which many of them did not do. You are well aware that the power of God attended the messages I gave to the people but all this is neutralized by hearsay, by the strong feelings that had been worked up and the suggestions made by

Elder Butler which suggestions he has no delicacy in making to my face in his letters to me. I tell you, for Christ's sake, as I have told others, -give up your false ideas and be not deceived.

In regard to the meeting in Kansas I had not been there over the first night when I had opened to me the true condition of things, The leaven of Minneapolis was brought from Iowa and its work was being carried on to make of none effect the labors of Eld. A. T. Jones and my work. The next morning I spoke decidedly upon this matter and plainly stated in substance that which I have traced with pen and ink in this letter. Brother Hall, President of Kansas conference arose and said, "My confidence in the testimonies the Lord gives Sister White is confirmed. I was in one of the very rooms she mentions, the very statements made are more clearly pictured than I could possibly describe the incidents myself. Minneapolis was the first general conference that I ever attended. I was but a child in the truth, three years old. I had implicit confidence in my ministering brethren. I believed them to be conscientiously doing their

work. I looked up to them, trusted in them, respected them, but the remarks I listened to day after day did make an impression upon my mind. I bore this talk, thinking it must be so but it became too strong for me and on one occasion I just boiled over. I told them just what I thought of such talk and the manifestation of such a spirit. For a little time it was better but whenever something fresh would come up all and more was repeated. I said if this was a sample of the spirit brought into the General Conference, I never desired to attend another. "He humbly confessed that he did become carried away with the current for which he heartily repented. Bro. McReynolds bore testimony that the description given by Sister White was true to the letter. He was unfortunate enough to be one of the number in the room with the Iowa brethren and he was distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed he united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house. He had before this made humble confessions to me of this matter which he

repeated at the meeting. Our meeting had to close before we could go any farther. Young Brother Washburn and his wife came to our tent and talked with me and I talked with them freely and told them if they had come to me I would have gladly explained everything to their satisfaction. Brother Porter came. I talked with him freely and told them not half as much as I have told you when you came to Battle Creek and it helped their minds. Friday again the Lord gave me a decided testimony to bear which made as decided impression on minds.

Sabbath day Brother Porter was wonderfully exercised. He was in meeting. He said, "I thought I was going to faint. I felt that I was dying. I dropped my head on the seat before me (and) when I raised my head, I was revolutionized. Every point which had been clouded with darkness was clear as Eld. A.T. Jones has presented it. I wrote it and as the Lord had presented it to me in a clear line from Adam down, the righteousness of Christ in the law."

Sunday I bore in the morning meeting a

testimony upon the same point in regard to the Christless wicked surmisings and misrepresentations that had been made in Minneapolis by my ministering brethren. The break came, thank God! My words were not to them as idle tales. Brother Porter, minister from Iowa, arose and said," I came to this meeting in complete darkness. Satan was at work with me to raise my combative spirit and I was growing darker and darker but I am converted. I see the light. I was not at Minneapolis. If I had been, I fear I should have been the worst among my brethren but I rejoice in God. I see now clearly. I am now determined to work in an opposite direction from that which I have been hitherto working. I want you, my brethren, to forgive me for my blindness and for my stubbornness, "Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White's testimony could not be truth when she stated she had had in California no conversation with A.T. Jones and E. J. Waggoner. He did not say that Sister White lied but he might as well said it for he stated to others it could not be so. And he

did not believe that Sister White told the truth. But he said, "I confess this to my shame. I have confessed it to Sister White and I confess it to God. I repent of this everlastingly." He was free in the Lord. Bro. Wakeham was also free to confess he with Brother Conradi were in that room where many ministers made their home and he acted a part in the talking. He had enjoyed more of the blessing of God in the last twenty-four hours than he (had) done in all his life before. Our meeting moved off after this much more freely and the blessing of the Lord rested upon the people. I write you these particulars that you may see if you have done all that you ought to do in regard to the removing the impression you and your ministering brethren have left upon Elder Butler's mind which have misled him and he was, poor man, sick both in body and mind, broken in mind, yet treated as one who was sound and his imaginings as correct as the mind of God.

There was poor Brother Ostrander that went to that meeting, unbalanced in mind, little less than insane man. His brethren were in so great blindness

they were so wrought up over the law in Galatians, they had no sense to discern his true condition and the question was gravely asked me by the committee who visited me, for my counsel of Bro. Ostrander. Would not he be one whose name should be put on the paper as one to run for the presidency of General Conference? This man was even dangerous in his home in his insanity before he left home, for his wife has told me in regard to it. But this man was fully in the confidence of Elder Butler and in his weak condition strong impressions from this man were made on his mind. As Brother Butler stated, my best and most experienced ministering brethren could tell him their hearts were nearly broken at the positions Sister White took at the General Conference. I wish for these ministers' sake, the breaking of the heart would have been more thorough for then there would be reformation and the mould of God would be upon them in the place of the mould of men. Would that these brethren would be illuminated by the spirit of God rather than to continue longer walking in the sparks of their own kindling. They talk thru mist, thru doubts, thru darkness but do not

open their hearts to the light that God has sent them to clear away the fog. They close their hearts to knowledge that God would give them but open them to all the doubts that are floating from one to another.

The work they ought to do they do not do and God will give them no greater light than they have had until they acknowledge the light He has already given them. They have caused Brother Butler to stumble. They have to remove the stumbling blocks from his path and make straight paths for their feet lest the lame be turned out of the way. The Lord will no more excuse the rejection of light in any one of those who claim to believe in the truth in our day than He excused the Jews for their rejecting light that came from the Lord's appointed agencies. In this our day the refusal to walk in the light leaves men in darkness always.

Chapter 37

Morning Talk

Ms 2, 1889

Picking Flaws

Morning Talk by Mrs. E. G. White

Ottawa, Kansas, May 12, 1889

The enemy is at work with those who have placed themselves in doubt and unbelief; and they are not satisfied only to be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today-- they will pick at little things. They want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them

that Jesus was the anointed one and Christ told them what His work was--to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness and to preach the gospel to the poor [see Luke 4:18]--[they remained in doubt and unbelief].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up and the devil took advantage of it and began to work, and they began to say among themselves, Who is this? Is not this the son of Joseph and Mary? And just the minute this thought came into their minds they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the counsels. It has been presented to me again and again. They [church leaders] are laying plans for the work of

God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, "You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels and nothing is accomplished which should have been done, on account of this hindrance."

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and

asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis.

It is because I know the very same spirit is here, and that we should not give place to it for a moment that I say these things. I know that while the Spirit of God will make impressions upon human minds the enemy will come in and make the most of any little thing that it is possible to make and the leaven will begin to work because the devil wants it so. Now brethren and sisters I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more.

We see that we are in no better condition than

the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." (cf. Jer. 5:21.) Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." (See John 9:14.) Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not.

Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to

pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. "The Lord rebuke thee," He said, "is not this a brand plucked out of the fire?" (Zech. 3:2).

Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, "Spare thy people, O Lord, and give not thine heritage to reproach" (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings.

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves you will want to call others to drink. Convert after convert is presented to me

who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for the want of God.

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy that we shall have our minds broken off from things below and get hold from above.

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears lest they should see with their eyes and hear with their ears and be converted and He should save them. (See Matt. 13:15.) Light had been given them, but they would not receive it.

Darkness was upon them, and they would come and pick the little flaws, and draw the minds of the people away from the solemn truth that was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. This is my prayer. Manuscript 2, 1889

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Chapter 38

To Children of the Household

Letter 14, 1889

May 12, 1889

Reflections on the Minneapolis Conference

Dear children of the Household: I have good news to report this morning. There has been a break in the meeting. Praise the Lord, He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground.[Written May 12, 1889, from Ottawa, Kansas, where Ellen White was attending camp meeting.] There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. Brother Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression.

We arrived here on Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in Hebrews 4:2. I then entreated them to humble their hearts before God and put away their sins by repentance and confession, and receive the messages God sends them through His delegated servants.

Thursday morning I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis, and the spirit that our brethren brought to that Conference. I felt that it was not enough to longer deal in general terms uttering truths which might be assented to, but that would not cut deep in the fleshy tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis--doubts, cavilings, playing upon words, turning aside from the close reproofs of the

Spirit of God, and regarding them as idle fables and ridiculing and misrepresenting and quibbling upon words.

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the message God sent, and the messenger who brought the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. [James 3:13-18 quoted.]

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came

under a delusion, with false impressions upon their minds. This was Satan's work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was, "Go forward." And now Satan determined to hold the people away from the light that the rich blessing of God should not come upon the delegates.

Satan raised an alarm. They thought the law in Galatians would come up and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to

their hearts.

I had been, during the forty-five years of experience, shown the lives, the character and history of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report, or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm, decided, obstinate spirit was taking possession of hearts, and those who had known of the grace of God and had felt His converting power upon their hearts once, were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those who had no living connection with God, whose hearts were hard and unimpressionable. Their base passions were stirred and it was a precious opportunity to them to show the mob spirit.

I could but have a vivid picture in my mind

from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus--all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians.

In the night season, one of God's messengers stood by my side and asked: "Did not I raise you up when you were sick nigh unto death in Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I your Lord strengthen you to come the long journey to this place? Have not I kept you mind in peace amid the strife and confusion of tongues, and now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things."

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and as they supposed sharp, witty remarks. The servants, whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely and he was ridiculed and denounced, also the names of Elders Jones and Waggoner.

Voices that I was surprised to hear were joining this rebellion and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue, when I made the statement that not a word of conversation had passed between me and Brethren Jones and

Waggoner nor my son Willie upon the Law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the Law in Galatians.

