

THE ELLEN G. WHITE 1888 MATERIALS 2

Ellen G. White



Chapter 50

The Excellence of Christ

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Ms 10, 1889

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say he has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year.

We are having most excellent meetings. The spirit that was in the meeting at Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the word of God has been clear

and distinct,-justification by faith, Christ our righteousness. The experiences have been very interesting.

I have attended all but two morning meetings. At eight o'clock Bro. Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in. We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; his character must be our character. All excellence is in him. Turning from man and every other model with open face we

behold Jesus in all his glory. And their minds are filled with the grand and overpowering ideas of his excellency; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to his image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time.

I am so thankful to see with our ministering brethren a disposition to, search the scriptures for themselves. There has been a very great lack of deep searching of the scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand his holy word.

I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message. We may expect at any time new and startling claims from Satan through his agents, and shall not the people

of God be wide awake, shall they not become strong in the strength of the mighty one? Wise in the wisdom of God? A crisis has arrived in the government of God in which something great and decisive must be done. The delay will not be prolonged long. The wrath of God will not be long withheld, justice is only to speak the word and in a moment what confusion there will be. Voices and thunderings, and lightnings and earthquakes, and universal desolation. Now is our time to be good and to do good, while with wide awake senses we watch every movement in the government of God, with apprehension. But if our life and character is after the divine model we shall be hid with Christ in God.

The world is full of evidences of God's love for fallen man. How much he loved us we can never with our finite minds measure, we have no line with which to fathom, no standard with which to compare it, but with John we may say, "He so loved the world that he gave his only begotten son," that through Christ he might confer on us everlasting life. This subject fills my mind and it is

so grand so elevating, that I am entranced as I think of it.

This is a conference where advancement will be made, but O, the want of workers. How my heart aches as I think of it. Calls for help come from every quarter. The Macedonian cry is coming in, "Come over and help us." We need to offer up most earnest prayer that the Lord will send laborers into his vineyard. He can himself make a selection in his divine wisdom that will put our wisdom in the shade, but whatever God does we want to accept willingly. It is a solemn time; we are trying to the best of our ability to impress the people with the weight of their responsibility. Oh for the baptism of the Holy Spirit to come upon the workers that they may represent Jesus Christ in all their labors. Oh why is there so great weakness now when we need strength and power to save souls that are perishing around us. There is a world to be reached, a world to be tested, and who shall be able to stand?

We have had very pleasant weather here since

the meeting. It has been very mild to-day. We could not have had a more favorable time for the conference.

The popular doctrines of this age cannot correctly represent Jesus. Our Saviour represented the Father. He rolled away the thick darkness from the throne of God, the hellish shadow which Satan had cast to hide God from sight and from knowledge. Christ reveals the throne of God and reveals to the world the Father as light and love. His clothing his divinity with humanity brings that love in clear evidence of light that humanity can comprehend it; that will indite the petition in the heart to pray as did Moses, "I beseech thee, show me thy glory." Remember the ear of the Lord is open to our prayers. "Ask and it shall be given to you, seek and ye shall find." "If ye then being evil, know how to give good gifts unto your children," how much more shall your heavenly Father give the Holy Spirit to them that ask him." Then why not take God at his word? Why not believe with all the heart and mind and soul. Why not by faith take hold of the divine nature. It is our privilege. All

things shall be done for him that believeth. I am so grateful this morning that I have a living Saviour. Praise God from whom all blessings flow! How can we dishonor God more decidedly than to distrust him? We must never be discouraged. We must be patient, kind, we must by faith be receiving that abundant supply as God is willing to bestow and wait by faith on the Lord believing he will do the things we ask him. This waiting on the Lord by faith needs to be cultivated for it leads to great spiritual grace, and renews our strength as the eagles. He shall mount up with wings, that is by faith. God help us is my prayer. We must rise higher and nearer to heaven in our aspirations. Seek things that are above. We must rise from the lowlands of earth to a higher power, lovelier light. We must love higher, and live higher. No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with his strength we may gain strength, yes grow in grace for heavier conflicts and obtain inspiring

views of heavenly things. The pierced hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting these things which are behind, and reaching forth unto those which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus. "O that we might arise and shine for our light has come and the glory of the Lord hath arisen upon us. The more closely we copy the pattern the more wisdom and intelligence we will have of his matchless loveliness.

I have just returned from Five O'clock morning meeting. The spirit of supplication was imparted to us for a larger blessing and that the men in responsible positions might have the presence and the power of God. Many are sick, compassed with infirmities, and God will lift them up as he has lifted me. He has given me health, and strength, and grace, and he will give the same to all his workers. Oh that every one in responsible positions of trust in our institutions may know that Jesus is to them a present help in every time of need. They want to be drawn up from themselves nearer to

God that they may comfort others with that consolation wherewith they are comforted.

We want to get such views of the wondrous love of God in sending his Son into the world to die for sinners that the heart is broken at the glory of the cross, uplifted. The hearts are melted! Praise the Lord, O my soul, and all that is within me praise his holy name. May the Lord by his grace bless you my sister abundantly, Is my prayer.

Chapter 51

To Mary White

W-76-1889

Battle Creek, Michigan., Oct. 29, 1889

Dear Daughter Mary:

I have sent in this some seersucker, plaid, thinking it would be good and strong for aprons. I send you that thick woolen goods to use as you may think best. I have knit a pair of wristers for Ella. Will knit a pair for Mabel if I can and send soon. I think you will need a mattress, cotton top mattress which I will send by Brother Gates. I told Reba to be sure and write to me just what you needed in quilts or in bedding, mattresses. I have received no line from her. Perhaps she forgot it but let me know about it if you can as soon as possible.

We are having a good meeting. There seems to be no dissention. The testimonies which have been

borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives; that success has attended their labors during the past year as never before and they enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter and clouds of darkness and let the sunlight of His glory in!

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf and I believe the Lord is working for you and Satan will be disappointed.

Willie was very much tired when he got here. His head would not work but I have talked pretty plainly to him with some authority. And dear

Mary, Jesus is your helper. Do not doubt this for one moment. Just look up and believe and trust in God, the Living God. I see no reason why the Lord has not heard our prayers. I believe with all my heart and mind that He has done this. Just trust in the Lord fully and do not be discouraged. Hope in God. Praise His Holy Name. He loves you and has a fatherly care for you. Oh, that God will be your Helper every day. I think much anything I can get for you I will do so.

Mother

Chapter 52

Diary Entries

MS -22 -1889

Diary - October 1889

Battle Creek, Mich., [October 16], 1889

We left Oakland [Thursday], October 10. We had a car all to ourselves, and there were thirty-two who composed our company. We came through without accident or harm. We were blessed of the Lord with good weather and pleasant company. W. C. White and his two children, Ella May White and Mabel White, their grandmother--Sister Kelsey--and their cousin Reba Kelsey, left us for Colorado Sunday at five o'clock a.m. We arrived at Battle Creek Tuesday, October 15, 1889. I had taken a cold and had not much rest because of a diseased tooth. Battle Creek, Mich., October 17, 1889

W. C. White arrived from Colorado. Sister

McComber and Sister McDearman came with him. We were happy to meet these dear ones again and felt sad that Mary could not be with them. Battle Creek, October 18, 1889

There are many coming in to the conference. The meetings have opened well and we hope and pray that the dear Saviour will be our guest. Yes, the Master of assemblies, our Counsellor, our front guard and our rereward. We long to see the deep movings of the Spirit of God in our midst.

Battle Creek, Mich., Sabbath, October 19, 1889

It is the holy Sabbath, and we greatly desire it shall be a most precious day to our souls. We know that the Lord is gracious, and of tender pity for our weaknesses. If not, we might despair, but we have reason for constant gratitude, encouragement, and hope, because Jesus has given His precious life for us that we might have His grace, His power and divine strength. It is not His pleasure that we should go forward in weakness and in inefficiency, when heaven is full of blessings for us. This

thought should awaken in us gratitude and thanksgiving and praise that Christ is the center in heaven, the Lamb in the midst of the throne.

With Christ in view can Christians doubt? Christ is the center of the church on earth, seen and acknowledged by faith. Shall we cherish doubts? Shall we, by our unbelief, dishonor God, who has done everything for us? God forbid. Jesus is very precious to my soul.

"I beseech you," says Paul, "that ye walk worthy of the vocation wherewith ye are called." "Endeavoring to keep the unity of the Spirit in the bonds of peace." Eph. 4:1,3. We are amid the perils of the last days, and in this evil time everyone is held responsible by the Holy Spirit for his personal position before the church and the world. It is an individual work that each is required to do to cast himself upon the Lord. The name of Jesus is all powerful. It is accepted of the Father, always. No other name will He honor. It is through faith in His name that we are saved. We are complete in Him. Jesus will not sanction sectarianism or a legal

religion, which is so prevalent even among those who claim to believe present truth. Christ and His righteousness is our only hope. Christ is our only hope, and He is everything to us. Self must die. Jesus must be to us all and in all. Let self be put out of sight. Let Jesus abide in our hearts by faith, and we will be strong in His strength.

There was a ministers' meeting in the morning. I was not present but report says it was an excellent meeting. Elder Farnsworth spoke in the forenoon with much freedom.

The Lord gave me strength and freedom to speak to the large congregation in the afternoon, from John 14:15: "If ye love me, keep my commandments." Verse 21: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." Verses 23, 24.

I felt solemn as I looked upon that large congregation and then considered my text. How

many really evidenced their love for Jesus by keeping His commandments? Who will indeed war successfully against principalities, against powers, against spiritual wickedness in high places? Who will be among the favored ones? "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3:12. Oh that the Spirit of God may rightly divide the Word of truth to every hearer! Oh, that each soul may inquire, How much of my service has been really the result of close connection with God and communion with Him in heavenly places? Is my testimony and teaching like that of the beloved John, the outflow of a heart deeply impressed by what I have heard and seen with my eyes, and looked upon and handled of the Word of life?

Battle Creek, October 20, 1889

I attended ministers' meeting. The Spirit of the Lord was in our midst. Several bore testimony of the blessings received during the past year, of the blessed light they had received and cherished, which was justification through faith. They were

delivered from bondage and had realized the rich blessing of God in their labor. They had clearer and more distinct views of the love of Jesus, and their hearts were made joyful in God.

Oh, how precious are these testimonies! It was a feast to my soul to hear my brethren recount the mercies of God, and the advancement which they had made during the past year. This must be a great encouragement to all who love God and keep His commandments. I had a testimony of thanksgiving to God to present to those assembled, for His wonderful preserving care, His protecting care over me in all my journeyings, and His matchless love that I had felt in my heart.

I attended the eight o'clock meeting, where the subject was discussed of having a ministerial institute, to continue six months. Elder Olsen spoke. Professor Prescott spoke upon the subject, laying out the matter in clear lines. E. J. Waggoner spoke with clearness. W. C. White spoke upon the necessity of laborers being sent to all lands, and illustrated on the map the work done in California,

and the territory to be worked and the advancement made the past year over the previous year. Brother Loughborough spoke on this point. I bore testimony to the necessity of special institutes for the education of ministers that they might work intelligently and with courage in the service of God. Elder Kilgore read a lengthy communication in regard to the color line in the South and how to conduct the work there.

Battle Creek, October 21, 1889

I attended early morning ministers' meeting in the Tabernacle. Some important things were said. I had a testimony to bear in regard to our having a living connection with God. In order to have our work effective, we must be daily learning in the school of Christ, the lessons of meekness and lowliness of heart, and as we draw nigh to God His word is fulfilled--He will draw nigh unto us. He will bless us, He will impart to us His grace and His power to work with our efforts. We feel that our morning meetings are precious and none should allow themselves to be deterred from

attending them.

I have had an interview October 21 with Elder Goodrich. We talked over some things that transpired at Minneapolis General Conference. I related some things which there took place that resulted in some taking a position to close the door to light, precious light, and from that time they have not walked in the light. I think our conversation was profitable. The committee on nominations visited me, to ask advice and counsel in regard to the men to be appointed as committee members the coming conference year. We had some profitable talk. Elder Olsen and W. C. White came in and there was a profitable interview.

Battle Creek, October 22, 1889

Attended morning meeting. Excellent testimonies were borne. All who spoke made especial reference to the past year--that they had felt much more of the presence of God during the year past than they had ever done before.

Attended morning ministers' meeting. I had some things to say upon confessing. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Here is a work for individuals to do, not only to confess their sins but to put them away. Can they do this in their own strength? No, but this work of crucifixion of self can alone be done through Jesus Christ our Sacrifice for sin. We must come to Jesus in faith and rely upon the merits of the blood of Christ.

I tried to bring before the minds of those assembled the necessity of confession and repentance and believing that the Lord for Christ's sake does pardon our sins that are confessed.

Battle Creek, October 23, 1889

The weather remains good.

I arose at half past three o'clock and devoted some time to seeking the Lord. I wish we all understood the experience of really seeking the

Lord. Isaiah tells us when we call He will answer, "Here I am" (Isa. 58:9). We want to come into personal relation to our strong Helper, for He has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. Then why not come, why not drink of the living fountain of life? Why not be refreshed by partaking of the blessed heavenly waters?

There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love. Every token of God's care and goodness and mercy should be hung as imperishable mementos in memory's halls. God would have His love, His promises written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become

obliterated or dimmed.

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." 1 Sam. 7:12.

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased perplexities--even afflictions, privations, and bereavements--and not be dismayed, but look upon the past and say, "'Hitherto hath the Lord helped us.' I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. 'As thy days, so shall thy strength be.'"