After hearing what I did my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. [Mark 13:9, 12 quoted.]

All this passed through my mind like a flash of lightning and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway then we may expect anything. Human

friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the soul produces no briars and thorns. "By their fruits ye shall know them" (Matt. 7:20). Then the words were spoken, "Only lay hold of the strength of the Mighty One. He is a Friend that will never leave thee, never betray thee. He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee."

And what created all this stirring up of human passions which was bitterness of spirit, because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines?

The guide which accompanied me gave me the information of the spiritual standing before God of

these men, who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness, and truth from error.

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do, to stand at my post, that God had given me a message to bear in His name, and even if I had foreseen the consequences, I could not be clear before God, and have my peace. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies are continually repeated in the ears of the people of God, the mold which has been left upon the work would not be removed.

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves

and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evilspeaking, evil surmising, judging one another, has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser who accused the brethren before God day and night. There has been a spirit of Phariseeism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be.

You must do your work with fidelity. You must under the constraining influence of the love of Christ do the work God has given you. Let not your zeal diminish. Then trust the result with God. This was not all that was said, but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of

the message given me to bear, either for favors or because of frowns and alienations of any mortal.

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon, and to the American brethren in the forenoon. I stated to the brethren that I had continued the same work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify and inflame the minds of those who ought to have had the spirit of Jesus.

While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which

they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety.

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God.

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track, or rebuked

and corrected their errors, there must be, they thought, some mistake in the testimony.

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted.

Many things were specified that were being cherished as truth, but which were not in harmony with the message of the truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not been

under subjection to the Spirit of God were stirred into activity as worked against Jesus Christ at His first advent, and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake.

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory.

I was encouraged to stand firmly against the human impulses that were bearing strongly against

[the] light and truth which the Lord had for this time for His people. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me], "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God."

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words, so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken.

Several others were in the same house and

stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon; and the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner, and that they were not reliable. These brethren named were treated in words and charged with many things, that there was, I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White.

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with

unbelief, thought Sister White did not talk with much spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me.

Friday morning again I read some things before the people assembled, in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis; and yet we did not seem to break through.

Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt, to take the position of learners. They would quibble at little points that were of no consequence.

The leaven that has wrought in Iowa Conference, was in our midst.

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief; that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so.

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through, to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it, and hinder the work

which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the "Well done" would have been said to them in heaven and in earth if they had kept silence.

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time, because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone's mind to make objections or to

throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent.

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings, and make them unsatisfactory, wanting in dignity and make most tedious delays of business that

might be executed with expedition and thoroughness.

Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their mind, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked selfdeification. They use the power they possess and the confidence entrusted in them by other minds to rivet more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect and reverence.

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be

pronounced by Him who is a true Watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made.

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt, and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants have been by those blinded by selfishness and self-deception, as the voice of God. But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold.

Who shall comfort God's servants when they are grieved and disappointed? Will their faith steer

clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willeth nor of him that runneth.

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested, and that His own Name may be glorified, for the Lord alone is to be exalted. God's workers must walk in the way of duty and commit themselves, their work, their time and talents, to God.

In the providence of God I bore my testimony in Battle Creek, in Potterville, in Des Moines. There the reports have been circulated in regard to

the meeting at Minneapolis, but God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder Butler and upon the minds of others.

Jesus says in solemn accents, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." While Christ was teaching the most important truth, there arose a question between some of John's disciples and the Jews, about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men's consciences. They would start some question of little importance to create a dispute, and thus divert the minds that they saw were being convicted.

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church

whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. He will use to bring in unbelief, evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to watch and pray [lest] ye enter into temptation.

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention and plead with God for the enlightenment of His Spirit.

Have they not examples before them in the past

and in the present, where the banners of rebellion against the messages God sends and against His servants, are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power?

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in selfsufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life?

Personal piety, practical piety and spiritual-mindedness, were not kept us by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses, of a character to kindle the fire of devotional love in their hearts?

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones

and Waggoner. Is this the course that we are to pursue in standing by the "old landmarks"? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren?

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, "Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book"? Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth.

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie

White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them.

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts, and repent.

May 13. This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham, all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had done in all his life before. He was getting free and rejoicing in the Lord.

Brother Porter bore a clear, free testimony.

Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these, who have been enshrouded in an atmosphere of unbelief, now talking faith, now grasping the righteousness of Christ; and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their hearts, and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh.

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. "Inasmuch as ye have done this to one of the least of these, My brethren, ye have done it unto Me."

Repent before the Lord. If you do not repent, "I will come unto you and remove the candlestick out of its place." Then the result will be moral darkness. I attended the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they

seemed like starved sheep who were feeding upon meat in due season.

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God, and accept the message which will bring healing to her bruises and wounds.

Ellen G. White

Chapter 39

Unfounded Reports

Several times during the past winter[1 1888-89.] I have met the report that, during the Conference at Minneapolis, "Sister White was shown that the judgment, which since 1844 had been passing upon the righteous dead, had now begun upon the living." This report is not true. A similar rumor, which has been afloat for about two years, originated in this wise: In a letter written from Basel, Switzerland, to a minister in California I made a remark substantially as follows: "The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living." The letter was read to different persons, and careless hearers reported what they thought they heard. Thus the matter started. The report from Minneapolis arose from someone's misunderstanding of a statement to the same effect as the one quoted from the letter. There is no other foundation for either report than this.

Secondly, report has it that a minister now living has been seen by me in vision as saved in the kingdom of God, thus representing that his final salvation is assured. There is no truth whatever in this statement. The word of God lays down the conditions of our salvation, and it rests wholly with ourselves whether or not we will comply with them.

Says the Revelator: "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."

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and

blameless." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. " "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Here we have the Bible election plainly stated. Here are specified who shall be crowned in the city of God and who shall have no part with the just. "Blessed are they that do His commandments , that they may have right to the tree of life, and may enter in through the gates into the city."

The third report states that, in the Conference at Minneapolis, "Sister White confessed that in some

of her remarks at that meeting she had been in error and had manifested a wrong spirit." This report also is wholly without foundation. I could not forbear giving to the Conference the light that God had given me. This I presented both in messages of warning and reproof and in words of hope and faith. But nothing spoken by me at that meeting has been taken back or confessed to be wrong. I still view matters from the same standpoint, and am of the same mind, as when at Minneapolis. All the dangers which I then saw, and which brought such a burden upon me, have been more clearly developed since that meeting. As I become more fully acquainted with the condition of our churches I see that every warning given at Minneapolis was needed.

The influence of this report from Minneapolis, tended to destroy confidence in all reproofs and warnings given by me to the people. One example of this I will here relate.

A sister connected with one of our missions had been reproved for her wrong influence over the

young people with whom she was associated. She had encouraged a spirit of lightness, trifling, and frivolity, which grieved away the Spirit of God and which was demoralizing to the workers. When the report came by letter from Minneapolis concerning Sister White's wrong course which called for a confession there, the relatives of Sister T at once remarked: "Well, if Sister White was wrong in regard to matters in the Conference at Minneapolis, and had to confess this, she may have made a mistake as to the message she gave my sister and may have to confess that also." And they justified the wrongdoer in her course. Since that time, however, Sister T has acknowledged the wrong for which she was reproved. Those who originated and spread the report have exerted an influence to embolden wrongdoers in rejecting reproof, and souls have thus been imperiled. Let all who have engaged in this work beware lest the blood of these souls be found upon them in the great day of final judgment.

The cases mentioned will serve to show how little reliance can be placed upon reports

concerning what I have done or taught. During my labors in connection with the work of the Lord I have not made it a practice to vindicate my own cause or to contradict reports that have been put in circulation in regard to myself. To do this would occupy my time to the neglect of the work which God has appointed me. These matters I have left to Him who has a care for His servants and His cause.

But I would say to my brethren: Beware how you give credence to such reports. The Saviour bade His disciples: "Take heed therefore how ye hear." And He speaks of a certain class that hear and will not understand lest they should be converted and be healed. Again He said: "Take heed what ye hear." "He that is of God heareth God's words."

Those who listened to the words of Christ heard and reported. His teaching just according to the spirit that was in them. It is ever thus with those who hear God's word. The manner in which they understand and receive it depends upon the spirit which dwells in their hearts.

There are many who put their own construction upon what they hear, making the thought appear altogether different from that which the speaker endeavored to express. Some, hearing through the medium of their own prejudices or prepossessions, understand the matter as they desire it to be,--as will best suit their purpose,-and so report it. Following the promptings of an unsanctified heart, they construe into evil that which, rightly understood, might be a means of great good.

Again, an expression perfectly true and right in itself, may be wholly distorted by transmission through several curious, careless, or caviling minds. Well-meaning persons are often careless and make grievous mistakes, and it is not likely that others will report more correctly. One who has himself not fully understood a speaker's meaning repeats a remark or assertion, giving to it his own coloring. It makes an impression on the hearer just according to his prejudices and imaginings. He reports it to a third, who in turn adds a little more and sends it forward; and before any of them are

aware of what they are doing, they have accomplished the purpose of Satan in planting the seeds of doubt, jealousy, and suspicion in many minds.

If persons listen to God's message of reproof, warning, or encouragement while their hearts are filled with prejudice, they will not understand the true import of that which was sent them to be a savor of life unto life. Satan stands by to present everything to their understanding in a false light. But the souls that are hungering and thirsting for divine knowledge will hear aright, and will obtain the previous blessings that God designs to convey to them. Their minds are under the influence of His Holy Spirit, and they hear aright.

When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. "He that is of God heareth God's words."