The covetous man becomes more covetous as he draws near his death. The man who all through his life is accumulating earthly treasure, cannot readily withdraw himself from his accustomed pursuits. Shall not he who is seeking a heavenly treasure become more earnest, more zealous, and more intensely interested in seeking the treasure which is above? Shall he not covet the best and most enduring substance? Shall he not seek the crown of glory that is imperishable, the riches which moth and rust doth not corrupt, nor thieves break through and steal? The more ardent his hopes, the more strenuous are his efforts and the more determined he is not to fail of the immortal treasure, the eternal substance. He has a soul longing for the heavenly riches, an intense desire which will not suffer him to be idle. His business on the earth is to secure eternal riches. He cannot, will not consent, after tasting of the heavenly gifts of God, to be a pauper, left in destitution for eternity. The soul passion is more, more. This is the real want of the soul. We want more of the divine grace, more enlightenment, more faith, more of the heavenly gifts. The longing soul says, I must

have more of the heavenly gifts.

Oh, if all the misdirected energies were devoted to the one great object--the rich provisions of the grace of God in this life--What testimonials we could hang in memory's halls, recounting the mercies and favors of God, appropriating His promises registered in His Word for more of the transforming grace of Christ, enabling us to set our affections on things above, not on earthly things! Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things.

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasurehouse of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God's love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker.

The bent of the mind of every individual will show itself. If he feels rich and increased with goods and has need of nothing, he is spiritually bankrupt. Those who feel their spiritual necessities will show their soul eagerness, their ardent desires, which extend upward and onward above every earthly, temporal inducement, to the eternal.

Do not borrow anxiety for the future. It is today that we are in need. It is "while it is called Today," "if ye will hear his voice, harden not your hearts." Heb. 3:13,15. The Lord is our helper, our God, and our strength in every time of need.

Battle Creek, Mich., October 24, 1889

Attended morning meeting. My heart was drawn out in supplication to God for the power of His grace and the pardon of our transgressions. I thank the Lord for the assurance of His grace, that is for His people now, today.

We are to keep close to the Source of our strength day by day, and when the enemy comes in

like a flood the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious.

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. The promise of God is fulfilled if we educate the thoughts and heart to place entire dependence, day by day, upon Jesus Christ. The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. "As thy days, so shall thy strength be." The grace of God is never given to be squandered, to be misapplied or

perverted, or to be left to rust with disuse.

Christianity at the present day should not be fainter in luster and feebler in power than in past ages. We must not be void of faith now. There are tremendous responsibilities that the ministers of Jesus Christ must carry if they are conscious of their appointed work--to watch for souls as they that must give an account. Feed the flock of God, and while you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength, and wisdom from God will be given to meet every trying circumstance.

We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. The Lord proportions His grace to meet every emergency. We are to receive daily supplies of grace for each daily emergency. Thus we grow in grace and in the knowledge of our Lord Jesus Christ, and if persecution comes upon us, if we must be enclosed in prison walls for the

faith of Jesus and the keeping of God's holy law, "As thy days, so shall thy strength be." Should there be a return of persecution there would be grace given to arouse every energy of the soul to show a true heroism. But there is a large amount of nominal Christianity which has not its origin in God, the Source of all power and might. God gives us not power to make us independent and self-sufficient. We must ever make God our only dependence.

We had an excellent meeting. The presence of the Lord was with us. He breathed upon me His Holy Spirit and gave me the spirit of earnest supplication to God that I might be imbued with His Holy Spirit in all my labors, and that my ministering brethren might be endowed with power from on high to carry the solemn message to all parts of the world. I bore a decided testimony to the people assembled, and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before since embracing the truth. The light of justification

through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory, and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus.

Battle Creek, October 25, 1889

I arose at half past three and had a precious season of communing with God. I do claim the rich promises of God given us in His Word. Faith lays hold of the promises. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things unseen. We walk by faith and not by sight.

I attended early morning meeting. Notwithstanding we had a shower this morning, there was a good attendance. Again I felt the burden of supplication and the evidence that if we call upon the Lord in faith the promise would be

verified, If ye seek the Lord with all your heart He will be found of you. The whole being must be put on the Lord's side, under His control. There must be no reservation of mind, thoughts, or affections. Jesus requires all that there is of us--soul, body, mind, and strength. The Lord blessed me and I felt like praising the Lord. I said a few words in regard to expressing our thanksgiving to God, and many precious testimonies were borne, expressing their thanks for the great mercy and love of God.

[J. E. Swift died at Cleveland, Ohio, Oct. 23, 1889, and was buried in Battle Creek October 25, and a funeral discourse was delivered Sabbath afternoon, October 26.--Review and Herald, Nov. 26, 1889, p. 750; Nov. 5, 1889, p. 696.] This day a fellow laborer was brought in his coffin from Ohio to this place to be buried in Battle Creek. Brother Swift died in Ohio October 23. The delegates, one hundred and thirty-two in number, walked in procession to Oak Hill Cemetery, while fifteen carriages slowly moved on their way, to lay the body in the vault. It was a solemn sight to see this large number with the funeral badges, following

their brother, now silent in death in his coffin. Oh, it is a sad thing that one of the earnest, faithful workers will no more be present at our General Conferences, to bear his testimony!

But we are charged, "Write, Blessed are the dead which die in the Lord," for they will come forth to be united with all the saints when Christ shall call the dead from their graves. Oh, I wish to be converted daily that I shall be a living witness on the earth to the saving grace of Christ! May the Lord bless and fit us to do His will, to live for Christ faithfully, to honor His name, and be a blessing to others while we shall live.

Battle Creek, October 26, 1889

It is the Sabbath and I shall not be required to speak today. Brother Smith will speak in the forenoon, and in the afternoon Brother Farnsworth will give the funeral discourse of Brother Swift. Business in the evening. I have been much pleased to have a day of rest.

I had conversation with Elder Olsen in regard to the best plans for managing the religious interests of the meeting. Conversed with E. J. Waggoner's wife in regard to the management of Christmas for the best good of the youth. Conversed with Elder Starr upon the same subject.

Battle Creek, Mich., Sunday, October 27, 1889

Did not attend morning meeting. I learned that they had a good meeting. I devoted my time to writing.

Attended the eight o'clock meeting. Elder Jones presented the Bible evidence of justification by faith. A large number attended the Bible study. I had some words to speak to the people assembled before the meeting closed, in regard to coming to the light and walking in the light lest darkness come upon them.

Some who will gossip over the Bible subject of justification by faith, and cavil and question and throw out their objections, do not know what they

are talking about. They do not know that they are placing themselves as bodies of darkness to intercept the bright rays of light which God has determined shall come to His people. And they will come; the third angel's message is to go forth with power, filling the earth with its glory. And what is man that he can work against God? He may choose the darkness, he may love the darkness and be left enshrouded in darkness; but the message is to go forward in power, even if some refuse to advance with it.

The Lord has shown me the light which shines upon our people is no new light, but precious old light that has been lost sight of through the work of Satan to shut it away from God's people. But its rays are shining forth. Let us all realize the great blessing that the Lord has to impart to every soul who will serve Him with his whole heart.

I am charged to keep minds directed constantly to obtaining the higher education. I am impressed to charge our people to understand that Christ has given His most precious life to save a world, if they

will be saved through copying the example of Jesus. Christ came to our world to give you a pattern of His life that you may make no mistake.

I had a long talk with Brother Henry upon the work at the Sanitarium. Decided changes are to be made, in practicing the virtues of Christ.

Let none make a mistake as to the character they must positively form in this life. If they live righteously, they will have the evidence day by day that they have [Christ] formed within. They are the Lord's property.

Battle Creek, Mich., October 28, 1889

Attended early morning meeting and engaged with our brethren in earnest prayer to God for His special blessing, which it is our privilege to have daily. I then spoke with great plainness in reference to some who were attending the meeting but had given no evidence they were partakers of the Spirit and power of God in the meeting. They did not seem to discern where God was at work. They

seemed to be moving as if blindfolded. They were hearing the testimonies that God was giving to His people, but appeared as unconcerned and unmoved as the careless, impenitent sinners when the truth is brought before them. I called upon some who have been working contrary to God for one year in a marked manner, because special, marked light has been given them and it will be uncommon stubbornness and wilfulness to turn from this precious light God has given. The darkness of every individual will be in proportion to his unbelief and his resistance and contempt of the light which God graciously sends.

I have written to M. K. White and to Sister McCullough. Brother Matteson leaves today for Colorado. Here we scatter personally to different localities, and yet the Lord is accessible to every soul, and we need to appreciate this grand possibility to obtain the higher education. Are we individually responding to light God has given?

I attended the eight o'clock meeting in the side room of the tabernacle, conducted by Elder Jones.

There were a large number present and he presented the subject of justification by faith in a plain, distinct manner, in such marked simplicity that no one need to be in darkness, unless he has in him a decided heart of unbelief, to resist the workings of the Spirit of God. Many were fed and others seem to be amazed, as though they did not know what justification by faith really meant. Certainly the lines of truth were laid out in a distinct manner. I was glad to hear this testimony.

I bore testimony that that which I heard was the truth, and those who would walk out upon the light given would be on the Lord's side.

Battle Creek, Mich., October 29, 1889

Attended early morning meeting and my heart was melted by the Spirit of God. I was moved upon to pray most earnestly for our president, Elder Olsen, and Elder Dan Jones, who is his helper, that God would help them to overcome their bodily infirmities, and give them physical strength and mental clearness and spiritual power. I believe that

the Lord has rich blessings for these men who have been placed in responsible positions if they will only come into the channel of clear light, and that He will work mightily in their behalf if they will walk intelligently and humbly before Him. But a work is being done that neither of them comprehends fully. I thank God that we have a balm in Gilead and a Physician there who can heal our maladies. We are too much inclined to be influenced by words of men, and not depend wholly upon God and have faith in God. Unless these men will walk with God as did Enoch, they will fall.

I bore my testimony in the meeting while my heart was broken in view of the great goodness of God to me. He has blessed me in a wonderful manner. I praise His holy name, with heart and soul and voice. I presented before all those present the precious opportunities that we now have of confirming our Christian experience by deep, earnest searching of heart, confessing our sins, forsaking them, and opening the door of our heart to Jesus Christ that His grace and love may abide

in the heart by living faith, and confirm all our powers to His service, that we may glorify God by showing forth the praises of Him who hath called us out of darkness into His marvelous light. The precious sayings of Christ are not half appreciated. We want that the Holy Spirit shall impress our minds with the same [meaning] our Lord attached to the Old Testament Scriptures. His interpretation of the Word was so distinct, so simple and spiritual, the heart was all aglow as the words were understood.

Battle Creek, Mich., October 30, 1889

Wednesday morning. Attended the early morning meeting. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers being fitted up day by day with the baptism of the Holy Ghost, before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith.

Many precious testimonies were borne, but yet

there is not that fullness of faith that reaches out for a fullness of the blessing of God, as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive, just now and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness, because they are not doers of the Word. Truth must be practiced if we increase in knowledge. Then we shall not, when some strong temptation comes, be overcome by the enemy.

We may all gain a deep and rich experience here if we will seek for it with all our hearts, humbling ourselves under the mighty hand of God, and letting God--not we ourselves--do the lifting of us up. Christ in the heart is the death blow to all our self-love. Selfishness and covetousness--which is idolatry--lead a man to wish to be his own Savior and to trust proudly in his own human, finite capability and merits for salvation. They will fail him every day if he does this, and be to him eternal

loss hereafter. He will be like the blind leading the blind; both will fall into the ditch.

The work of the Holy Spirit on the heart is to break down and expel this self-love, this lofty approval of self and this accusing spirit. The soul temple must be emptied and cleansed from its moral defilement, that Jesus may find room to abide in the soul as an honored Guest, that [He] the pure, true Witness may be the power exercised in a holy life. Then Christ is revealed in the heart by faith and precious victories are gained.

Battle Creek, Mich., October 31, 1889

Thursday morning. Attended the early morning meeting and bore a straight testimony. Invited Brethren Nicola [?] and Morrison to see me. Had a long interview with Brother Strong, whose son was killed in the Review office in a shocking manner by being struck with the elevator. His head was smashed to pieces. His father feels this blow keenly. We need to encourage him all we can. Oh, that God may bless this to his good and he not

make it an occasion to use to do him harm.

The interview with Brethren Nicola and Morrison was not pleasant. I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted, to be learning of Christ in His school. They have not opened the windows of the soul heavenward, and have not closed the windows of the soul earthward. Oh, I am convinced that these men have drunk deeply of the murky streams of the valley and have not an appetite for the high, pure waters of Lebanon. When will they see and when will they be instructed?

They do not see that their spirit at Minneapolis was not the spirit of Jesus Christ. They justify their own course in everything. I am sorry to say they are not standing in a position to receive light and to see themselves. They are in darkness still. Faith in Christ alone can destroy selfishness and self idolatry in the human soul. How long will the Lord bear with the perversity of man? How long will He be insulted by his self-sufficiency and rejection of His invitation to receive His call to come to the

gospel feast?

I had no satisfaction whatever in this interview. If the flock of God is entrusted to such men, may the Lord pity His poor, poor people, the sheep of His pasture, and enlighten them and save them from being molded by the spirit and influence of these men of dark unbelief.