And now to all who have a desire for truth I

would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.

Chapter 40

To H. Miller

Between Elmira and Canton

June 2, 1889

Dear Brother Howard Miller:

My mind is burdened on your account. From time to time your case has been presented before me in connection with the work and cause of God. In assemblies where you were present, I have presented general principles, knowing that if you had an ear to hear, and a heart to understand, you would take these things to yourself. While at Minneapolis I had a testimony from the Lord to His people; but you as well as others did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others.

When I visited Pottersville, you were also at that meeting; but you were not in real harmony with me in the work that the Lord gave me to do. The message which He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of the darkness into the light. But your pride, your selfrighteousness, was similar to that which the Jews cherished; and it kept you from accepting the light as it did the Jews. That which was a light and a blessing to those who received it, was darkness to those who rejected it. I had a message from God to the people, but you did not receive it.

For years you have been in great need of spirituality, and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are placed

where you feel authorized to dictate and be a controlling power, you magnify your office; but you are not one yourself to become a learner. You do not want to be counselled. You are inclined to take course according to your own judgment, to dictate, to criticize; and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief; for you evidence by your actions in this day that if you had lived in the days of Christ you would have done as the Pharisees did in their rejection of Christ.

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the light which the Lord has thrown upon you pathway? I am sorry that you are in such great

blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time. Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry and spiritless. Your strength is weakness, yet you rely upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you.

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and

in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?-- That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus.

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as

righteous; they called all those who differed from them accursed, and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon, and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith are those also who are filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons, and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling is of God in Christ Jesus."

There are glorious truths to come before the

people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines. The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." There will be an humble spirit with all, more faith and love; self will not be exalted. "Look and live." Christ's spirit, Christ's example will be exemplified in His people. We shall follow more closely the ways and works of Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence.

I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence, and an experience in

the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him he would be unable to do the work assigned him. He is not quick to discern the necessities of the case, or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work.

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee; and they were not

walking in the light and advancing with the work, and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master. Signed)
Ellen G. White

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually you are not fitted to be a help to your brethren. When thou art converted, strengthen thy brethren. You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are qualified to do a large work, but this is because you do not know yourself. I beseech of you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." Do not try to help others when you are in darkness yourself, and need to see many things in altogether a different light. Pray much, humble

yourself before God, for this is your only safety.

Ellen G. White

Chapter 41

To U. Smith (unfinished)

Rome, N.Y., June 14, 1889

Dear Brother Smith:

Last night I was awake at midnight with a heavy burden on my soul from you. I saw you walked upon a path that almost imperceptibly diverged from the right way. A noble personage stood beside me and said, "Uriah Smith is not on the brink of a precipice but he is in the path that will shortly bring him to the brink and if he is not warned now it will soon be too late. He can now retrace his steps. He is walking like a blind man into the prepared net of the enemy but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived."

I awoke and thought it must be daylight but on lighting the match looking at my watch, I saw it

was only twelve o'clock. This morning I have read your article in Review. Now there was no call whatever for you to write as you did. You place Elder Jones in a false position just a(s) Elder Morrison and Nicola and yourself and others place him in at Minneapolis. Did he

Chapter 42

Sermon

Manuscript 5, 1889

Christ and the Law

(Sermon given at Rome, New York, June 19, 1889)

[Matthew 5:14-16 quoted.]

We read in the following verse, verse 17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to

reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have.

Here He shows the exceeding breadth of the law of Jehovah--its extended character--and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it; it was in a different setting; and they could not harmonize this with their misconceived ideas.

Christ reads their thoughts, and their thoughts were that he did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.... 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" [verses 17, 19]. And He makes it still more plain: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" [verse 20]. Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible.

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God's law.

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the

school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, nor the power of God" [Matt. 22:29]. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth.

One part of Christ's great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don't know but you have heard me say it in years past, "I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion."

There was one who came to me and said, "Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?" "Yes, I can. I point you to Calvary, to the

dying Saviour upon the cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified.

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner.

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" [Matt. 9:13]. Thus you arm yourself with the whole armor of Christ's righteousness? How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety.

Before He came they were under a yoke; but Christ was above law, He was the originator of the law, so there was no yoke upon Him; and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the

whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave.

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it.

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of

his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today -what these lawless principles will lead to.

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown (Pennsylvania). He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect.

What is God going to do for His people -- leave them with no new light? "Ye are," says He, "the light of the world." Then we are to get more light from the throne of God, and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I am was--that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go."

But what was there to do the last night? They

were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts.

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his saviour. And why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world

through lust. Now here is the redemption.

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty.

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious Sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped.

Now the test is coming between the Sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day.

There are to be trying times before us, and what does God mean? He means that we seek to

understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works.

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me."

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to

repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe.

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees

that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah.

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His son to die for fallen man, that he might keep the law of Jehovah.

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.

O, I am glad I have a saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without me, ye can do nothing." "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" [Rev. 3:20]. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory--even your faith, feelings, and good works? Is that it? No; "This is the victory... , even your faith" [1 John 5:4].

What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone" [James 2:17]. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ.

Now, there has been coming in among us a

self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: [Rev. 3:14-16 quoted.]

What is the matter? They have left their first love. "So then because thou art lukewarm... I will spue thee out of My mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that he will not take their names into His mouth to present them to the Father.

"I know thy works." "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" [verse 17].

Now what is the difficulty? "Tried in the fire." Christ had such love for us that He could go

through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve" -- spiritual discernment, that you may discern between true righteousness and self righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods; buy of Me." "Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness.

Then He says, "Be zealous therefore, and repent." That message is to us. We want the brethren and sisters in this conference to take hold of this message, and see the light that has been brought to us in new settings. God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time:

"For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them.

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no

such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ.

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart.

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will?

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus.

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures.

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and

asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others. Now, you have had light here, and what are you going to do about it? Are you going home and sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the

light of the world. "A city that is set on a hill cannot be hid."

Now, Brethren, Go to Work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes.

Chapter 43

Experience Following the Minneapolis Conference

MS 30, 1889

Experience Following the 1888 Minneapolis
Conference;

The Danger of Legalism; Emphasizing
Religious Liberty

We found when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us who were forward to make reports of the meeting at Minneapolis, giving their own incorrect

version of the matter, which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger.

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth, and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made

these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there.

I met with the brethren in the tabernacle, and there I felt it my duty to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting. I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated. It was the very order in which the

church had treated my father's family and eight of us--the entire family living in Portland, Maine, were excluded from the church because we favored the message proclaimed by William Miller.

I had been writing out Volume 4 of Great Controversy. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins" (Isa. 58:1).

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life,

for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, "We want you at our meeting, Sister White; your influence is needed," I should not consult my choice or my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor, but look in a large degree to the men they have set before them in the place of God.

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. [See the chapters "George I. Butler moves into the light," "Uriah Smith falls on the 'Rock,'" and "still more confessions," in *thirteen crisis years*, by A. V. Olson, pp. 87-119.] I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to

give me was that they were not moving in the counsel of God. Not one ventured to say, "I am with you, Sister White. I will stand by you."

After the meeting [in Battle Creek] several shook hands with me and stated, "I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came, of positions Sister White took and what she had said at the conference, that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore."

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me, as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had

changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.

I was invited to speak the next Sabbath in the tabernacle, but afterwards--because the impressions were so strong that I had changed--I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was going to speak upon. I said, "Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and

who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him."

The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God."

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, "I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national

reform too far."

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried [on] at Minneapolis, and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message, and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will

endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry.

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them, and open their ears to deception and delusion.

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord

gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people.

In leaning upon man--placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities--there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner, Human beings cannot endure this dependence placed upon themselves. Their danger is great that human influence will stand where the Lord should be.

Our brethren separate themselves from God, by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with

that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do not prove to be agents through whom the enemy can work, to the detriment of souls. If the weak brother perish, the blood of his soul will be required at your hand.

Has God given men places in His vineyard? Then let their talents be employed, and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with

God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things.

There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service. In their blindness they could not discern spiritual things, and under the influence of the great deceiver would take a position to oppose the most sacred things of God.

There must be no defying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend.

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the mighty Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions.

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God; and

those who went all through that meeting and left with the same spirit with which they came to the meeting, and were carrying on the same line of work they did at that meeting and since they had come from it, would-unless they were changed in spirit and confessed their mistakes--go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls.

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time.

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that

State. I came near fainting in the cars, but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God, just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken, so that the Lord could put His mold upon them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts!

There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he

cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize.

How my soul longed to see these ministers walking in the footprints of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and

often grievously disappointed and almost loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided.

Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction. May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of righteousness arise in their hearts with healing in its beams.

I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ, that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines

meeting an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side the Rocky Mountains, I would gladly comply with their request. But after many months no line reached me from them, no word came that they desired me.

I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproof, of standing firm for that which I knew was right.

I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting, bearing the message the Lord should give me, in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to

Williamsport [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to choose which meeting to attend.

As not one word came from Iowa I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them. I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped.

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are colaborers with Jesus Christ to become repairers of the breach which the ungodly have made, and restorers of the paths which others have sought to obliterate. The path of faith and righteousness must be restored. Our salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them.

It is God's purpose that we should be educated by providential experience and be habitual learners, building securely on Jesus Christ, the only sure foundation, which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith, and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-

sufficiency, our pride and vanity, to the winds.

[E. G. W. Marginal Note: "Letter to Elder Butler to stay after the week of prayer (Dec. 15-22) comes in here." See E. G. White Letter to G. I. Butler, Dec. 11, 1888 (Letter 18, 1888.)]

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter.

Brother Ballenger became very much distressed in mind. He was almost in despair, and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He

went to the dear Saviour just as He had invited him to come. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He sought the Lord with earnestness of purpose and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ.

He came into the meeting full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors.

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He

went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you."

During the week of prayer in Battle Creek [Dec. 15-22] we labored earnestly, speaking at the sanitarium in the early morning, and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew

that those who had been in doubt and evidence for their faith if their hearts were open to receive the impression of the Spirit of God.

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirits of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness, who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive, and to acknowledge the light God graciously gave them to heal them of their spiritual diseases.

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept

that which the Lord sent them but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith.

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "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" (Rev. 3:15-17). All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved.

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God--a part of the third angel's message-but the faith of Jesus, which comprehends more than is generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls.

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and

many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising, contrary to God's word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel, when they stubbornly wanted their own way and would not submit to God's way and God's will.

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul,

but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ.

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God, why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they became as little children? Their legal religion was seen as it is in its true light--worthless.

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest--cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as

experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do.

But those who close their eyes to evidence God is pleased to give--as did the Jews--and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and selfrighteous.

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from

the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him selfdenial and what it is to live by faith in every word of God, then the soul finds rest and peace.

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they-

-like the Jews--were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end--the good of souls and the glory of God.

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do--to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent.

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord.

We attended meetings in South Lancaster [Jan. 11-22, 1889], and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless

love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of Me gold tried in the fire," "and white raiment," "and eyesalve." Their testimony was, "I have found the Pearl of great price." Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made.

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). The Lord rejoiced that the plan of salvation was so

plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned. But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed, and will acknowledge it.

Earnest discourses have been given in the power and Spirit of God by His servants, in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians, as a new revelation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Oh, this is meat in due season from first to last!

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people

are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ?

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are "to them that perish foolishness; but unto us which are saved it is the power of God."

We visited Washington, D. C. [Jan. 24-31, 1889], and labored there, and we saw the same

fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.)

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.... This do and thou shalt live" (Luke 10:27, 28).

It is impossible for us to realize the far-reaching nature of God's law unless we view Christ upon the cross of Calvary--the atoning sacrifice.

Through the law is the knowledge of sin. God's moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God's moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, "O how I love Thy law! It is my meditation all the day" (Ps. 119:97).

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I Am knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden-away, secret sins form character.

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant.

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the

righteousness of Christ. "Where sin abounded, grace did much more abound" (Rom. 5:20).

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord Our Righteousness." Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case-- "the Lord my righteousness."

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place

where it belongs--in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).

A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain--Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is--the sinner's only hope. Faith takes hold of Christ, trusts Him. It says, "He loves me; He died for me. I accept the sacrifice, and Christ shall not have died for me in vain."

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the

heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away--their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all.

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live." Study and practice Christ. "Thy gentleness," said David, "hath made me great" (Ps. 18:35). Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love.

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving

energy, elements proceeding wholly from God--a personal experience of God's power transforming the entire man.

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables.

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall receive the right hand of fellowship from Protestantism, and this power

prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this.

God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid.

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the Reformation counted not their lives dear unto themselves, that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place, and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The

faith once delivered to the saints. Then let the message go to all nations, tongues, and people.

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches--even the Catholic church--whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives.

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to

give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work.

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant--turning from a "Thus saith the Lord, the seventh day is the Sabbath of the Lord thy God." A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man.

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost

annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake, when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith.

Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry peace and safety now, when sudden destruction is coming upon the world, when God's wrath shall be poured out?

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points--not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists--the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this.

Godliness, which the gospel enjoins, never bears briars and thorns, never--because all do not see exactly alike--breaks the closest links of

association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride on opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews--fatal hardness

of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men. Manuscript 30,1889.

Ellen G. White Estate Washington, D. C.
October 2, 1986. Entire Manuscript.

Chapter 44

To Mary White

W-70-1889

Battle Creek, Mich., July 15, 1889

Dear daughter Mary,

I have just read your letter sent to Willie and I would say in regard to a horse or carriage, follow your best judgment. I sent you as a present the \$100.00 for you to use as you need in anything either a horse or carriage. Just make it as pleasant for you as possible.

In regard to Laura, I am sure she will never consent to live with Walter Harper. She is no more favorable than she has been and will do anything but this. She is a strong girl, but when it comes to tact in furnishing little dishes that is palatable, I fear she has not the experience in the line of cooking. I know Water Harper's anxiety and he

hangs to this matter like a dog to a bone, but I have done and said all I shall ever do or say on this subject to Laura Harper. I leave her to settle with her God in regard to this matter.

I have thought of one, that is Annie Rasmussen. I do not know as you are prepossessed in her favor, but I know of no one who can prepare nice appetizing little dishes as she can. And as the principal thing now is to get something for you to relish, perhaps Annie might do as well as any one. I have some fears in regard to Laura Harper that Walter Harper will be intruding himself and that the burden of the matter will some how affect you. You must not be troubled with anything of this kind. If Walter Harper would keep himself away then I would feel that Laura would do first rate for she is strong and intelligent and would impart vitality rather than rob you of it. Unless her own troubles, will so torture her brain so she cannot keep her troubles to herself. If you could give her some knowledge how to cook, I do not know but she is the most skillful cook but I would not suppose this being a farmer's daughter. Her parents

would feel a wonderful relief if she could be with you for she has had such a strain upon her she has become almost desperate. I really pity her but if Walter Harper wants her to go to Colorado, that he can hope to win her, he will be disappointed. I am quite sure.

When I proposed her coming with you, I did not suppose that Walter Harper would be still persistent in his claims and bother her and then that would bother you. I wish she could come and do what she can for you in the home keeping line for the girl needs the very influence you could give her, and it might be to the saving of her soul; but if this does not work, then there is Annie. In all her ways she may not be as attractive as some, but she loves and fears God and she can get you up nice dishes, and Reba and she could agree well.

I do not feel that it is best to hurry the children to Colorado, if they can be well cared for in California and are doing well. I have no prospect of renting my house at present in Healdsburg. I think my debt must be canceled at the Health Retreat by

the renting of my house there for twenty dollars per month. I think we will know better what course to take when we go to California. We have picked up furniture here, piece by piece, and got them together so that we are presentable now.

We have three bushels of fruit, black and red raspberries. Put up seventy-five quarts of sour cherries, twenty-five quarts of strawberries and currants, grapes, tomatoes yet to come. We will be prepared for our winter campaign here and expect to spend the winter here. We find work to do all the time in the same line we have been at.

I had a long good talk last Sabbath with Elder Smith. Read many articles to him and I think his mind will be enlightened. I then, yesterday morning, had a long session in my good pleasant room with Elders Kilgore, Olsen, Underwood, Farnsworth and Dan. Jones. I read to them for three hours letters written to Elder Butler by me and letters that he had written to me and articles written by me while in Minneapolis and read to the General Conference there assembled I had read

these all to Cap. Eldridge and the voice of Captain Eldridge and all the committee was these articles should be put in print just as they are for the delegates of the Conference to have in their hands. Then there can be from this material for another Testimony, No. 34, which I must get out. I see so much before me. I feel almost dizzy in contemplating it but the Lord will give strength and grace for me to do all that there needs to be done.

Our prayers are daily ascending to God for strength and divine wisdom that I may move in the order of God, walk in the clear light and make no false steps.

I find that there is nothing like coming close to persons and seeking to help them by individual effort, but it is not always an easy pleasant task; but this seems to be my work which I cannot get rid of. We pray for you daily and the Lord does hear our prayers and answers them. We need the intelligence you have in our work and we shall make our request to God for your life, your health to be restored that you can engage with us in the

work. But all you are required to do now is to be happy, cheerful, hopeful in God and comfortable. We want that you shall have every convenience. Many prayers are sent up to heaven for you and we do not forget Elder Olsen in our prayers.

I have been so weak and debilitated since attending the four camp-meetings that I have been unable to do much, but to hang my helpless soul upon Jesus Christ. I have hope in God. I trust in God. My heart goes out after God. I shall see of His salvation. If I walk in the line of duty, I shall be sustained. I must say goodbye. Bless the Lord O my soul.

Mother

Chapter 45

Camp-Meeting at Ottawa, Kansas

Tuesday, July 23, 1889.

Camp-Meeting at Ottawa, Kansas.

By Mrs. E. G. White

We left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The workers' meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting.

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God.

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs.

There is danger that our brethren and sisters will become careless, and will be blinded to their

spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God.

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an

entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said, "All power is given unto me in heaven and in earth;" "Lo, I am with you alway, even unto the end of the world;" "Be of good cheer, I have overcome the world."

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God. We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed.

I was never more certain that the Lord strengthened me, than at the Kansas meeting. Bro. A.T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me at every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain

are the wisdom and help of man!

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd.

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people

clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ.

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our

righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth."

One of our young ministering brethren said that he had enjoyed more of the blessing and love of

God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light.

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the

position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "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." Mark the following words: "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." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his

opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing."

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones! Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales! Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a longsuffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything.

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods

and saying, "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 eye-salve, 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."

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life."

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,-gold of faith and love, while raiment of Christ's righteousness,

eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul.