After they left I felt that there had been a funeral in the house. My heart was as heavy as lead. Oh, what a work of death can individual influence exert upon souls who are starving for the light of life and do not know where to go for the knowledge they should have! The table loaded with the manna of heaven is set before them, but they will not eat it.

Chapter 53

To Mary White

W-77-1889

Battle Creek, Mich., October 31, 1889

Dear Mary:

Our meetings are crowded in think and fast. We see in five o'clock meetings and in eight o'clock meetings many tokens for good. The testimonies are of altogether a different character than they have been in any conference. We have had for some time. I do long for the work to go deep and I believe it is.

Leroy Nicola has began to soften and I hope that he will fall upon the rock and be broken. I know the Lord is at work for his people and we want greater faith and then the greater power will come.

I attended early morning meeting half past five. Oh, it was a good meeting. There was the Spirit of earnest supplication to God for his presence and His power. The Lord indited prayer. Many good testimonies were borne.

Our sisters from Washington bore decided testimonies. There are many who are being fed with the heavenly manna. The uplifting power must come from above,- The current of spiritual influence which flows in the heart from Jesus Christ.

I thank God for His blessing upon me this morning. Be of good courage, my dear child, wait then upon the (Lord) for He is your Helper and your Support, your Front-guard and your Rereward.

I am glad that we may trust God and wait patiently for Him. I am glad that we may know that He forgives us of our sins because His promise is sure and to believe that we are forgiven is our privilege and duty. It honors God. I hope that we

will have more of faith and less of self.

We parted from Sister McOmbler this morning at five o'clock. She has enjoyed the meetings much. I know that you must miss her. Sister Ings is at the Health Retreat and she says all things are moving harmoniously there. Dr. Burke has his hands full running two institutions. I hope that success will attend this last move made.

I am much better in health than I have been for years. After I came home, I was very weary; but I was lifted up above my infirmities and am real well. Praise the name of the Lord. I look to the Lord and trust in Him. He has done all things well.

Much love to the dear children and to Mother Kelsey and Reba.

Mother

Chapter 54

Issues at the Gen. Conf. of 1889

MS-6-1889

Battle Creek, Mich., Nov. 4, 1889

There have arisen in our Conference questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbathkeeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference, requiring their action.

There are questions about which it is far better to have as little notoriety given as possible, in either case,--for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the Conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way, which would have altogether a better influence upon all minds.

Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, though they may receive the sanction of the General Conference,-- for the reason that the Lord gives light and knowledge just when it is most needed.

I am afraid of these many resolutions. One year ago resolutions were brought into the Conference for adoption that, had they all been accepted,

would have bound about the work of God. Some resolutions were urged by young, inexperienced ones, that never should have received the consent of the Conference. Human traditions and permits and non-permits have been of a character that would have bound them about with restrictions that were wholly unnecessary, out of God's order, and that would have created a condition of things that would have been detrimental to the progress of the work. If some resolutions that were accepted had not been proposed, it would have been better for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be, and what shall not be, are not after God's order. What this man shall do, and shall not do, making laws that God has never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good.

There are many things that require the wisest

and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the State Conferences, a mass of matter that need not be brought before the Conference at all.

Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of righteousness. It increases the work of the Conference and it might just as well be acted upon in their several churches and councils and take off the Conference a large amount of perplexing questions with which they should not be burdened. Let them be faithful stewards, to pray much, to work diligently, and act discretely.

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and pray over these things and those who do have the opportunity do not

improve it and use their brain power. They devise and execute without God's counsel. There are councils that should be held of less importance and less expense with less weariness to our leading, responsible men. All minor matters should be settled in the State Conference, thus dealing with many questions that will save time and care and burdens that have greatly taxed the General Conference.

The question of the great need of the soul deserves in these meetings of the Conference far more attention, and many questions that are tossed into the Conference should never appear, but be worked out in your State Conferences. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the Conference to settle. It is a question which involves principles needing much careful, prayerful thought.

The question that has been before the Conference, whether the brethren where oppressive laws exist should be advised not to work on

Sunday, is not a question to be brought before an open Conference. It could not be voted upon without misunderstanding and mismoves and bad results.

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the Conference without the prayerful consideration of the subject would be the greatest folly.

This is the third angel's message to our world

and men had better keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the word of God. Let not any move in their blindness to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every State there should be wise instructions given on this point, and can be better given in these States more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor.

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much praying and less talking. This subject is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. While all

Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will ever be danger of going to extremes. Christ says, "Ye are My friends, if ye do whatsoever I command you." (John 15:14). Then to your knees in prayer, have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour.

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be

found going to extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God; a man that prays and does not pray in vain: "Hold up my goings in thy paths, that my footsteps slip not." (Psalm 17:5).

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them.

If we counsel them not to respect the idol Sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law powers in words or actions unless called to do this

for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The counsel to be given is "Finally, my brethren, be strong, in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand"--in harmony in outward appearance with? No, but "against the wiles of the devil."

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the overcomer.

Let no resolutions be passed here which will encourage half-hearted service or cowardly hiding our light under a bushel or under a bed for we will certainly be tried and tested. The Bible heroes of faith are to be our example and the Bible readers and Bible workers, if truly on the Lord's side, will be earnest, wholesouled, humble, meek, and lowly of heart, and God will teach them. We need not make any special rules for those who are not dyspeptic Christians; on the other hand, should resolutions be passed that because of the trials and inconveniences that arise because of our faith such ones should cease their labor on Sunday, bowing to the idol Sabbath, will it give those who do this vigorous, spiritual sinew and muscle or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God's dictation. Be sure the Sabbath is a test question, and how you treat this question, places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual.

The position taken by some is, that this evil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for every move from the first made by Satan was the beginning of his work to continue to the end to exalt the false, to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this than ever before. He has come down with great power to deceive them who dwell on the earth with his Satanic delusions. His work has a direct reference to the Sabbath of the fourth commandment, and should the resolution be passed that because of inconveniences and loss of property, imprisonment and fines, the enactment of laws of the State shall compel Sunday observance, all must obey these laws God would certainly be dishonored; and the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried away with the bold, swift current of evil. They will be tempted strongly because of the universal scorn which they see thrown upon the law of God to think slightly of it and to place the

laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy?

We have all the way along known that this battle must come and the two great powers, the Prince of Darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them to stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need at this time of men who have been leaders in this work of keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. (Exodus 31:12-17).

It is a time now when God calls for brave men

having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency the law of God become more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should arise our respect and reverence for that law. David said, "They have made void Thy law; therefore I love Thy commandments above gold; yea, above fine gold." (Ps. 119:126-7).

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached that the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn but God sees this is not the best and sends the blessed promise, "My grace is sufficient for thee." (2 Cor. 12:9). The Lord does not remove the trial, but gives him all that is needed that he can endure

it.

In the exercise of the long suffering of God, He gives to nations a certain period of probation, but there is a point which if they pass, there will be the visitation of God in His indignation; He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for Thee, Lord, to work; for they have made void Thy law." (Ps. 119:126). In answer to this prayer are long the wrath of an offended God will be poured out without mercy, then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf.

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice

or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves.

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different States may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people.

Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character appear. Be

lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There has been some who have in speaking to the people, felt like making a raid on the churches. They our minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to many. While we must present the truth in contrast with error, let it be presented in a manner that shall create as little prejudice as possible.

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ--Christ's wisdom and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm, for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work for you

give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus.

Do not, in this critical time, be mark out ways for God's people, for how do you know what God designs to do with and for His people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and sufficient help in every time of need. We can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God.

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten and bless those who are not in the truth. In all ages, the righteous have obtained help from God, and the enemies of His people can never put down those

whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go.

Great and precious promises are to be kept before God's people that they may have every confidence in God. Then let no decision be made by this Conference to get in the way of the work of the Lord, give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off.

One indiscreet, high-tempered, stubborn-willed man will, in the great question introduced before

us, do much harm. Yes, he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because, Satan, the arch deceiver, the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off from the ground where God is, on Satan's ground.

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place and rushed heedlessly forward when God did not send them to do a very objectionable, impulsive work. They ran ahead of Christ and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master.

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's

power. There will be men who will seek to be revenged who will become apostates and betray Christ in the person of His saints. All need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this Conference make resolutions and pass them, that it would be right and proper for Seventhday Adventists to rest on the first day of the week in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? Exodus 31:12-17

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth as their voice, to respect the idol sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices?

Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath, is disloyal to God and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners.

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign?

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be

imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, "As thy days so shall thy strength be." (Deut. 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19.

An intelligent knowledge of His word has been given to prepare men and women to contend zealously for the law of Jehovah; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. And God's faithful servants when brought into straight places should not confer with flesh and blood.

There will be, even among us, hirelings and wolves in sheep's clothing who will persuade the

flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,--these will be agents in Satan's hands to corrupt the faith of the unwary.

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying "Woe, woe, woe, to the inhabitants of the earth." (Rev. 8:13).

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for he is a consuming fire.

We say to our brethren, Do not for Christ's sake, get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in moulding and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens

upon any class that He would have them released from.

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people. If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach man to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge.

Many have not had that religious experience

that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the cross, to refine, to purify and cleanse them from the defilement of sin, of self love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch.

Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent, and effectual. It is with many sleepy, dull and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise.

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have such love for Jesus that we will consider it a

privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicating our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." John 16:24. It is faith, living faith that we need, continuing instant in prayer.

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "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." (John 14:12-13).

In the name of the Lord I advise all His people

to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith.

God wrought through Elijah when He destroyed the prophets of Baal which kindled the fires of hell in the heart of Jezebel to avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel, that it stirred up the powers of darkness, and she resolves, yes swears by her gods that Elijah shall die, but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin.

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." (1 Kings 19: 2). Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all this burden, the zeal he has had for

God in his labors to restore the true worship of Jehovah; is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory that His wisdom and power shall be revealed, and that His name shall be exalted above all rulers and kings. "When Elijah saw that, he fled for his life."

What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No, the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed, and paralysed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps, he knew not whither.

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant, He inquired of him, "What doest thou here Elijah?"

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust not in the

wisdom of men but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power, if we wait patiently and prayerfully for Him, and have confidence in God.

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves which gives God no room to work for individuals, by others shouldering their burdens, that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life.

Teach every soul to lean heavily on the arm of infinite power. There is an individuality that must be preserved in every human agent in Christian experience and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other

soul; and God has lessons for each to gain for himself that no other one can gain for him.

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion; the grace of God and the impulses and passions of the natural man, each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah is a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold appears in his character, the cross is lost sight of and consumed. This must be our individual experience in God's own way.

All are not tried in the same way. Some will meet more severe trials than others, but cling to God is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for

centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience.

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scriptures in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory, expecting the same mercies from the same God as had the ancients. When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him, because of His Christian profession of faith, it is human nature to contemplate the consequences, and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's word that Christ never failed His children as their safe Leader in the hour of their trial; for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is

according to their day. God is faithful who will not suffer us to be tempted above that we are able.

Our heavenly Father measures and weighs every trial before he permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in His hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure.

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He must not be making ample provisions for himself to

shield himself from trial for he is only God's instrument and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity, but he will make no boasts, issue no threats, or tell what he will or will not do. For he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the word of God and the grace promised through Christ, and the mountains may become molehills.

Supposed difficulties that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the realities of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say we have heard him ourselves, we know that this is indeed the

Christ the Saviour of the world. To every soul who meets difficulties in the strength of Jesus and is not overcome, who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient helper. He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus Christ the mighty one and he reposes in the fulness and strength of Christ, and knows by experience that Christ is His righteousness, and that He can be touched with the feelings of His infirmities. Although he may be enclosed in prison walls he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors.

There should be a constant walking in all humility. There should be no just occasion to our

enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he the Christian must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ....is made unto us wisdom and righteousness and sanctification and redemption." He knows that Christ by His Spirit is dwelling in his heart by faith.

Oh, there is a great work to be done for the

people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the cross. Self will have to be crucified. When each believer is to the very extent of his knowledge, obeying the Lord, and yet seeking to give no just occasion to his fellowmen to oppress him, he should not fear the results, even though it be imprisonment and death.

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth.

Our whole attitude must be the saving of the souls of those surrounding us-souls for whom Christ has died. The largest class have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith beings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol, Every soul, ministers and laymen, should

consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people.

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments, neither alone with sound logic, to convince them that that which they have been taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates, for publishing that which causes distraction, but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the Spirit of Christ, you will accomplish a good work for Christ.

We urge you to consider this danger: That which we have most to fear is nominal Christianity.

We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger.

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overborne by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error.

Let every soul consider his responsibility to give an account before God for the influence he has

exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made.

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.

Then let every soul not be afraid with any

amazement. The tender compassion of God is toward his people. Faith, wondrous faith,--it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust his love and faithfulness. Whatever may be the trials and sufferings caused by our fellowmen, we need more faith; let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God.

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trial of whatever character and however severe it may be. And how trustful is the soul. There is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ.

While efforts are being made to educate the youth to occupy positions of trust, unless the same

persons shall feel that above all they must learn in the school of Christ the lessons which He must teach them, God has no use for them to declare His word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours, and if men and women will unite themselves to Christ, the source of all wisdom and learn of Him they may become, Bible students, improving their talents to the very best account, and learning from the greatest teacher the world ever knew. They can bear a testimony to the faith. We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts.

When profligacy and heresy and infidelity fill the land there will be many humble homes where prayer, sincere and contrite prayer will be offered from those who never heard the truth and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because

they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's holy spirit.