Chapter 46

To Elders M. and H. Miller

M-4-1889

Battle Creek, Mich., July 23, 1889

Elders Madison and Howard Miller,

My Brethren,

There are lessons that are essential for you to learn. You have a theory of the truth, but you have not the spirit of it. You have not the power of God in your hearts to draw souls to Jesus. Brother Madison Miller has been placed in a responsible position, where he could be a great blessing to the churches, if he were in right relation to God Himself, but he thinks that he has all the qualifications necessary for his position, when he has not the sanctifying grace of Christ. He has not the blessed assurance that the promises of God are for him. He does not know what it is to walk by

faith. He fails to carefully consider points of doctrine that are new to him, and is ever ready to question and cavil over that which he does not understand, and unbelief is the first thing that presents itself. He scatters seeds of doubt, and does not seek earnestly for the grace of Christ in His soul. He does not possess a personal interest in the truth as it is in Jesus. He does not glorify God for the marvelous display of His love in bringing salvation within his reach. He is imbued with the spirit of Phariseeism which excludes from the soul the light of heaven. Self-satisfied he does not see his own spiritual destitution.

If he would be a successful soldier of the cross, he must be transformed by the power of divine grace. His spirit must be softened and subdued, before he can work in harmony with Christ.

Brother Miller, why did you and your brother Howard appear so listless at the Wexford Meeting? The Spirit of the Lord was manifestly at work; but you did not recognize the fact. You bore no testimony that harmonized with the testimony of

those through whom God was working. Why did you come to the meeting, have your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? You acted no part to advance the meeting. You did not partake of the spirit, and it would have been better for you to have remained at home, with your doubts and criticisms, than to come to the meeting.

The Lord was in the encampment, souls were cheered, encouraged, and blessed; but you remained outside of the healing benefit of the spirit of God. A stream of water will rise to the height of its source. So it is with religion; it if comes from God, it will lead to God. He who has a connection with Christ is a living missionary. As he receives the water of life, he gives it again to others. Have you been drinking of the living waters? Have you been giving it to others? The Lord has committed to us a message full of interest, that is as far reaching in its influence as eternity. We have tidings to give to the people which should bring joy

to their souls.

You act a part in the Sabbath school work. Men in this work are needed who do not labor mechanically, but with earnestness, because the transforming grace of Christ is upon their hearts. We want men in this branch of the cause who can avail themselves of the privilege of drinking at the fountain of life, whose souls are full of gratitude and praise, and who can lead others to the well of living waters.

Bro. Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the great teacher. You need the spirit of a little child, conscious of your weakness, and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal, and lifeless, you would learn from the great teacher precious lessons of wisdom. Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the ideas, plans and work of

others. Brn. Madison and Howard Miller, have taken a prominent part in criticizing plans which were made for the advancement of the work. They have felt that they must fasten upon everything objectionable, and make every difficulty apparent; and if their opinions had been received, and their counsel acted upon, far less would have been done, than has been accomplished to advance the work of God. While they are ready to suggest plans, and to criticize the efforts of others, they do not put their whole soul in the work, even to carry out their own plans. It is not pleasant for others to unite with them, because of their habit of holding back and criticizing. It is hard for workers to advise with them, or for them to take advice. When these men are placed upon committees to consult in regard to ways and means to advance the cause of God, they often burden the work with criticisms, so that it is difficult to carry it forward. Their words not only fail to give encouragement, but often they are a positive hindrance.

Bro. Fargo would have been a wise counselor to end, Van Horn had he not had the unfortunate

experience that he did at Minneapolis. His understanding has been perverted since that meeting. Bro. Howard Miller, in his present condition, will be a hindrance in any meeting of counsel. He will keep silent, or if he speaks, he will frequently speak to discourage those who lay plans before him for his consideration. Time and again, methods wisely devised have been set before him, and, because he did not originate themselves he disapproved of them, and they have been given up, when they should have been carried out. It was most unfortunate that he was connected with Br. Van Horn, for he has not helped him as he ought to have done.

He should not think that his main business in his official capacity is to raise objections and block the wheels. Eld. Van Horn needs no such hindrance. He needs men who will lift and push. If these Brn. Miller think their course is wise, they are greatly deceived. They must have a transformation of character in order to be useful men in the cause of God, that they may be able to receive the overcomer's reward hereafter.

It is an easy matter to find objections to plans, and see difficulty in the way of carrying them out. The unfaithful spies had no trouble in seeing and presenting obstacles that appeared insurmountable in the way of the advancement of the people of God. Satan is ever ready to suggest unbelief, to point out objections over which to quibble, to reveal difficulties that seemingly cannot be overcome. But those who are on the Lord's side, on the faith side, not allowed the voice of men to turn them aside from the voice of God must press on with more determined effort. They must press forward in the way of the Lord with as much earnestness as the doubters manifest in seeking to hinder in them. Those who find fault know not what spirit they are of. They think they love the truth, and the cause of God; but their own ideas, their own ways are dearer to them than the advancement of the Lord's work if it does not go according to their own mind. It is like plucking out a right eye or taking off a right arm, to give up their own way or will, and receive and act upon the counsel or direction of others.

Separation from the world is required of all the children of light; but separation in feeling and sympathy, from brethren in the faith, is a mistake, and comes through the working of Satan. May the Lord help these brethren to work in his way. They are now enshrouded in darkness; they know not at what they stumble.

The Brn. Millers have walked in unbelief, Phariseeism, and darkness, to such an extent that they do not know what it is to breathe the free atmosphere of heaven, of faith, love, confidence, and truth. If they stood in the clear light, they would not see anything in the way of hearty co-operation with the work of others. God is displeased with the spirit that prompts them to combat and oppose their brethren. But they do not realize that their criticism results from the natural, and cultivated traits of their own character. They have never seen these to be evil as they really are, or the necessity of overcoming them. The Lord can do without the aid or co-operation of these men, he does not need their acknowledgment, and is not

really hindered by their objections and resistance for God will work just the same, but some are influenced by their example, and they themselves are losing much because they have not a teachable spirit. Bro. Howard is self-sufficient and feels not his great poverty.

"Who is a wise man and embodied with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth out from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruits of righteousness is sown in the peace of the that make peace".

If Christ should come in contact with these objections, he would say to them, as he said to

Nicodemus, "Ye must be born again-.... except a man be born again, he cannot see the kingdom of God." An entire surrender of the will to God, repentance, faith, and reception of Christ, in the spirit of a little child, will ever bring freedom, light, blessing, and peace to the soul.

When in meeting of counsel, you should be under the influence of the spirit of God. You should be ready to advance along the line, keeping step with the soldiers of Christ. There is a great work to be done, and will you not take hold with heart and soul to do this work as a faithful sentinel for God? Will you let others carry the load, and then seek to hinder them to the extent of your ability; or will you be baptized with the spirit of God, and let the truth have its moulding, fashioning power upon your life and character, that you may come into union and harmony with your brethren?

At the meetings at Minneapolis, at Pottersville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be

under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message which God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing. I am alarmed for you. I know you and others in a similar position are not in the light, you are on the enemies ground. Both of you are placing yourselves where the spirit of God can no more find access to your hearts than it could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ, light is shining to man; heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder, they bring messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder, and shining down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light.

Bro. Howard Miller, you have encased yourself

in an armor of unbelief and spiritual pride. You do not recognize him whose goings forth have been from old, from everlasting.

The king of glory appeared in the form of a servant, clothed in the garb of humanity. When he began his public ministry in Nazareth, there was a sad and terrible exhibition of what human nature can and will be when Satan works on the heart. Jesus proclaimed himself to be the anointed one. No man had before, ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue, and read from the prophet Isaiah these gracious words; "The spirit of the Lord God is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The eyes of all in the synagogue were fastened upon him; for divinity flashed through humanity, and with one voice they witnessed to the gracious

words that proceeded from his lips. God had spoken to their hearts, and given them a testimony which they acknowledged to be the truth; but soon doubt and unbelief arose. Who was this that claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power.

The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, "This is the king that will reign on David's throne". But this man who made the claim that he was the anointed one of God, was from the humble walks of life, the son of Joseph and Mary. They had seen him going up and down the hills, they had seen him toiling daily at the carpenter's bench, and could he be the Messiah? The very humiliation which Christ bore was foretold in the scriptures as a specification of his divine character and mission, and should have commended him to every home and heart in the land. But to the proud

and unbelieving Jews his humility was an offense.

The men of Nazareth refused the prince of life. The power of God which has stirred their hearts as he read and expounded to them the scriptures, was resisted, and their passions were stirred as he spoke truths that revealed to them their real condition. The lips that had so recently acknowledged and blessed him, now uttered curses, and with the fury of demons they laid hands on him, and dragged him from the synagogue, out of the city, and thought to thrust him over the brow of the hill. But the angels of God protected him, and hid him from the sight of the infuriated throng, and he passed on his way unnoticed.

The men of Nazareth did Satan's work; but Christ could not give them up without granting them another opportunity for salvation. After his fame has spread through the country to every region, after they had had time for prejudice to subside, and reason to take control of their minds, he came again to test them, that they might redeem their past rejection of him.

Jesus had given the people of Nazareth clear and distinct evidence that his mission was just what he had claimed it to be. Would they not retrace their steps? With such tokens of his truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? At the beginning of his ministry, they had taken their first steps in the rejection of Christ, they had committed themselves to the work and the will of Satan, and their pride was so strong, their prejudices so great, that at his second call, they would not acknowledge him as the Messiah although they had the most convincing proof of his divinity. O, what will not pride, unbelief, and prejudice lead men to do!

The Lord has shown and that we are in just as much danger in our day as were the people on the days of Christ. The Lord is speaking through his delegated messengers; but the same unbelief is exhibited. Men close their hearts against Jesus, and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as

free men; that they are maintaining their right to act and think for themselves, to believe or doubt; and like the despisers of the gospel in the apostolic times, they wonder and perish.

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth, should take heed lest they follow their example when a second opportunity is given to accept the gracious light of truth. After the first rejection, when excitement and confusion are over, you may again be called upon by the divine messenger, and you should beware lest you harden your hearts in prejudice and pride, and in final rejection of the message that would work for your salvation.

You may encase yourselves in pride, and continue to reject Christ in the person of his messengers. If you do this, the words of the apostle will find an application in your case, as in the time of the Jews:- "He came to his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God,

even to them that believe on his name." Said Christ, "I am come in my father's name, and you receive me not. If another shall come in his own name, him ye will receive."

We are less excusable than were the Jews; for we have before us their example of rejection of Christ and his apostles, and we have been warned not to fall after the same example of unbelief. Throughout the history of the church in all ages, and especially in that of the Seventh-Day Adventists, we have examples of those who refused the light God sent them by his chosen agents. They have had opportunities and privileges that should have enabled their faith to rest on God, and yet they have revealed the evil heart of unbelief. Their course has been similar to that of Pharaoh. The light that the Lord sent to the king of Egypt was shunned and rejected by him. His stubborn heart caused him to brace himself against the light.

My brethren, the Lord is not pleased to have us settle down in unbelief, and question and quibble

over matters of truth as you have done. It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error, and not enclose the heart in prejudice. To make yourselves and others believe you have pursued a righteousness you reject Christ by rejecting the message he sends; in so doing, you place yourselves under the control of the prince of darkness. Your spiritual discernment has been blunted. God has sent messages of light to his people which would have been as healing balm had they received them; but you did not do this, like the men of Nazareth, you set yourselves to refuse the light, you exalted your own opinion and judgment as more valuable than the judgment of those whom God has made channels of light. This course has brought you where your faith has become confused. The sweet, subduing love of God has not characterized your labors. You have presented dry theories of doctrine, which are not productive of fruit. You would be satisfied with the present senders launching and exposition of what is truth but remain dry and spiritless.

When you receive the words of Christ as if they

were addressed to you personally, when each applies the truth to himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen saviour in your own case. Your religious experience will have a different mould from what it now has. Pharisaism will not then exist you will think it the highest honor to lift up Jesus before the people, saying, "Behold the Lamb of God which taketh away the sin of the world". Your manner, your attitude, your voice, your language, your thoughts will represent Jesus. The message you bear, the efforts you make in the work, do not now rightly present Christ. Jesus is not now lifted up by you as the supreme object of thought, as the one who can draw all men to himself. We must teach those for whom we labor that they must hear, obey, and follow Christ. You need not wait for a great occasion to do his work. You need not ask for great ability; all you need is to hide in Jesus, that your works may be wrought in God. If you do this, your work will not be merely mechanical, but it will have life and power; it will arouse and vivify. You will tell the

story of Christ from a heart softened by his love with simple faith, as a little child tells its trials and sorrows to its mother, so the child of God will go to his heavenly father, never doubting the reality of his love, to tell him all his griefs and joys

"Learn of me," says the divine teacher; "for I am meek and lowly in heart", and the promise is positive-"ye shall find rest unto your souls." O that all who are in any way connected with the work of God were endowed with heavenly wisdom, that they might reveal the fact that they have learned in the school of Christ. If every man who has entered the ministry depended upon the Lord and not upon self, the power of God would attend the efforts of his servants, and great good would be accomplished. Those who labor in word and doctrine, must be men who search the scriptures daily, who pray earnestly and constantly for divine enlightenment. If the ministers would individually hang their helpless souls upon Christ, there would be much more moisture in their discourses. Those who, to a large degree, give evidence of being dry and fruitiness, should realize that the reason for this

is found in the fact that they are not connected with Christ. They do not draw sap and nourishment from the living vine. And Christ says, "without me ye can do nothing." Self has been woven in the labors of many workers but the true child of God will feel as did John the baptist when he said, speaking of Christ, 'he must increase, but I must decrease.'

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected; but all that such ones have to do is to humble themselves at every step under the mighty hand of God; Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When he sees men lifting the burdens, trying to carry them in the lowliness of mind, with distrust of self, and with reliance upon Him, he adds to their work his perfection and sufficiency, and it is accepted of the father. We are accepted in the beloved. The sinner's defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with contrite heart, are putting forth

humble efforts to live up to the requirements of God, are looked upon by the father with pitying, tender love; he regards such as obedient children, and the righteousness of Christ is imputed unto them.

Self must be kept hid in Jesus. O, if I could but set him forth before you! O that our brethren could be brought to see the necessity of self-crucifixion, then I would have hopes that they might not only useful, in this life, but might attain unto the future, immortal life. That I could present the attractions of Christ so as to engross the whole mind! O that my brethren might appreciate the promises of God in all their breath and fullness. Then they might be saved from themselves, from self-confidence, criticism, unbelief, and phariseeism. Then self-exaltation would not be increasing, but decreasing. There are many who claim to believe in Christ, who have not yet fallen upon the rock and been broken, self lives, and is exalted. To such Christ does not appear what he is, or what he will be to all those who believe on him.

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the bible rules,--the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect, their faith has no genuine foundation, and in the time of trial they will find that they have built upon the sand.

He who rests satisfied with his own present imperfect knowledge of the scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth, know not

what constitutes the faith that was once delivered to the saints. They are lukewarm and indifferent, they know not what it is to possess the real virtue of love and faith they are not close bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible, they do not feel that it is the voice of God speaking to them. But if we would understand the way of salvation, if we would see the beams of the sun of righteousness, we must study the scriptures, for the promises and the prophecies of the bible shed clear beams of glory upon the divine plan of redemption.

The Lord is not glorified by your lack of

spirituality, by your dry formalism. While your labors have not been worthless, they have been exceedingly defective. O that your past Christian life could be opened before you, just as it has been, and you could see how angels look upon the work, in all its bearings, which has come forth from your hands.

God has sent you a message which he wishes you to receive-- a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come the Lord desires to heal the wounds of his sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, 'the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.'

The sheep that need to be fed, are scattered upon the mountains of Israel; they are starving to

death on dry theories. My brethren, you do not feed the flock, you do not have faith, humility, and love. The most sacred responsibility rests upon those who have accepted the position of shepherds to the flock of God. But if the professed ministers of Christ are not endowed with the power from on high, they are not fit for the work of this time. The work calls for men who have spiritual energy, and far seeing discernment. God sends light to his people that they may live in his light according to their privileges. There are many who feel satisfied with their meager attainments, and they refuse the light that God sends them. In so doing they not only rob their own souls of spiritual knowledge, but they rob the souls of others. Those they endeavor to help, have to suffer loss because the teachers fail to employ their talents in the way that God would have them, and choose to place their own limited, narrow experience before the people, instead of the glorious gospel of Christ. They are like guide posts pointing in the wrong direction. They will forfeit the favor of God, and come under his displeasure, unless they change their course decidedly and humble their hearts before God.

It is a grievous sin in the sight of God for men to place themselves between the people and the message that he would have come to them. There are some who like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness, when he desires them to be bodies of light.

Those who live just prior to the second appearing of Christ, may expect a large measure of his holy spirit; but if they do not watch and pray, they will go over the same ground of refusing the message of mercy, as the Jews did in the time of Christ. If they turn away from the light, they will fail to meet the high and holy claims of God, they will fail to fulfill the sacred responsibility that he has entrusted to them.

The character and prospects of the people of

God are similar to those of the Jews, who could not enter in because of unbelief, self-sufficiency, self-importance, and spiritual pride separate them from God, and he hid his face from them. The apostle Exhorts us, "if God spared not the natural branches, take heed lest he also spare not thee." "Because of unbelief, they were broken off, and thou standest by faith, be not high minded, but fear."

The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes that which if received would have been to them their greatest blessing became their stumbling block. Thus it is today among us. They thought that Christ's teaching was counteracting the influence of the old and only religion that had been from the beginning, after they had once rejected the light, their minds were blinded, and they thought Christ's teaching was a deception of the enemy. Christ was Bringing out the old religion in its true light, but they had separated themselves from the old paths, from the old truths, and had permitted the customs and

traditions of men to take the place of the only vital faith.

Sufficient light was given to the Jewish people so that they might have known "the time of their visitation." God had sent them "the way, the truth, and the life," in the gift of His son. Christ came as the messenger of Jehovah, and his path was marked with blessings. He was sent to make known the father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, "the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. Forgiving iniquity and transgression and sin, and that will by no means clear the guilty." From Christ, the light of the world, shone forth the clear, bright beams of His father's glory. Yet the Jews comprehended it not.

Thus it is in our day. The light of truth is shining upon us clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ. Many who claim to be standing in the light are in darkness and

know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for he has given them light, and they reject it. They have before them the example of the past, But they will not be warned, no unbelief is enclosing them in impenetrable darkness. They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe.

There is an alarming condition of things in our churches says the word of God, "your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men; they lay in wait, as He that setteth snares; they set a trap, they catch men... The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?" "They have healed also the hurt of the

daughter of my people slightly, saying, peace, peace; when there is no peace." "And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren." God will surely fulfill His word to those who will not hear, will not see and refuse the light which he sends them.

The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to his people, and rejecting the message of His healing grace. Brethren I beseech you to come into harmony with the work of God for this time. O that you would have less confidence in your own opinions! O that you might see that it is your inherited and cultivated stubbornness of heart which is keeping you away

from the light of truth! Your self-esteem, your persistency in having your own will, are not according to God's order. You need to cultivate humility and meekness, that the Lord may have room to work for you. We all need the blessing of God everyday, and you must have a realization of his abiding spirit in the heart. Your will is none too strong, if you place it wholly on the Lord's side, to be educated and trained by Christ.