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in.

Battle Creek, Michigan, November 4, 1889

Chapter 55

To Brethren and Sisters

B-57-1889

Battle Creek, Mich., Nov. 20, 1889

Dear Brethren and Sisters:

"Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) The year 1889 is almost ended. Struggles, defeat and trials mark the history of our experience, but we have something beside this. We have had peace and joys and victories, Amid weakness. We have been made strong. With the advantages of the experiences of the year now about to close, are we not better prepared to enter upon the New Year? There have been discouragements but have we not learned better to trust God in the hard places?

Let us consider our opportunities and privileges of the year which will all soon be in the past and

inquire, "Am I not better qualified to know how to do my work as laborers together with God than heretofore?"

Look over your experience in the past and see what good things you have learned from the lessons of God in these experiences. Increased light has shown upon us. Old and precious truths have been presented to us in new forms which, if we fully appreciate, will prepare us for the entering aright upon the near year, 1890. Will not the many discouragements as well as many of our hasty conclusions be avoided if we fully learned the lessons daily in the school of Christ, that God has the guiding of events in human life? And if we will only stand out of the way, in his own time and by ways that will surprise us, He will answer our prayers and will bring about His purposes in His own wisdom in ways and means. Shall we not be thankful that God knows our frailties and we ought to know them more in harmony with God's knowledge. The warfare with temptation and resistance of sin is not known and understood except by the sons and daughters of God, and those

will never know the power of sin until they begin to resist it.

It is well that we fall into the hands of the living God and not into the hands of men. It is something that we should be grateful for that God, the all-wise, merciful God holds the golden scales that weigh character. As long as Satan lives there will not be apparent triumph to Christians but continual conflict. But yet we are not to waver in our service to Jesus Christ. Our faces are toward the foe, warring "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12)

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The message we bear at this time is from above. Its influence upon human hearts of all who have received it is good and the fruits are good; while some stand criticizing and passing judgment both upon the message and the messenger sent of God.

They are selfsufficient. They say in their hearts, "I will do as I please and work as I please on my own judgment. I will do just as I have done,--talk these old truths but I will have nothing to do with the matter now brought to us,--Justification by faith and the righteousness of Christ. I will be religious, "in fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing. These who will not accept of the message the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction but they are too proud to submit. They are not willing to say that which they decided was all wrong is right and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points. The longer he remains as he is the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever

over this ground. The work is before him to give himself up to God; His will be no longer arrayed against God's will.

There are objections against church government, objections and questions in regard to many things. Satan is sowing the seed of doubt and questioning, murmuring and fault-finding. He chooses the darkness. His own hand has closed the door of knowledge. He has refused to comply with God's will, If he rejects the process through which the Lord works he will see no light, The doubts and cavils are all the time setting his soul in stubborn rejection. God says, "I am the light of the world: he that followeth me shall not walk in darkness." (John 8:12)

But the wilful ones say, "I will not move a step till I see all things plainly. "When they close the understanding lest they shall see, they say, "Explain." This brings questions with no spirit to receive if they are answered satisfactorily but when they see they cannot turn down with (one) question, they will start another, and still another,

not admitting the rays of light that do shine upon them. Will God teach such ones? No. They had light enough to take the first step and if they had put away that pride of will which makes them cruel to themselves, they would, in taking the first step (have) taken the second; but when light is rejected the Lord will not work a miracle to make that man believe. If he will walk by faith he has light enough to move at God's bidding to see where God is working and to work with Him.

Chapter 56

Address in Regard to the Sunday Movement

Religious Liberty

[First page missing] ready to contend for man's right to worship God according to the dictates of his own conscience. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance, and so keep them from warning the people of their danger. There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement.

But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for

the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence.

At the time of the trouble in the church and college at Battle Creek, in 1882, I was in Healdsburg, California, and my soul was in agony as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men, and put our entire trust in Him. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" [Eph. 6:12, 13].

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law

will surely be enacted," and having come to this conclusion they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully [doing our duty as] vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent.

We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth--the commandments of God and the faith of Jesus--has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made.

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as

the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the psalmist says of such a condition, "It is time for Thee, Lord, to work; for they have made void Thy law."

It is time for God's people to work as never before, because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of

Protestantism, and give countenance and support to the Roman fallacy, the spurious sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.

The man of sin thinks to change times and laws. He is exalting himself above God, in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law, and thus to withstand the enemies of God and His truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church.

When in Healdsburg the Lord wrought upon me mightily; I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do, and have been doing that which He has not called you to do, Satan has exulted, and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way.

I promised the Lord that if He would give me

His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness, was an offense to God. They must walk in Christ's light or Satan would put his blinder before their eyes and they would call light darkness and darkness light.

I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you reverence it as the banner of Christ. If you seek God with contrition of soul, His

angels will be round about you, and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God.

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring mortal man to his injury and with loss to their own souls. We need, oh so much we need, the deep movings of the Spirit of God in all our hearts.

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh, awake, I pray you, awake! for you bear the most sacred responsibilities. As faithful watchmen you should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the

truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease, with folded hands, and quibble over matters of minor importance. The minds of many have been engrossed with contentions, and they have rejected the light given through the Testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the Testimonies, and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light.

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon

you, that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ.

If the watchmen sleep under an opiate of Satan's, and do not recognize the voice of the true Shepherd, and do not take up the warning, I tell you in the fear of God they will be charged with the blood of souls. The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound, that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces and leave us helpless wrecks, unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas, may not be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self.

Light must come to the people through agents

whom God shall choose, who will give the note of warning, that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth.

All should be prepared to hear the signal trumpet of the watchman, and be ready to pass the word along the walls of Zion, that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God.

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints, and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread.

I call upon you as Christ's ambassadors to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the

slothful and ease-loving, and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? May God help every one to come up to the help of the Lord now.

The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound. It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law.

The word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy

voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" [Isa. 58:1]. Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue?

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy, are apparent. But if we had a connection with the God of heaven we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His

people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can present only a few ideas to you.

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness.

Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God

made you the depositaries of His message? And has He not additional truth to reveal to His people, if they will carefully search for it as for hid treasure?

The ministers of God should be able to bring forth from the treasure house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves, that you may in an intelligent manner present to the understanding of the people that which is to be."

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused, that they may with pen and voice stir up the people to whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third

angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth.

The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God in the face of convincing evidence from His Word that it is unchangeable and eternal. The very time of which the prophet has written will come, and the mighty cry of the third angel will be heard in the earth, His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it.

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before

God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts.

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day.

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standardbearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for

them; but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. Christ says to him who feels his weakness, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me."

The power of God is waiting the demand of earnest faith. The Lord Jesus has been coming near to us in this conference. I thank God for the heartbreaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason, the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing

every word the Lord has for them.

Those who would now help souls destitute of wisdom, sanctification, and righteousness, must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us, and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory.

I hope the words I have spoken will not go out of your hearts, like water out of a leaky vessel. I have not spoken to you my own words. I promised

the Lord that if I were permitted to meet with you again I would not withhold the truth, although it might not please you all. I know there are some that will be benefited, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not let the spirit of the enemy take possession of you, and the work be marred in consequence in your hands.

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work. He is in danger of making wrong moves, and it will be, with his temperament,

exceedingly hard for him to acknowledge that he has erred.

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy because the bright beams of the Sun of Righteousness will illuminate the whole.

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the

earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk not in the counsel of men but in the counsel of the Holy One of Israel. My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor, and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen, and the things that he has heard, and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God.

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the

intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them, and lead the flock of God in right pathways onward and upward to victory. Manuscript 18, 1888. See RH Extra, Dec. 24, 1889.

Ellen G. White Estate Washington, D. C. Entire Manuscript.

May, 1985.

Chapter 57

Standing by the Landmarks

Ms. 13, 1889

Standing by the Landmarks

1889

While the Conference was in session at Minneapolis, there was coming over the wires from B. C., decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians.

This matter was treated as though there was no one or ones at that meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate?

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.

Now at that meeting were many different characters and as many different temperaments. There was a striving about words to no profit, and the spirit manifested was uncourteous, ungentlemanly, and not Christlike. I know that hearts were spotted and stained with sin, yet they were the most zealous and vehement in spirit in that meeting. Then how could there have been any fairness in decisions made at that meeting? I have been shown that it was the same ruling spirit that was revealed in the condemnation of Christ. When the Papists were in controversy with men who took their stand on the Bible for proof of doctrines they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren and I would not give room to it for an hour. "Out of the abundance of the heart the mouth speaketh."

I know Satan was just as busy among some of those assembled to make false impressions, and to lead the people to arrive at false conclusions, and to misapply and wrest the Scriptures from their true meaning, as he was in the days when the Saviour was upon the earth. Then what kind of a condition was that people in to decide what is truth?

At that meeting, in rooms where the brethren were accommodated and congregated there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the jesting, the sarcastic remarks in regard to the messengers and the message--that doctrine that differed from their ideas of truth; and I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of

spirit they were of.

There was opened to the minds precious light that should have been a blessing to them, but God could not do many mighty works in that conference because of their unbelief. There should have been at that meeting patient study of the Scriptures with fasting and earnest prayer before God that we might see eye to eye. This is the only way. There can be no safety in contention of spirit in investigating points of truth, as it must be done in the spirit John had when he said, "He must increase, but I must decrease." More of Jesus, less of self. And as the investigation continues in the spirit of Christ it will be at last all of Jesus, none of self.

There is a bracing of the mind, an opposition of the soul brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting

Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays

in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow

discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others.

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light, as He wanted them to be. The knowledge they should receive of God that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The Spirit of God is grieved. Never can the heart be stirred up with envy, with evilsurmising, with evil reports, but the intellect becomes unbalanced, and cannot decide correctly any controverted point. The attributes of Satan which have found entrance to the soul, cannot harmonize with truth.

Chapter 58

To Bro. Stone

S-23-1890

Dear Brother Stone,

I have a message to bear to you from the Lord. I should have written to you during the Minneapolis meeting, but the current setting in the direction of doubt and unbelief of the Testimonies was so strong that I had no liberty to present to others the counsel of God in their case. I was bidden by the Lord to wait, for warnings and reproofs would have no effect. Only as he should lead and impress me must I speak. Our brethren had not a heart to receive anything that would humble their pride. If it were presented, they would be offended or stumble at the word; for such was the spirit that prevailed in that meeting, and under its influence many would move rashly.

More recently your case has again been

presented before me. I was shown that for a long time your thoughts and feelings, your spirit and deportment, have not been of a character to give you moral solidity, to make you a man of holy influence. After the death of your wife, the weakness of your character was evinced in your attentions to young girls. Your familiarity was an injury to them, making impressions on their minds unfavorable to their spiritual advancement. The difficulty is in your heart. It was not pure. You have not had Christ abiding in you by faith. You have not kept the way of the Lord. You have not abstained from the very appearance of evil. Your own ways, your own feelings, your appetites and passions, have held sway until you have placed yourself where you are now trammeled and are inclined to please yourself irrespective of the counsel of God.

Chapter 59

Diary Entry

Ms 25, 1890

Importance of Accepting and Applying God's Word;

Christ's Mission, and His Method of Teaching

Battle Creek, Michigan, January 7, 1890 : I arise at half past three to build my fire and make my supplications to God for His blessing. I have comfort and peace and hope through Jesus Christ.

What a battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul. All the opposition or gainsaying to make my testimony

of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me. All the arguments of men, all their opposing influence, is of no force to me. Whatever may be the position or the doctrines of these men, and however firm may have been my confidence in them heretofore, when they take false positions, all their arguments against what I know the Lord has shown me to be truth, are vain. The words spoken to me of God are as if imbedded in the rock forever. All the experiences and the wide assertions of the best and wisest men, men who have been exalted to positions of influence, cannot change or alter the ideas which God has written on my soul. Let God be true and every man a liar.

Every word spoken is in harmony with the living Oracles, and it is only by wresting the Scriptures from their true meaning, by misapplying and misinterpreting them and the testimonies which God has given me, that this can be gainsaid. Those who do this are like the impenitent Jews,

who had eyes but saw not, ears had they, but they heard not, neither would they understand. Why? Lest they should be converted and have to acknowledge that not all their ideas were correct. This they were too proud to do, and therefore persisted in rejecting God's counsel and the light and evidence which had been given. Thus they deluded their own souls and the souls of others.

This is the ground over which some of our leading brethren are traveling now, notwithstanding the example of resistance and refusal of the Jewish nation to receive the evidence plainly revealed before them, and to be convinced and yield their ideas. The warnings of the Spirit of God are received in the same spirit by many today. "What," said Robert Hall, "should we think of a person who, after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast amused himself with speculating on the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without partaking of a single article? Such,

however, is the conduct of those who hear the Word without applying it to themselves or considering the aspect it bears in their individual characters."

January 8, 1890 : I must this morning trace the contemplation of my mind and the things which move my heart. Jesus suffered in a world of His own. He had not a place which He could call home. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matthew 8:20).

He was seeking to give knowledge to the ignorant and hope to the despairing. He was working to give that wisdom to the world which would make them wise unto salvation. He was seeking to lighten the self-imposed burdens of worldly anxiety and care by inviting the people to come to Him and find rest and peace, to exchange their self-made, cumbrous, galling yoke for His yoke, which was easy; and their worldly burdens, which were heavy, for His burdens, which were light. His voice has been coming down along the

line to our time with the gracious words of invitation, "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 is light" [Matthew 11:28-30]. We read that the common people heard Him gladly.

The knowledge which Jesus imparted was richer than the gold of Ophir, yet the value of the truth He presented was not appreciated. He solicited a drink of water from a stranger, and was fully rewarded if his words of life were accepted. The tear of penitence, evidencing contrition of soul, was that which he esteemed.

Christ's Manner of Instruction. January 9, 1890 : Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom

could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed.

The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The rabbis and teachers had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.

Christ was the originator of all the ancient gems of truth. Through the work of the enemy

these truths had been displaced. They had been disconnected from their true position, and placed in the framework of error. Christ's work was to readjust and establish the previous gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as previous jewels, and stand fast forever.

Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world He rearranged and vitalized the truths which had become dead, making them more forcible for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the rubbish, and again giving them to the world with more than their original freshness and power.

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He therefore aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air--all these figures He used from which to present divine truth, for these would remind them of His lessons whenever they should afterward look upon them.

He inculcated the idea into the minds of His disciples that the amount of divine care given any object in nature is proportionate to the rank which that object occupies in the world of God's creation,

and that His higher care for them shows the higher regard He has for man formed after the divine similitude. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [Matt. 6:30]. Man has not been forgotten of God. In the volume of His book the page given to man contains his whole history, even to the numbering of the hairs of his head.

Many truths necessary to be known are hidden like precious ore in mines which must be diligently and perseveringly worked in order for the precious treasure to be discovered. Truths essential for us to know lie too deeply buried to be discovered by unaided human reason. God speaks to our senses in His created works. "The heavens declare the glory of God; and the firmament showeth His handywork" [Ps. 19:1]. The soul enlightened by inspiration can see the greatness and power of God in His created works.

The Lord Jesus awakens an interest in man by encouraging him to draw nigh and become

acquainted with His character. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" [John 17:30]. We do not contemplate as we should the character of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16].

Although Satan has misinterpreted God's purposes, falsified His character, and caused man to look upon God in a false light, yet through the ages God's love for man has never ceased. Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, "I and My Father are one; look on Me and behold God."

Through every hour, through all ages, God's love stands revealed as without a parallel. When the fulness of time was come, a suitable channel

was prepared in Christ Jesus, through whom the streams of heavenly grace could be poured into the world. God so loved that He made a gift to the world which defies all computation. That the abundance of His grace should be revealed, he could not give less than the fulness, nor was it possible for Him to give more. Manuscript 25, 1890. (Written at Battle Creek, Michigan, January 7-9, 1890.)

White Estate
Washington, D.C.
December, 1983.

Chapter 60

To Brn. Ballenger and L. Smith

B-53-1890

Battle Creek, Mich., January 17, 1890

Dear Brethren Ballenger and Leon Smith:

Why do you pursue the course you do in keeping away from meetings whose points of truth are investigated? If you have a position, present it in clear lines.

I have been shown that our brethren are not frank and open as the day. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. There is great need of searching of the Scriptures.

The position that you take is very similar to that

of the Scribes and Pharisees, constantly criticizing but refusing to come to the light. If you have truth, tell it; if your brethren have truth, be humble and honest before God and say it is truth.

I have been shown that there is a way to search the Scriptures. If you have truth, state it; if your brethren have ideas that are not in harmony with your ideas, come to the, Thus saith the Lord. Do not keep up a criticism and objections, in an underhanded way. You are not taking a proper course and you must see it in this light.

The Jew's manner of warfare against Christ was objectionable and condemned. If you pursue the same course that other denominations have pursued in refusing to hear evidence, refusing to investigate anything except that which they believed, you will be in the same position before God as they were. If the ideas presented before the Ministerial Institute are erroneous, come to the front like men and present candidly your Bible evidence why you cannot see the point as they do. This is your duty. Now is your opportunity to have your ideas

investigated. Do not stand in the position you do as leaders in the Sabbath-school and resisting the light or views and ideas presented by men whom I know to be agents whom the Lord is using. You making of non effect as far as you can their words, and not coming yourself to the light like Christians come to the word to investigate it together with humble hearts, not to investigate the Bible to bring it to your ideas, but bring your ideas to the Bible. It is your duty to do this.

There has been a plenty of this fencing about with no real genuine desire to know every jot of evidence that can be produced upon the points where there is difference of opinion. If you work in this way, it will not be to your honor or credit. You have the example of the Jews how they treated everything that did not harmonize with their opinions of doctrines. They settled the matter that they had the truth on every subject and could be instructed in no point, and in the place of producing reasons from the Old Testament to show that Christ and His disciples were in error, they would not hear Him and condemned him, and

misstated His positions and His doctrines, treated Him as a criminal and guilty of grievous wrongs. The Priests and Rulers sent men claiming to be just men for the purpose of catching Him in His words or that something would drop from His lips that would justify them in their prejudice,-- words that they could present clothed in a different light that they could interpret as they choose to present to the people in their own way and make Christ appear as a deceiver, a heretic. These Jews were not doing God's work, but the work of the enemy of all righteousness.

When I see men passing over the same ground, I recognize it, and I am worried and distressed, not that truth will not appear as it is truth that for those who have no inclination to listen to evidence Priests and Rulers could watch, question, and criticize, this is easy work, but to bring Scriptural proof that shall establish ideas which they entertain, they do not venture to do.

Are we Christians or bigots? I say in the fear of God, search the Scriptures. The interpretation of

some portions of Scripture may not be truth in all points, but let in all the light you can upon these points.

It is the easiest matter in the world to stand one side where God cannot impress your mind and heart, and then bring objection. If you come where you can hear, you close firmly the door so that not a crack shall be left to let light in.

Brother Leon Smith, you are a young man and you need a much deeper experience in humbly walking with God. You need to be divested of self. You need to closely and critically examine your own heart that you will not make a mistake now, and consider your knowledge is greater than it really is. Our young men laboring in the cause of God need a thorough change of spirit, and to so humble their hearts before God that He can make them living channels of light. Jesus is waiting to open to their minds and hearts a new and living way that they have not walked in. He is waiting to open to them the riches of His glory and His divine grace in His methods of saving souls. When this

shall take place, you, with other youth, will be astonished at your present ideas of what constitutes a religious life. You will see you are way above the simplicity of true godliness. You will see the meekness and lowliness of Christ has not formed an important part in your religious experience. You have yet to learn to imitate the humble example of Jesus Christ. All pride, all lofty ideas, will disappear and Christ will be revealed as the Sanctifier.

Be clothed with true humility, I now ask you like an humble disciple. Come and learn just the ideas advanced, and then in the fear of God take your Bible not other men's ideas, but with much prayer, ask God to teach you. Take on no consequential feelings, but as a learner come to the Scriptures. You know but little yet what there is to be learned out of God's word. We are to set no stakes, thus far is my boundary. Your souls are of value with God. You need to put on Christ and be clothed with humility. Remember the declarations in the word of God. "The high and lofty One who inhabiteth eternity, whose name is Holy; I dwell in

the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15.

Although heaven is His throne, and the earth His footstool, yet He says to "This man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Isa. 66:2.

O, that the cold Phariseeism that binds about souls might be broken and that there might be such revealings of God's glory that the very faces would shine.

If you young men stand in the position you do before the youth, you need the baptism of the Holy Ghost. You need every jot of light you can obtain. You need to have the closest communion with God. If you occupy the position you now do in the editorial line, you need divine enlightenment which you do not now have. You need thorough and entire consecration and transformation of character.

I entreat you young men to seek the Lord that he may work with your efforts. "Without Me," says

Christ, ye can do nothing." You want sound minds and a softened heart. Talk more with Jesus and less with one another. Pray until you know that you do know what is truth. Come to the front in simple, conscientious confidence with the Bible in your hands and tell your ideas of what you believe to be the truth. If you think error is being taught in the Sabbath-school, your positions makes this your duty. And more, it is your duty while the opportunity and privilege is brought within your reach to grasp the blessing eagerly of learning some things you do not know. You will in attending the Ministerial school gain new ideas. You will by digging in the mines of truth be rewarded with precious [remainder missing]

Chapter 61

Morning Talk

How to Meet a Controverted Point of Doctrine

[Morning talk at Battle Creek, Mich., Jan 29, 1890.]

By Mrs. E. G. White

We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and to-day he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to

city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the frame-work of truth, and it was his work to free it from error and to set it before men in its heavenly light.

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper

relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men,

and discovered iniquity to them in its odious character.

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of

temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the

victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages. It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the

Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord.

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and

rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

The light of the glory of God shone upon our

Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven.

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines

of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish

leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the

stones would immediately cry out."

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things, to their remembrance, whatsoever he had

said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are

many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.”

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God

has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who

bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon

Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures.

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason

of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every

emergency; for God will be our front guard and our rereward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now many God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others.

Chapter 62

Remarks at Bible School

Responding to New Light

Remarks at the Bible School,

Battle Creek, Michigan, Monday, February 3,
1890

My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past, all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now, we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt afterward--after the occasion was over--the whole being was so feeble that my breath might stop and my life end at any time. Still on another occasion I am urged in behalf of the

people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light, but they do not act on it. They do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God, with its illuminating power, can come right into the heart and soul, so that they will respond.

If God is working upon me in this direction, why is there not a more decided response from our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they had no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ.

I know there have been efforts--a contrary influence--to throw back the light, the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever

spoken by me, it is the truth, brethren. It is the truth that every soul of you will receive, or your soul will be left in darkness as barren as the hills of Gilboa--without dew or rain.

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, "Now you have got to respond in order to come to God." The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why at once he has to come here to find out. There

is no definition given in our world but that transgression is the transgression of the law; and therefore he finds out what sin is. And there is repentance toward God; and what then?--why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor.

Christ is drawing everyone that is not past the boundary. He is drawing him to Himself today. No matter how great that sinner is, He is drawing him. If the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions.

Now, we want to have an intelligent knowledge of this thing. We want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the

very best of our ability, but we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ, we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins--the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God.

Now, I want to say, brethren, there is a door open, and no man can close it to you--no matter whether it is those in the highest position or the lowest position--they cannot close it. But you can. You can close the door of your heart that the light which God has sent you for the last year-and-a-half--or nearly that--shall not have its influence and its effect upon your life, nor be brought into your religious experience. This is what God sends His messengers for.

As John went forth to proclaim his message, God gave him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness, just as spoken in Isaiah: "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). Well now, Christ had not come yet upon the stage of action as a minister. But after the ministry of Christ commenced, here was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up. He condemned their course, and condemned their practices, calling them a generation of vipers. Then Christ comes in with a healing balm, with a message which, with the heart broken up, the seed can fall into prepared soil.

When John's disciples became jealous of Christ, they say, "This man, Christ, is baptizing, and all men go unto him." And they bring it in to

stir up jealousy. John tells them, "There cometh one after me who is preferred before me, whose shoe's latchet I am not worthy to unloose" (See John 3:26, 1:27). Here was the very work to be done. Well, now, do you think that John had no human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No; when he sees Christ in the crowd, why he says, "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). He directed the people right to Christ, and two of the disciples immediately followed Him.

God has workmen. They carry the work so far and they can carry it no further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another workman to come right in and advance that work. The one that was working becomes circumscribed. He cannot see that the very line of work that he is working in is not to be pursued to the very close of time. There has to be more light and power infused into the work than we have had. There are workmen to come and carry that work upward and

forward. That breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. Thus God has worked with His workmen; He buried the workmen, but the work progresses still.

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. I have workmen that shall take hold of this work. Fear not; be not discouraged; it shall go forward.

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I

would stand at my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element in this work that we have not had yet.

Our young men look at the older men that stand still as a stick and will not move to accept any new light that is brought in; they will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt, I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years and I [remain] in ignorance in regard to them.

Now, brethren, I say, clear the King's highway, for your soul's sake. If you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that God calls for men to come up to the help

of the Lord, to the help of the Lord against the mighty. They are not to pull back; they are not to put their weight against the chariot so as to pull it back; but they are to push with all the might and energy that God has given them.

Now it is just exactly as in the days of the Jews. When a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here with wrong impressions. I cannot bear that they should go away from here with a cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves. Open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. I pray you, let the Sun of Righteousness in.

Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But

how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings, and your own ideas, and your own impulses? I have stood here and fought every inch of ground that we may have the very message that this people has had, that I might work together with God. I want to know how that God will let His people deny and hedge up the way, that the light He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you, for Christ's sake, clear the King's highway, and trifle not with the Spirit of God.

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing.

What did we see? We saw a power attending the message. In every instance we worked--and some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week and passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world.

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His

glory, and every student in the College was brought to the door there in confession, and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God.

Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence that I saw, but it seems that the words go as into empty air. How long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity.

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up

to a higher standard? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials carry this work in the very last days to its completion. God will give every man here a chance if he will accept it.

Now, brethren, I entreat of you, for Christ's sake, let us be reasonable. Let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look to Calvary, and I see the value of the price that has been paid for the soul; and therefore I do not want that soul to close the door of his heart to God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you to have. Manuscript 9, 1890.

White Estate Washington, D. C.

Chapter 63

Morning Talk

(edited from Manuscript 9, 1890)

The Present Message

[Morning talk at Battle Creek, Mich., Feb. 4, 1890.]

By Mrs. E. G. White

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience.

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprovved, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the

Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day," Then they began the work of calling others.

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the

workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing.

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place.

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed

from their hearts,--pray that the word of God may not be clouded by men's interpretations.