The success of every work depends upon the blessing of God. If the Lord works with you, you will be able to do what he has appointed you to do. With God, one can chase a thousand, and two put ten thousand to flight. But just as long as you maintain this Spirit of Pharisaism, God's spirit will not, cannot, work with you, because you do not feel your utter dependence upon him. When you become learners in the school of Christ, you will have the simplicity and meekness of little children, and will be willing to counsel with you brethren and sisters, and will pray earnestly for help from God. Your ears will then be opened, and you will be enabled to say from the heart, "speak Lord, for

thy servant heareth."

God wants to put his spirit upon you; but he cannot do this while you are so full of self. When self dies, you will feel the quickening influence of the spirit of God. God's people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. Ye are God's building, ye are God's husbandry. This is no time for alienation and discord, for the indulgence of a selfish, perverse spirit. Will you take yourselves in hand, or will you be ready to regard your stubborn, unyielding disposition as an evidence of faithful integrity? God forbid that you should be blinded, as were the pharisees, and place good for evil, and evil for good. You will never have any greater evidence than you have had as to where the spirit of God is working. The Lord never proposes to remove all occasion for men to doubt. He will give sufficient evidence to bring the candid mind to a right decision; but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your

own condition of spiritual destitution, you will not recognize the light. You will say with Saul, I have done the commandment of the Lord (1 Sam. 15:13).

The language of your soul has been, "I am rich and increased with goods, and have need of nothing." You have not known that you were poor and wretched, and miserable, and blind, and naked. You need to hear the words of Him who is the first and the last: "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 may not appear: Anoint thine eyes with eye save that thou mayest see."

Selfish pride is holding you from Good, and your only hope is to fall upon the rock and be broken. As these words come to you, you will say, "are there no others who need the same reproof?" There are many who need to see that the Laodicean message applies to them who do not see it. I write out your case definitely that others may see they are in the same condition, and that they with you

may make decided changes in their attitude before God and before His people.

You must stop inquiring about the duty of others, and go to work for your own soul. Through faith in Christ, you may come to the light. When you view Christ as he is, you will decrease in your own estimation, and he will increase. The words of God spoken to Saul by Samuel are worthy of your consideration; for they apply in your case: "Obedience is better than sacrifice, and to hearken that the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." You have set yourselves to stoutly resist the light, and the Lord will not compel you to have faith in Christ; but without faith it is impossible to please God. The faith that works by love, and purifies the soul, produces the fruit of humility, patience, forbearance, long suffering, peace, joy, and willing obedience. Says the scripture, "whatsoever is not of faith is sin." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him."

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. That which should cause us the deepest joy is the fact that God forgives sin. If we take him at His word, and forsake our sins, He is ready and willing to cleanse us from all evil, He will give us a pure heart, and the abiding presence of His spirit; for Jesus lives to intercede for us but bear in mind, my brethren, that spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises, and profits by the truths of His word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless of ourselves, that we must rely upon Christ's righteousness, and not upon our own. He that is right and honorable and righteous in his own eyes, cannot feel his destitution, therefore he cannot ask and receive. He feels no lack, therefore He is sent empty away.

Christ has said, "I am the way, the truth, and the life." If your good works were the way, then Christ would not have said, "I am the way." It is

not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to Heaven, will bear the fruits of godliness, and give evidence that they are the light of the world.

Blessed is the man who draweth not back, but believeth every word that proceedeth out of the mouth of God. Let there be no standing still, no drawing back unto perdition; The Lord commands His people to go forward, from light to a greater light. Some have had great light, they have been blessed, they have believed that God for Christ's sake forgave their sins; but there they have stopped, and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. The only safety

for any one is to advance, to increase in the knowledge of the truth, to be sanctified by it. Those who are content with preaching old discourses, and praying stereotyped prayers, fail to improve the talents that God has given them, and these talents will be taken from them. My brethren, If you had the penetration you think you have, you would discern spiritual things. "By their fruits you shall know them."

Brother Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given, will heed the counsel of the true witness to the Laodiceans, and will buy the good righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "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."

If the church refuses to hear the voice of the heavenly merchantman, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing."

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say as did the Jews, "show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ. "His brethren therefore said unto Him, depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these

things, show thyself to the world. For neither did his brethren believe in Him." And they that passed by reviled Him, wagging their heads, and saying, "thou that destroyest the temple, and buildeth 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."

How can any of our brethren who have before them the history of the Lord of life and glory, open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them, and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters, and present numerous miracles to confirm the faith of

all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth, and ask for miracles to establish them in deception!

When men close their eyes to the light that God sends them, they will reject the most evident truth, and believe the most foolish errors. It is Satan that leads men to take false positions. Well might we ask, as did Paul in his day concerning brethren who had turned away from sound doctrine, "Who hath bewitched you, that ye should not obey the truth?" Those who claim to be children of God, are, in their ignorance, working against Him, rebelling against His providence, opposing His plans, and refusing to do the work that He has placed upon them. Instead of doing their duty, they strive to bring everything into harmony with their own narrow views. Instead of bringing their will into subjection to God, that His purpose may be accomplished, they choose their own rebellious ways, and will not yield to His guidance.

The Lord has been appealing to His people in

warnings, in reproofs, in counsels; but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it? These good intelligent men would surely know if this was the message of truth."

Sentiments similar to these were expressed in the days of Christ, when He came to bear to earth the tidings of salvation. The people looked to their leaders, and asked, "If this were the truth, would not the priests and rulers know it?" Says the Scripture, "then came the officers to the chief priests and pharisees, and they said unto them, why have you not brought him? The officers answered, never man spake like this man. Then answered them the pharisees, are ye also deceived? Have any of the rulers of the pharisees believed on Him? But this people who knoweth not the law are cursed."

In the days of Christ there were many who incurred deep guilt because they denounced His

teaching, without carefully investigating. Its claims to their attention. We are sorry to say that similar guilt is incurred to-day through a similar cause. There are many who hear the words of Christ, but they do not in moral independence go to the word of God to search the scriptures and see whether or not these things are so. Though they have souls to save or to lose, they dare to rely upon the interpretation and application that their religious teachers give. God has endowed men with reasoning powers, that they may compare scripture with scripture, and know for themselves what is truth, that they may be able to give a reason for the hope that is within them, with meekness and fear. When the Lord graciously sends to us the means of knowing the truth, and we turn from the precious privilege, and are indifferent to His message, we insult the spirit of God, and we shall walk in darkness and stumble in unbelief.

When Christ told Peter what should come upon him because of his faith, Peter turned to John, and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou Me."

If Elder Smith or Elder Butler should reject the message of truth which the Lord has sent to the people of this time, would their unbelief make the message error?--No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no reason for others to do the same. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the day of judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you.

Sins of the most revolting character exist in the church to-day. The alarming situation of the people of God requires more than tame, spiritless, Christless, sermons to cut through the fleshy tablets of the heart, and to arouse the moral sensibility. Satan is appealing to the lowest propensities of human nature. But these do not need cultivation, like thistles and briers, selfishness, self-love, envying, jealousy, evil surmisings, self-esteem, will grow up luxuriantly if only left to themselves.

But the highest, noblest faculties need to be kept in exercise that they may be developed. Christians who are overcoming day by day, who are seeking the glory of God and His approbation, will be careful not only to avoid wrong, but continually to perform what is right.

We should take no man for our pattern; for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves, we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His word; let God impress the soul.

It is your duty to grasp every ray of light. You owe it to yourselves, to your family, and to your God, to overcome your objectionable traits of character. If these are not checked and overcome, they will develop, so as to work not only your ruin,

but the ruin of others. (Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those who, we thought, were taught and led by God, fall under the bewitching power of the enemy, who led them to reject the truth for this time.

Do not men know from the word of God, that just such a message as has lately been going to the churches, must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth, have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. When the message of God meets with opposition, he gives it additional force that it

may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that I do know, I testify of that which I have seen. Those who would triumph in the truth, will have to act a part in the sight of the universe which will bring to them the reward of "well done." They will be known as laborers together with God.

Misunderstanding, misapplication, of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ's sake let us cry aloud and spare not. Says the word of God, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sin." (Isa. 58:1)

The watchmen on the walls of Zion are asleep. Many have no burden of the work, they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good, but from fear that some will take extreme positions, and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result? The message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced. Suppose that prejudice should do its baleful work, suppose the work should be given in to the hands of these opposers and faultfinders, and they should be permitted to give to the church the doctrine and the labor they desire to give; would they present anything better than the Lord has sent to His people at this time, through his chosen agents? Would the

message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal, to uplift the souls of the people of God? Have those who have opposed the light openly or in secret, been giving the people the good that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming?

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them in the judgment-seat to condemn his message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do

they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something?

The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks.

All the good will have a tendency to press together, and all doubting, unbelieving ones will keep each other in countenance, and strengthen the very elements of character that the testimonies of God's spirit have reproved, and urged men to overcome. We would ask every man and woman, on which side is your influence? Are you working where God is working, or are you working with the enemy? Says Christ, "He that is not with me, is against me, and He that gathereth not with me, scattereth abroad."

The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, has the man a wellinstructed good conscience, or is it biased and warped by his own preconceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize, and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong, as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and

he hunted the Christians from city to city, verily believing that he was doing service to God.

In view of these things, we can see that there is great need of seeking counsel of God, of searching the scriptures with a humble, prayerful Spirit, that the Lord may enlighten our understanding, so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it, and see whether its fruit testifies that it is for God.