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight.

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people

confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity.

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the

people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher standpoint. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.

Chapter 64

Morning Talk

Open The Heart To Light.

[Morning talk at Battle Creek, Mich., Feb. 6, 1890.]

By Mrs. E. G. White

As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent, what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or

nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ.

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master?

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him

continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and

then we shall be in a position to bless all who come within the sphere of our influence.

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the

word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know

that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.... And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.... And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ."

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when

we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus.

When Nathanael came to Jesus, Jesus

exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,-" To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small,

and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ.

Chapter 65

Remarks at Bible School

Manuscript 10, 1890

Who Will Accept the Light from Heaven?

Remarks of Mrs. E. G. White, February 6, 1890

Jesus has some very precious words I want to read to you: "Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word" [John 17:20]. That is us. That means us brethren. "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" [verse 21]. The unity and the harmony.

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can't

they spend an hour? Will they draw off for fear that they shall be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see, that is not the way for man to work?

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is; but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here.

Now, here is the word: "That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them" [verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. "I in them, and thou in me, that they may be made perfect in one" [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind, and their own ideas, and cherish their own ideas, and water their own

ideas. No, it is that they may be made perfect in one; and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity.

"That the world may know that thou hast sent me." Those are the credentials they bear to the world. "And hast loved"--now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. "And hast loved them, as thou hast loved me." Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it?

"Hast loved them, as thou hast loved me." Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father.

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to

the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me.

And He says, "Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am." Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing--even if I die at my post--it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort.

Now what? "That they may behold my glory." We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may

behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory.

"And the glory which thou gavest me I have given them.... For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee" [verses 24, 25]. Oh, how little we know "Thee," and we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, "They do not know Thee." How few know my Saviour!

"But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" [verses 25, 26]. That is His word. We have been reading it for more than the last year more distinctly. "I have declared unto them thy name"--Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces

and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. "I have declared unto them thy name, and will declare it." That is what He came here for.

"That the love wherewith thou hast loved me may be in them, and I in them." I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for us, and what He would be to us--that he should cast this dark and gloomy shadow between us and our Saviour.

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as

though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Hab. 3:17, 18].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness.

Brethren and sisters, I beg of you for Christ's sake, to lift Him, up-- the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God.

Just see what our Saviour says: "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall become so settled as to what is truth that you will not be shaken away from it; but that God can reveal to you His precious, precious light.

Now, Paul knew that he was not going to stay

very long with Timothy, and he kept giving him lessons all the time; and he says, "My son, be strong in the grace that is in Christ Jesus" [2 Tim. 2:1]. That is what every one of us wants--not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach also. Thou therefore endure hardness, as a good soldier of Jesus Christ" [verses 2,3].

There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil--the very men that ought to be fitting for these positions, they are not here at all; they do not come near.

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell

the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ's sake go to your knees in prayer; for Christ's sake see the error and mistake of the Jews; because Christ has said, "Light has come, and ye choose darkness rather than light." [See John 3:19.] Now, this can be done right where light is shining. You meet men who say, Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in.

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith.

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done.

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul. The Jews saw how Christ said to him, "I have not found so great faith, no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or

not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in.

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow--where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness.

Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such

a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say, "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law."

Let the law take care of itself. We have been at

work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony.

Chapter 66

Christ Prayed for Unity

(from Manuscript 10, 1890)

Christ Prayed For Unity Among His Disciples.

By Mrs. E. G. White

There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn.

Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact.

"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." Can we comprehend the meaning of these words? can we taken it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others.

How precious are these words! "Father, I will

that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it.

He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!"

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ.

We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness.

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you

leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light.

Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling,

and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come

and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel."

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow.

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice

said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer.

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of

Pentecost, and then your testimony will have a living ring, and souls will be converted to God.

Chapter 67

Remarks at Bible School

Manuscript 56, 1890

Lessons from the Vine

Remarks of Mrs. E. G. White at the Bible School

February 7, 1890

I have been thinking of the lesson that Christ gave to His disciples just prior to His entering the Garden of Gethsemane, knowing it would be His last opportunity to instruct His disciples before His crucifixion. He says to them, as he points to a vine--and the vine is something that the Jews greatly prized and respected and considered very beautiful--"I am the true vine; my Father is the husbandman. Every branch in me that beareth not fruit shall be taken away." Now, here is something for us to study. "Taken away." We have our opportunities

now to bear fruit; we have our opportunities now that we can reveal that we are fruit-bearing branches of the vine. And if we go on now in a careless and indifferent manner, then what will be our position? He tells us He will take us away, for we cannot do anything without Christ; and if we are as a dead branch and do not draw any sap and nourishment from the living vine, we shall become withered branches. He says every branch that beareth fruit, He purgeth it (pruneth it), that it may bring forth more fruit. Then He tells them that "It is My Father's good pleasure that ye bring forth much fruit." Are we the branches of the living vine? Now, if we are, we are distinct; we are not all blended together; there are a number of branches, but we have one parent stock. If we are in Christ, and Christ is in us, will not our conversation, our words--everything we say--our deportment--everything we do--will it not have reference to Jesus Christ?

Well, then, supposing that every branch had a voice--if they are bearing fruit they do have a voice--will they talk to every shrub, every tree, and

everything that is around them, and not talk to the parent stock? Now, if we are in that parent stock, shall we not direct our conversation to that stock? Will not Christ be our center? And shall we not refer everything, and hang everything upon Him?

Where we have made a mistake, brethren, is in considering men infallible, no matter what their position, no matter how high a position they may have. It is in considering that men are infallible because the Lord has given them a work to do. Now, if these men were ever abiding in Christ, and Christ ever abiding in them, without any moment that they were separated from Christ, then we could have more dependence than we can today; but we know that frequently they make mistakes and errors. Then shall we judge them because they may make some mistakes and some errors? There is no more dependence to be placed in those than those you count infallible, because there are not any of us infallible. But I tell you what is infallible--the truth of the living God is infallible. And if we can get hold of the truth, and have the truth in us, abiding in us, we shall be sanctified through the truth, and

we shall be drawing nearer and nearer to God.

And yet we have the enemy in our world to contend with. We have the powers of darkness to meet. We have to be in this conflict just as long as time shall last. Our Saviour was in the conflict with the powers of darkness, and the powers of darkness were in conflict with Him ever after He entered our world. Satan was in conflict with Him. And then just as soon as His reasoning powers were exercised, then he was in conflict with the powers of darkness. His very coming--as a babe in Bethlehem--was to set up a standard against the enemy. You can't take the whole world; you can't claim it.

And when He went away, what did He do? Who is to take up the controversy? Who are the visible ones who are to take up the controversy here in this world and carry it through to the very end? They are those who are Christ's followers, every soul of them. It is not merely the delegated ministers. There is where our people make a grand mistake. They seem to think that day by day, hour

by hour, minute by minute in the conflict, the ministers must take care of them. It belongs to every soul of us.

We do not know what work God has for us to do, we cannot tell, unless we begin with the very talents He has given us. If we have only the one talent and we begin to put that to the exchangers, and then we begin to work with that one talent, and God sees that we are faithful in that which is least, then He will give us another talent. And then as we use that to the glory of God, and we are all the time centering in Christ as the branch is centered in the vine, drawing our sap and our nourishment from Jesus Christ, then we are in a position to bless all who come into connection with us. And thus the talent keeps increasing and growing; and the more we put it to the exchangers the more talents we have to employ to the glory of God. Now, brethren, we do not half understand the lessons that Christ has given us--the most precious lessons--and we want to understand them more and more. We want to come to Christ and ask Him to enlighten our minds, to give us spiritual eyesight, that we may

know more of the truth.

Do not any one think, that there we have got all the truth we need; we have got the main pillars of the faith, and if we are right there we have no need to trouble ourselves that we may understand the truth ourselves. One minister who has been in the work for years and years, says, "Now, Sister White, have we got to understand ourselves? There are reasons that are from the Bible in regard to the points of our faith; why can't we take them, as others have prepared them, and then we need not take that time; and we proclaim it. We believe these to be men of God (and there was one man mentioned). Don't you believe that he was inspired of God?" No, I do not. I do not believe any such thing. I believe that God has given him a work to do. And if there is a man or a woman who is not consecrated and devoted to God every hour, I do not care who they are, the enemy will slip in some of self--weave it right in, his peculiar traits, his peculiar ideas--and the first thing, he is molding others, he is putting his fashion upon those who are around him. It is dangerous business to exalt man,

or to lean upon man, to make flesh our arm. What we want is to lean upon the arm that has been stretched out for us to lean upon, and that is the Lord God of Israel, and in Him we may trust.

Now, there is a power for this people. I know it. God has been revealing it to me for years, and the time has come. We want to know that that living faith should be inspired in our hearts, and that we shall be reaching out for more light and more knowledge. Every individual wants to know the truth for himself.

Now, here you are in this school. Brother Waggoner may present the truth before you. You may say that the matter that he presents is truth. But then what will you do? You must go to the Scriptures for yourselves. You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all there is for you-

-if the God from heaven has sent anything for me, I want it. The Lord of Heaven has led the mind of man to make a specialty of studying the Scriptures, and when those Scriptures are presented, He has given me reasoning powers. I can see the evidence just as well as he can see it; I can find the evidence as he finds it. I can go out and speak the truth because I know it is the truth. And I do know that it is the truth, and therefore I can present it-- not as the product of somebody else's mind, but I can present it as the woman of Samaria, as she bore testimony that she had found the Messiah. They flocked out to hear Him, and they said, We know for ourselves, we have seen Him, we have heard Him for ourselves; and we know that this is the Christ.

Cannot you question and investigate with one another? Indeed you can. But the great trouble is that self is so large in us all that just as soon as we begin to investigate, we will do it in such an unchristian manner. It has been done here in Battle Creek; it was done in Minneapolis; it has been done in many other places. God is not in any such

work as that at all; it is the devil that is in such work as that. We want to come to the Scriptures with humble hearts. If God has a work for us we are ready for it, and we want to know that it is the truth for ourselves, and thus you be driven to your Bibles. You must be driven to them.

From the light that God has given me, we shall be separated and scattered, many of us. You will have to stand in places alone. You will not have any connection with other leading minds that you can gather strength from them. You will have to stand with your own God by your side, and know that He is by your side. We want to know that He is by our side today; that He is right with us when we come together in this house. You should remember that the Master of assemblies is here. God does not leave the ship for an ignorant pilot to steer anywhere; He just stands at the helm, and then we work under orders. Now, we want the orders, and we want the orders from the Captain of our salvation.

I believe without a doubt that God has given

precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it. We want the truth as it is in Jesus. We do not want to go away from the meeting and if there is a word spoken that we cannot agree with, scatter that where our brethren and sisters are. No. Go to your knees and pray that we may know what is truth. And the teachers in the Sabbath School, they need to know there are minds they are molding; and it is no light matter to stand up before the pupils and claim that you have light, when perhaps there is dangerous error mixed in with it.

I spoke the other morning in regard to some coming to the meeting. That is why I wanted them to come. I mentioned Brother Ballenger's name, with Brother Smith's name--Brother Leon and Elder Smith. Now, it was not because I would give

you the impression that Brother Ballenger was closing his ears to the truth; for he has been receiving it as he has had opportunity. But I speak of these men that they may know, that they may understand, what is truth; and if they will not hear, if they will keep away, just as the ministers tell the congregations, the stayaway argument, don't go to hear. Now, you want to hear everything. If he has got error we want to know it, we want to understand it, those that are in prominent positions, and then we want to investigate for ourselves. We want to know that it is truth; and if it is truth, brethren, those children in the Sabbath School want it, and every soul of them need it. This is what we want.

Those that are in responsible positions, I say you are under obligation to God to know what is going on here. And then everything that is said--right "to the law and testimony; if they speak not according to this word it is because there is no light in them." If the light is in them, and they have it, why, I beseech you, do not be so full of prejudice.

This has given me such a sadness and grief to know that there are those who have just had their hearts filled with prejudice. And they listen for every word they can catch. Why, there, there it is; they are Perfect. Who says they are perfect? Who claims it? We claim God has given us light in the right time. And now we should receive the truth of God--receive it as of heavenly origin. When we come together to examine the Scriptures, let us have the spirit of Christ. When a point is proven, Oh, they will not acknowledge a word. Why, they see no light, but pour it in, question after question. Well, not one point is settled. They do not acknowledge they have met that point; but pour in a whole list of questions. Now, brethren, we want to know what it is to examine the Scriptures, as those who want light, and not as those who want to shut out the light. May God give us His Holy Spirit here this morning, and may He give us His spirit day by day. We want to walk humbly with God. We want to stand in the light of His countenance. We want the meekness of Christ. God help us that we may learn in the school of Christ every day.

Chapter 68

Diary Entries

Diary

Battle Creek, Michigan, Jan 10, 1890.

Jan. 10. The Promise of the Saviour. --- In Eden the gospel of a coming Saviour was proclaimed. No sooner was the promise given that the seed of the woman should bruise the serpent's head than Christ was revealed as the Redeemer of mankind. Through Him alone could be fulfilled God's purpose to prevent heathenism and idolatry from becoming universal. The promise of His coming was the star of hope that shed its bright beams across the desert over which the church was to make her way to the consummation of her hopes.

To Abraham God said, "In thee shall all families of the earth be blessed." How was this to be? Abraham was to be a representative of Christ.

Through Him and through other representative men the light of truth was to shine forth. By the work that they did was to be awakened in the minds of men the expectation that a wonderful personage was to come, to accomplish a great work.

In the sacrifices offered by the Israelites, Christ was typified. These sacrifices pointed to a better, more perfect offering, even the Lamb of God, without blemish and without spot. The service of the tabernacle was but a figure, a shadow of the coming One, to whom the gathering of the nations should be.

Gratitude should fill our hearts as we think of what God through Christ has done for us. The thought of the infinite gift made to us should refine and ennoble us. As we think of the love and goodness of God, we should banish selfishness from our hearts, asking the Lord to make us kind and compassionate. Has not God a right to our affections? Do not our powers belong to Him? What more could He have done for man than He has done? In one great gift He poured out for us all

the treasures of heaven. Why then do we not talk of His love and tell of His power.

For centuries God bore with the inhabitants of the old world. But at last guilt reached its limit. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man, and it grieved Him at His heart." He came out of His place to punish the inhabitants of the earth, and by a flood cleansed the earth of its iniquity.

Notwithstanding this terrible lesson, men had no sooner begun to multiply once more, than rebellion and vice became widespread. Satan seemed to have taken control of the world. The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow

of justice, whom, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Outraged justice might have passed speedy sentence upon man. But in love and mercy God gave Him another opportunity.

Jan. 25. Teaching for Doctrines the Commandments of Men. To-day I spoke in the Tabernacle. My heart was stirred as I looked upon the large number gathered to hear the words of truth. I sought to impress on those present the need of working with singleness of purpose, keeping the glory of God ever in view. I entreated them to search the Scriptures for themselves. O how much deception prevails at this time, even among those who have been so greatly blessed with light.

In the days of Christ the scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their traditions. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point,--opposition to Christ. And to-day it seems that men have united to make of no effect the message that the Lord has sent. Nevertheless, the trumpet must give a certain sound,---God's people must know the doctrine, whether it be of God.

Jan. 27. Receiving the Messages of God's Spirit. I bore my testimony in the minister's meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their

unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting.

Jan. 28. A Faithful Witness. I attended ministers' meeting, and read important matter, which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may life."

Eternal life is the free gift of God to all who

will patiently, humbly receive it as such, and keep His law.

Much unbelief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth.

Jan. 29. Wilful Misunderstanding. I went again to ministers' meeting, and read an important article, making some remarks.

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the Scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.

Why will not men see and live the truth? Many

study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.

Jan. 30. The Danger of Resisting Light. My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me. Some will hear, will others, even such men as Elder ----will harden their hearts, lest they shall see and be converted. There are those who are looking to Elder -----, thinking that a man who has been given such great light will be able to see when good cometh, and will

acknowledge the truth. But I have been shown that in Elder ----- character there is a pride and stubbornness that has never been fully brought into subjection to the Spirit of God. Again and again his religious experience has been marred by his determination not to confess his wrongs, but to pass along and forget them. Men may cherish this sin until there is no forgiveness for them.

Jan. 31. A Work of Importance. I attended ministers' meeting, and bore a very decided testimony. I also attended canvassers' meeting, reading an article that I had written in October, 1885. I am pleading with the Lord for strength and grace and power to bear the testimony that He has given me to bear.

I fear and tremble for many. I know that the Lord has wrought upon my mind in a remarkable manner. I know that He has given me instruction, and I can not forbear giving it to others. I know that the hearts that are open to receive the light will be strengthened and blessed, and will bear a living testimony to those in darkness.

There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world.

Feb. 1. The Secret of Success. Elder Olsen spoke in the morning, and I spoke in the afternoon. On both occasions the house was crowded.

O how I long to see the church aroused from her feeble, listless condition. There are a few who carry the burden, a few who pray much and talk little, a few who always bear their testimony. But there are many, many who are mere spectators. Why are not those who hear the word doers of the word? Why do they not arise and shine, because

their light has come, and the glory of the Lord has risen upon them? Christ will not accept the highest profession, the most eloquent words, unaccompanied by a faithful practice of the truth. Men may have talent and education, but of what avail is this if the love of God does not abide in their hearts, if they are not clothed with His righteousness. The watchmen must catch the words from the lips of Christ, and give the trumpet a certain sound. Their message must bear the divine credentials, and God must give it efficiency, else they will be false guides.

Feb. 3. Our Need. I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness.

We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical day of atonement, we need to be in perfect harmony with

the work being carried forward in heaven. We need to repent, and confess our sins. "Confess your faults one to another, and pray for one another, that ye may be healed." It is too late for us to stand on our dignity. There are those who while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord.

Feb. 3. The Hearts of the Fathers to Their Children. I did not attend morning meeting. In the early hours, while the others in the house were sleeping, I wrote to Elder Lindsay and to his erring son. I see the necessity of parents dealing in the wisdom of Christ with their erring children. Their hearts should be filled with the longsuffering of the Saviour, that they may draw their children to Him, not drive them away from Him. The father is to be a tender shepherd, drawing his children to Christ with the words of love, laboring untiringly for the erring. It is the unpromising ones who need the greatest patience and kindness, the most tender sympathy. But many parents reveal a cold, unpitying spirit, which will never lead the erring to repentance. Let the hearts of parents be softened by the grace of Christ, and His love will find a way to the heart. Then will come a Pentecostal outpouring of the Holy Spirit.

Feb. 4. "Show us a Miracle, and We will Believe." To-day I have written a little on the Life of Christ but I was obliged to spend the greater part of the time entertaining visitors. I now take up my

diary to write out some things that are occupying my mind. I am burdened day and night by the thought of the condition of the Battle Creek church. Some have backslidden from God because they have not accepted the messages sent them from time to time. They show that they are spiritually blind. They know not what spirit they are of. They say, Show us by working miracles that you are of God. But in this very age they have seen miracles wrought by God. After the Minneapolis meeting how wonderfully the Spirit of God wrought; Men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted.

Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God. And yet from the lips of some who have attempted to preach the truth comes the cry, "What miracle dost thou work? Show us a miracle, and we will believe." God has been present in the meetings that have been held. What greater evidence could men be given than they have had? What more could the Lord do than He has already done. Is not the

conversion of the human heart the greatest miracle that can be wrought? This miracle has been wrought, but it has left no impression.

Feb. 5. A Faithful Witness. --- I attended the early morning meeting. We had a good social meeting, and I then bore a decided testimony. How earnestly I am moved by the Spirit of God. Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I can not but speak the words given me. I dare not withhold one word of the testimony. If the solemn call to repentance is not heeded, if false statements are made in regard to it, I may be cast down, I may feel sad, but I have no retraction to make. I speak the words given me by a power higher than human power, and I can not, if I would, recall one sentence. In the night season the Lord gives me instruction in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I can not hold my peace. If evil is done by the word spoken, it is because those to

whom the message is given have no place in their hearts for the word of God.

Feb. 8, "He Shall Teach you All Things." I spoke twice on Sabbath, and again this afternoon. For three weeks I have spoken every day, with one or two exceptions. Some of the meetings that I have attended have called for earnest labor. My powers have been taxed to the utmost limit of endurance. At times I think that I have said all that is necessary, and then the burden rolls upon me, and I confer not with flesh and blood, but in the name of the Lord speak the words He gives me, leaving the consequences with Him.

Sometimes the Lord speaks with me in the night season. Sometimes He speaks to me when I am standing on my feet, opening before me the sins of which some have been guilty. The Holy Spirit flashes light before me, giving me instruction to give to the people. This makes me glad; because I know that some will receive the light, and because I know that God, in infinite love and compassion, is still calling His people.

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ arouse in the hearts of the Jews.

Sometimes the thought arises, Is it the will of God for me to stand alone, as it were, with those who ought to be standing with me and sustaining me, working in various ways to counteract the testimonies given me by God. These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning. And the promise is fulfilled, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His word which will be meat in due

season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground, and will spring up to bring forth fruit unto life eternal.

March I. Unsanctified Confederacies. I have been shown that love for Christ and for God has well-nigh died out of our churches. And because we do not love God, we are lacking in love for one another. A cold, iron-like spirit separates believers from God and from one another. Some show special attention to a few favorites, who uphold and sustain them. Men are binding themselves together in unsanctified confederacies. Their union is displeasing to the Lord. They have united to carry out plans that are not in harmony with the plans of God. The Lord can and will break up these selfish confederacies. They are a snare of Satan, to weaken the cause of present truth, to bring about a condition of things that will separate God's people from Him.

Men have been trusting to their own wisdom. In this wisdom they have framed resolutions and laid plans that do not bear the endorsement of God. This has gone on until the many resolutions made have become a hindrance rather than a help to the work of God.

The Need of More Personal Effort.

Too much time is given to sermonizing. There are many Christless sermons preached. I have been instructed that if less time were spent in preaching and more in personal effort, a great deal more good would be accomplished. Our ministers need to become acquainted with those to whom they preach, that they may learn their spiritual needs. Work of this kind is of far more value than discourses. Let our workers come into close touch with those for whom they labor. Let them advise the wealthy to lay up treasure in heaven; for where their treasure is, there will their hearts be also. Let them advise the poor to give something to the cause of God. No matter how small their offering, it will be accepted. Let them do what they can

cheerfully and willingly, and God will bless them.

"He that taketh not up His cross and followeth after Me, is not worthy of Me." "He that findeth his life shall lose it." He who must shun self-denial and self-sacrifice will lose his soul. He who in his ministry is true and faithful may lose his life in this world, but he will find it in the kingdom of God. When Christ comes, he will receive eternal life.

"All Things Whatsoever I Have Commanded."

Christ commissioned His disciples to teach and preach all things that He had commanded them. Let every messenger for God speak the words of Christ; for these words have weight and power. Could the eyes of those who speak the words of Christ be opened, they would see heavenly agencies moving with divine power upon the hearts of the hearers.

When the seventy returned from their missionary tour, they said with astonishment and joy, "Even the devils are subject unto us through

Thy name." They had spoken the words of Christ, and the result was a glorious manifestation of His power.

Let God's servants preach a "Thus saith the Lord." Let them become acquainted with His instructions, reading and studying every sentence, every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them.

Christ's teachings are our lessons for to-day, our lessons for to-morrow. The more frequently they are studied, the better will they be understood.

The Need of Spiritual Training.

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

means, when I have preached to others, I myself should be a castaway."

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is gained, that weak points of character are made strong.

Chapter 69

To M. Larson

L-18d-1890

March 6, 1890.

Dear Brother Larson,

Since our conversation I have felt urged by the Spirit of the Lord to write to you. I had hoped that I should not be compelled to give any personal testimony in this meeting, but that the Lord would require me only to dwell upon general principles. In the interview with you, I sought to say nothing that would agitate or stir up your mind, and I had hoped that the words addressed to those assembled in the ministers' meeting would have a different result than they have had. I now see that your call upon me, was to utter complaint against me. You say, "While I shall accept your explanation that you intended nothing against me, the manner in which you spoke to me, and the response you

made, when I explained to you why I was smiling, i.e. that if the illustration fits you, take it' seems to have left the impression that I had done something that I ought not to have done, and this made it necessary that you should give me a public rebuke, and in a rather keen manner upon the minds of those who were present."

I had hoped when you left this meeting you would be in an entirely different spirit than that which you brought to it. I bore my testimony in regard to things which transpired in Minneapolis. This did because it was urged upon me by the Spirit of the Lord. But what influence did the words and reading of the manuscript have upon your mind? What effect did it have?--- Not that which it should have had, by any means. I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remark made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I

would no more dare to say that the Lord did not move me to make the remarks which I made in that talk all the way through. It is not in me to wish to hurt the feelings of my brethren---not the least of the greatest. I had a word for you, and I wanted you to explain the demonstrations that you made. I asked you to do so, and when you explained that it was because you appreciated the remarks, the Spirit of God brought that answer to my lips. You needed those words or they would not have been spoken. From the lines you have traced to me, I am thoroughly convinced that you needed those words.

I see that you regard my work and my mission as on a level with your own work. It is now evident to me that the demonstration that you made in effect was, "Now, this is what you need my brethren, this applies to you. But to make an application of the word spoken to yourself was the farthest thing from your mind. When I stand before the people I do not stand in my own spirit. My words are not mine, but His who sent me, and has given me a message to bear. If you consider the words a rebuke, take them; for the Lord meant

them to you as such. The Lord has not left me in ignorance of the spirit which some of my brethren have brought to this meeting. It savors not of the Spirit of God.

I have no explanation to make, no apologies to make. I have spoken to you the words of the Lord; I stand before the people bearing a testimony which is not premeditated, and which I do not manufacture. You have now opened the way so distinctly, that I can not forbear to further make known the word of the Lord for you. Unless you humble your heart as a little child, and are willing to receive the lessons which the Lord has for you in His school,--lessons of humility of mind, meekness, and lowliness of heart,---you will not see the kingdom of God.

I hoped not to be compelled to give you a personal testimony, and shall not now, further than the Spirit of the Lord urges me; but in His name who has sent me and given me words to speak to the people as they need it, I speak to you. Humble yourself under the hand of God, "seek 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, let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. I say unto you in the name of the Lord, You will never come to a knowledge of the truth as it is in Jesus, until you put away the spirit which has controlled you at this meeting, and has led you to take the place of teacher rather than that of a learner.