Says the scripture, "walk while ye have the light, lest darkness come upon you." No church can live by sparks of its own kindling, neither can christians be the light of the world if they fail to diffuse the glory derived from a heavenly source. Says the Saviour, "If therefore the light that is in thee be darkness, how great is that darkness:"

The message of God has been presented to the people with clearness and force; it is the very message which God means that his church shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will

result in great loss to your souls. Every ray of light that God has given to his people is necessary for them in the emergency that is to come; but if the rays of heaven's light are not discerned, if they are not appreciated, accepted and acted upon, you will lose the heavenly benefit yourselves, and keep the light from others whom God designed should receive it through you.

It is little enough that the most educated and well-disciplined disciples of Christ can do to reflect light to the world, and attract others to the source of light. But every one can do something. Every day brings its privileges and opportunities to make unselfish efforts for the glory of God and the salvation of men. The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others, and ask how will it affect them? There are sins of omission, as well as sins of commission, and all of us are influencing the course of others. (A neglect when the work is laid before you, is as wrong as to

perform some sinful action;) for in neglecting your duty, you fail to supply your link in the chain of God's great work. Your influence does not sustain his cause.

Many who ought to obey their captain's orders in this time of emergency are unfaithful. They cannot be depended upon in the day of peril. They begin to inquire and question and make propositions, when the foe is gaining every advantage. The only right thing to do is to obey the captain's orders without question, not stopping to reason about the matter, or to make suggestions, or to quibble over some minor point. We see thousands upon the very brink of ruin, and prompt action and this alone will avail to save the souls of many.

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters, so as to keep them quibbling and questioning, until it is too late to rescue souls who are rapidly getting beyond the reach of help, He will do it. I have been shown that this is just what He is doing. He is

holding men away from the work that they should do, holding them back from obedience to their captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work of God. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding heaven's light into the world's moral darkness.

O that we had teachers who would show men by precept and example what it means to believe and live the truth! Why are our teachers walking and acting like those who are spiritually blind? As in the days of Christ, they have eyes, but they see not; they have ears, but they hear not, lest they should be converted and be healed. There is need that the converting power of God should come upon our ministering brethren; for many of the people are far in advance of their inexperience in the things of God. The highest interest of souls both for time and eternity, is involved in a proper understanding of the work for this time.

We deplore the fact that men idolize their own opinions, that they are willing to be governed by their own preconceived ideas rather than by a plain "thus saith the Lord." It is the most difficult thing in the world to convince men who do not want to be convinced. Satan beclouds the perceptions, and hardens the heart so that men will not give up their own ways that they may work for the salvation of a backslidden church, and point sinners to the "Lamb of God which taketh away the Son of the world." Instead of engaging heartily in this work, they hold back, and almost hope and pray that those upon whom the Lord has laid the burden, will not succeed: for if success crowns the efforts of the burden-bearers, it will prove these doubters to be in the wrong.

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of heaven, beware that you do not harden your hearts and ask for further proof, saying, Show us a miracle. The rich man of the

parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, "if one went unto them from the dead, they will repent." But the answer came to him as it comes to us to-day. "If they hear not Moses and the prophets, neither will they be persuaded though one rose the dead."

Chapter 47

Counsels to Ministers

MS -27 -1889

Counsels to Ministers - 2

The Need of a True Concept of Righteousness
by Faith

Denver, Colorado, September 13, 1889

By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion.

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the

churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon.

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is-see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the

law, This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour.

We are to keep the mind the sin-pardoning Saviour. But we are to present Him in His true position-coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain.

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live."

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God,

thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11.

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether there be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Col. 1:14-17.

This is the grand and heavenly theme that has in a large degree been left out of the discourses

because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name so powerful, so essential, should be on every tongue.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily." Col. 1:25-29.

Here is the work of the ministers of Christ. Because this work has not been done, because

Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment.

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people--a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught--it is to them a strange doctrine. They begin to caution the people--who are ready to die because they have not been strengthened with the lifting up of Christ before them--"Do not be too hasty. Better wait, and not take up with this matter until you know more about it." And the ministers preach the same dry theories, when the people need fresh manna. The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is

the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers of that self-satisfied ground.

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the

value of your life.

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption especially the mediatorial work of Christ for this time.

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice

dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity.

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy.

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value."

Oh that it might be said of ministers who are preaching to the people and to the churches, "Then opened be their understanding, that they might understand the scriptures"! Luke 24:45. I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is Divine, like its Author.

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered

up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit-- the Comforter--to combine with man's human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew.

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God.

The church may, like Mary, say "They have taken away my Lord, and I know not where they have laid him." John 20:13.

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle.

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is

buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel's message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of calvary, Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." Pray, oh, pray for the outpouring of the Spirit of God!

Chapter 48

To U. Smith

S-87-1889

September, 1889

Denver Colorado, 1889.

Dear Bro. Smith,

I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season.

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most

solemn sense of your true state now as never before, rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result.

Light and truth which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have his light come to the people, and you cannot prevent it. You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as an extra step farther and farther from the light and from the Lord. "If the light that is in thee be darkness, how great is that darkness!"

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same ground as the rejecters of Jesus Christ passed over; you use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you as in the days of Christ souls hung upon their leaders. Poor deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to his people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility?

Chapter 49

To the General Conference

B-24-1889

To The General Conference:

Dear Brethren,

I have presented before you matters which the Lord has shown me, and I have a warning to give to this body now assembled in Battle Creek. You are in danger from the fact that plans may be formed, ways may be devised, propositions may be followed that mean, not success, but defeat. I dare not let this Conference close, and those assembled return to their homes, without bidding you to consider carefully every proposition that has been presented. Look well to every plan that has been proposed, and give not your Yea and Amen hastily, as I have heard from the lips of some men whose understanding is beclouded, and they know not what is the character of the sentiments and

propositions they are saying Amen to. Be not carried away with proposals that appear innocent, when their end is disaster and a forfeiture of the favor of God. There is danger, and I sound the signal trumpet of warning.

God calls upon you to humble yourselves under his mighty hand, and to confess your sins and put them away, and he will lift you up. Draw nigh to God and he will draw nigh to you. Ministers, high and low, you have no time now to complain of your unsuccessful labor. Flee to Jesus, take hold of him by living faith, lay hold of his strength, and make peace with him. You have too great a desire for the praise of men. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not as your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "For

thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: (mark the words) I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, my highways shall

be exalted. Behold, these shall come from afar; and lo, these from the North and the West; and these from the land of Sinim. Sing, O heavens; and be e joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

Let not men exalt themselves, and seek to carry through their ideas without the co-operation and sanction of the people of God. Your strong spirit, your loud, contemptuous speeches are out of harmony with Christ and his ways. O, had you made your voice to be heard on high, God has seen you smiting with the fist of wickedness. You must bear the divine credentials before you make decided movements to shape the working of God's cause. As surely as we believe in Christ, and do his

will, not exalting self, but walking in all humility of mind, so surely will the Lord be with us. But he despises your fierce spirit, he is grieved with the hardness of your heart. Pray that he will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that he will give you a heart that will not permit you to turn a deaf ear to the widow of the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery, and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in Isaiah 58 will be fulfilled to you, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

But you will need to make straight paths for

your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves; but by standing like men who have been tried and proven, and are firm as a rock to principle. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

There is a work to be wrought in the heart of each one, that you may not sow tares. When the lips of the watchman are touched with a live coal from off the altar by the Lord of hosts, the trumpet will give a certain sound, very different from the

sound we have hitherto heard. God has a living testimony for the world. This tame, lifeless sermonizing is not after God's order. I appeal to you, men in responsible positions, do not seek to meet the world's standard, to catch the world's ideas. Do not speak smooth things, prophesying deceit. The Comforter, the Holy Spirit of God, whom "the Father shall send in my name," said Christ, shall convince the world of sin, of righteousness, and of judgment." The ministers of the Lord are to "reprove, rebuke, exhort, with all longsuffering and doctrine."

We have a heaven to gain and a hell to shun. We are under obligation as those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, to declare faithfully the whole counsel of God. Ever remember that we are surrounded, encompassed, with a great cloud of witnesses; for the heavenly intelligences are looking upon us as ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. He who understands

the dignity of our calling, the sacredness of our work, commands that we declare the message with unshrinking heart. We may well humble ourselves under the mighty hand of God, or he will humble us; but if we walk modestly and humbly before the Lord, he will accept us.

The Lord looks with disfavor upon those who would please the men of the world, while at the same time they accuse those whom God is using, and manifest a satanic disrespect toward those whom they should highly regard. The tenderness of spirit, the kindness, the courtesy, the refinement of feeling, that characterizes those who are learning in the school of Christ, has passed out of the heart and life of many who think that God is using them. The True Witness says, "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." If there was far more repenting and confessing and forsaking of sin, and less self-sufficiency, and less self-boasting, we

should see spiritual things more clearly. God desires that you come into vital connection with himself, and then Christ will abide in the heart, and a pure flame of devotion will be kindled in the soul.

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks; for it is the fashion to depart from Christ, and give place to skepticism. The cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism. Take it back while it is

not too late for wrongs to be righted; for you have sinned against God. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith.

When we are united in the unity for which Christ prayed, this long controversy which has been kept up through Satanic agency, will end, and we shall not see men framing plans after the order of the world, because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen sound the trumpet in clearer, louder notes; for they will see the sword coming, and realize the danger in which the people of God are placed.

There is no time now to range ourselves on the

side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must become a unit, to be holy in life and pure in character. Let us no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul, which is represented by the offerings of the Moabites and Amorites.

O, shall not repentance take the place of unbelief and rebellion. Or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of his ministry, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you"? "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."