I will not to you refer to others who have had the same spirit; but now say to you, my Brother Larson, that you are not fitted to teach the truth to your brethren, until you have the transforming grace of Christ upon your own heart? Then you will sit at the feet of Jesus, and learn lessons from Him that will be of the highest consequence to you in this life, and in the future immortal life. You need to come to the searching of the Scriptures with a heart softened and subdued by the Spirit of God; you need to talk far less, and to pray far more than you do. You get such lofty ideas of yourself that the Lord's voice is not heard. How few of

those who claim to believe the truth carry it out practically in their characters. He who possesses the Christlike spirit will possess the child-like faith. God's blessing is on those who hear and those who recognize the light which He sends, who behold the traces of His footsteps and hear His voice. Of yourself you can do nothing. Yet in God's hands, and in the name of Jesus, when commissioned of divine authority, you can do all things, God Himself being your strength.

You who have not spiritual enlightenment may ask, Why do ye so? Why do you speak these words? Men may want to put words in my mouth which would save them from any embarrassment, but God is my shield; I lift up my head in the storm, for He, the Lord, whose I am and whom I serve, will not allow the billows to go over me. If God strengthens me as He did on the last Sabbath and every day since then, I shall feel myself strengthened with a courageous and joyful spirit; for I experience within me a divine power by which and through which I can accomplish the work He has given me to do. Satan's work has been

to erect barriers against me and my work that would keep my message from coming to the people. He would rejoice to have me in weakness, and to see me trembling at the sight of dangers which surround me and mountains of difficulties which rise before me. My nature shrinks, but notwithstanding I advance with holy boldness to meet one difficulty after another which arises to obstruct my way; yet I move forward in the name of the Lord in simple faith to meet them, relying upon Him who is eternally near, and who will go with me, and who will, when it is for His name's glory, rebuke with a word the ocean's wave, and thresh the mountains that they shall become a plain.

Again, my brother, I tell you that you know not what manner of spirit you are of. You have great zeal, but it is not a zeal that God imparts. The Great I AM speaks to you, Know thyself. The spirit you have brought to the investigation of Scriptures is the very same spirit the Jews possessed in the days of Christ. They thought they knew it all; they thought they were wise and could learn nothing.

Christ said, "Ye have ears, but ye hear not; ye have eyes but ye see not." The prejudice, the self-esteem, the pride of heart which you now possess, unless it is removed by the spirit of God, will cause you to walk in the sparks of your own kindling, and lie down in sorrow. There can be no calamity greater that could come to our conferences, than for men to go to the different churches with such a blind zeal, and such a lofty self-sufficient spirit as some have carried through this meeting. Ourselves being one of them, I tell you in the name of the name of the Lord to search your own heart. Humble yourself under the mighty hand of God, else He will humble you. Seek the Lord; break your heart by falling on the Rock, Christ Jesus.

Many things I might say to you, but I stop right here, and again I say, Do not leave this place till you are fitted up for the work. You can be a blessing for the cause of God, or you can be a curse. Which will you be? I have to refer you to One mighty in counsel, who gave to the Laodicean church a message which is wholly applicable to this time. I am willing you should show this letter

to anyone and everyone you choose. I hope it will be received in a different spirit than the words spoken to you Tuesday morning.

The Lord casts down all who dare present themselves before Him on their own footing, according to their own ideas, and who behold Him and serve Him in their own way, and in their own strength or lift up their heads before Him in their own righteousness. But to the contrite and penitent and humble He says, Lift thyself up; stand before Me; behold My face with comfort and assurance and with joy; be not afraid. He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can men be reconciled to God in Christ Jesus, and be clothed with Christ's righteousness. What is it to stand before the Lord? It means to desire His way above all things, that the will of the Lord may be at all time plainly manifested to us, and that we may do nothing from moment to moment but what shall please him and promote His glory. Self is put out of sight; we are to watch for any tokens from the Lord, listen attentively with our mind and heart

to hear His voice, His directions and His reproofs and commands, that we may know the way of His commandments. This is walking with God, and this is standing before the Lord. Let self die in you; have humble ideas of yourself; you are not fit to be a teacher, unless you are daily a learner in the cause and works of the Master.

Chapter 70

To W. C. White

W-80-1890

Battle Creek, Mich., March 7, 1890

Dear Willie:

I received your letter this noon and O, how glad I was to get it. I am so thankful that you are with your dear family and that Mary is no worse. I called to see Reba this morning. She thinks she feels better every day. She says she is certainly growing stronger. She says her appetite is good, her courage good and she has, she says, everything she wants in the line of food.

I took her a shawl and my woolen knit slippers and bought her a pair of warm, soft kid shoes, lined with flannel. She has plenty of company, is not lonesome at all. She is taken out to ride in the wheelchair every pleasant day. She enjoys her

rides.

It has been quite cold, but sunny. The evenings are very pleasant. There is some ice now, which is causing great rejoicing.

Last Sabbath, I spoke in forenoon upon Christ's riding into Jerusalem. It made a solemn impression upon the full house. In the afternoon I spoke about one hour and I said just as straight things as God ever gave me to speak, then called them forward. The front seats back to the post were all occupied. Then the side seats, many of them, were filled. A number of backsliders came forward, some making a start for the first time. Leon Smith came forward, Robert Sawyer and many youth. We then prayed and then those who came forward bore their testimony. Robert Sawyer has started again to try, not, he says, in his own strength, but in the strength of Jesus, to be a Christian. This meeting made a very decided impression.

From this time I went into the morning meetings. I had a talk with Larson, then with

Porter, but their minds are cloudy. The Lord gave me great strength, freedom and power to speak in the morning meetings.

Tuesday morning, I saw as I was making an illustration very pointed, Larson on the broad grin. I said, "What is it, Bro. Larson? Have (I) spoken anything that is improper?" I asked twice the reason of such demonstrations. He finally said it was because he appreciated the illustration.

"Very well," I said, "If it fits you, take it and I hope all will do this."

Next morning he was not present. Wednesday, Thursday, he was present. The Lord gave me great clearness and power in speaking. What was my surprise to receive a letter from Larson in which he asks me (to) set him right before the people, because of my sharp rebuke--that is, confess I had wronged him. This matter sunk my heart like lead. What to say to these men, how to treat their strong spirits was a difficult problem to solve. I knew not what to do. I (left) it all to Jesus and in the morning

I arose and wrote eight pages to Brother Larson, but could not use it. This morning, Friday, when I arose to speak I then told the class, yes, a roomful, of the words that I had spoken two mornings before and I think I never spoke more decidedly than on that occasion.

I have just received a good letter from Brother Watt. He says he was one who came full of opposition to the meeting, but he takes the testimony which I bore and he wants to confess to Elder Waggoner and to the class the first opportunity. I am sure the Spirit of the Lord is at work. What the strong spirits will do, I cannot tell.

Larson called to see me a few minutes ago. I was altogether too busy to see him. What he wants to say I know not, but I feel that they want to get me to say something they can make a handle of and I want to be wise as a serpent and harmless as a dove. The Lord greatly blessed me upon the Sabbath and I have been blessed every time I have spoken. My trust is in the Lord God of Israel.

I shall speak every morning now. The first morning there were but very few in the morning meeting. Now the room is well filled.

We had to come to just the same decision as in your letter in regard to appointments. John and J. E. Waggoner searched the matter up and your plans are all right. I will come too, then.

Edson has gone to Indiana, will be away two weeks. I do not know as I can tell you any news. Brother Olsen came back from the east. He had very cheering reports of which he will, I think, write soon.

I had an interview with Brother S. H. Lane. He is of good courage, but they have, he says, only two ministers left in New York State.

I have just received a letter from A. T. Jones in response to the letter you sent him. You have a copy of the same. He says he has sent one to you. I am quite tired and will close.

Mother

Chapter 71

Sermon

MS. 4 1890

Sermon by Mrs. E. G. White

March 8, 1890.

Yesterday morning before I went into the ministers' meeting my soul was greatly distressed. I can not tell you how hard the pressure was. It seemed to amount to an agony, and in the night season it was an agony. I did not know what to expect, or how long this thing was going to persevere. I stood before our people after I came from Minneapolis in the church. I told them what God had presented to me. I stood before them in this room, when the Committee was here. I told them that every one of them that laid that hardness into their hearts when they were at Minneapolis, and that pursued the course they did, they never would see a ray of light till they confessed it. It has

not had any influence on Brother Smith, but he stood just as strong to push back. I have had to stand all the time to push, and when I have felt that I could not do it, then the words have come, "I am back of you to push with you." And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you, that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; But God deliver us from having the comeout of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, you have braced yourselves,--a few of you, strong men of determined will,--to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have stood right in the way of God. The earth is to be lighted with his glory, and if you stand where you stand to-day, you might just as quick say that the Spirit of God was the spirit of the devil. You have said it now in your actions, in your attitudes, that it

is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. And while praying here on my knees, I have had the evidence that there would be a break. The Spirit of God has come upon me, the light of heaven has shown into my heart, and his comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour to-day. I thank God that I have not been discouraged to death; I thank God that I have clung to the arm of infinite power to stand all but alone. The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step. I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater. For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness. That is just what Brother Matthew Larson will do. He has an education, but unless the Holy Ghost shall come upon him, he will never go through with this cause to its close. What is the matter? I am afraid of Brother Larson; I am afraid of Brother Larson. I

will not converse with you unless you are with other men. You will take my words. You will put a false interpretation upon them, and you will make them mean this or that other than they shall. And those what stand criticizing, let me tell you, you are walking in the sparks of your own kindling, and you are right down in darkness. It is the word of God. God presented the case before me. I told it to Brother Morrison when we were in Des Moines. Said I: "If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you that you have educated and trained as a debater, you will wish that work was undone." Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world. Here are many that are to go forth to their fields of labor to strengthen the things that are ready to die, or to be powers of darkness. Now what are you going to do in this matter.

Now I beseech of you that are here to-day, that

have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus to-day. I am so grateful. I know that God will help us if we will clear the King's highway. I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you. I have told you over and over again. Christ said: "Why do you not hear my words?" I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness? They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls.

Now, brethren, I beseech of you that have been seeking for light, that have not filled your souls with the passion of prejudices, I beseech of you right here to lose sight of every man; I beseech of you to seek God. Do not let them mystify you, don't let them turn light into darkness. But I beseech of you to press to the mark of the prize of the high calling in Christ Jesus. It is the Holy Spirit you need, the conviction of sin; and may God let it rest upon you to-day. I thank Him for His light and for His Spirit. I thank Him for His grace, and I mean to hang my helpless soul upon Him. I stand nearly alone; but the God of Israel alone can work.

But if Jesus, when He was upon earth, with all His power and miracles could not break down that prejudice that was in the heart of the people, what can we do? Brethren, pray. Don't argue, but pray before God, and let every soul hang himself upon God. Let us seek God now that we may find him. Let the truth of God come into your hearts; open the door. Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid

before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you can not depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone. God help you to see. God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith. Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you to-day, while I have been keeping in silence, the Lord has been revealing night after night, the

position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as he did in Bethlehem. He will shed his light and his glory upon us if we will only give him a chance. But when you begin to talk with them they will make your words mean something else. The Devil is at their side. He is just as much at their side as he was at the side of those men of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and his brethren are right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth.

Chapter 72

To U. Smith

Battle Creek, Mich., March 8, 1890

S-59-1890

Brother Smith:

Although my letter sent to you seemed to have not the influence I hoped it would have, still I do not, I will not let you go.

Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence has been, what it was in Minneapolis. I knew for day by day the Lord revealed this to me, and ever since that meeting I have known that you were deceived and deceiving others that you will not only have in the day of final accounts to meet your own course of action but the result of your influence upon other minds. You have refused my testimonies given me for you from the Lord just as

much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this and thus it is charged against you in the books of heaven.

You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola and a vast number through them. All quote you, and the enemy of righteousness looks on pleased.

I was warned of this state of things in 1882. I was shown that which would be if you did not make thorough work out of the difficulty you were in. Have you ever made confession to Prof.

Bell in regard to the position and work done at that time? Have you let this sin go before hand to judgment that (it) may be blotted out when the time of refreshing shall come and He shall send Jesus.

I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that

God gave me for you at Minneapolis and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that meeting. I presented before you the things which the Lord had presented before me while in Switzerland as well as in 1882.

You strengthened the hands of evil doers. Consider how many joined Korah, Dathan and Abiram. Two hundred and fifty princes, men of renown in the tribes of Israel. They made as firm a stand as you have made. They worked as you have worked. The people believed in Korah, Dathan and Abiram because they set things before them in a perverted light. They honestly thought these men were right. They had heard so many false representations and that Moses and Aaron were all wrong, but the result testified who were right and who were wrong. Korah, Dathan and Abiram had done a similar work as you have been doing.

I have had a plain testimony to bear to Elder Rogers to Elder Larson, to Dan Jones, but these add to impressions already that bewilders and

entangles your mind for they are all sharp pickers, especially Larson and Porter. Larson is an educated debater. His training, the mold upon him, must be obliterated and Christ's image take its place, or his soul is lost.

Now your position has given strength to elements that exist in this meeting that has compelled me to bear a testimony that I faintly would be excused from bearing, but I dare not hold my peace. But the inexperienced ones, Larson, Porter and Dan Jones and others who have had no experience with me and with my work will be comparatively guiltless while you who have known it from your youth up will bear the weight of responsibility. You have made no account of the light which God has given me. You have in your attitude and the course you have pursued made of none effect that testimony and influence which should live and be strengthened by you, by your voice, your pen and adherence to them. But this you have not done and the result of this you must bear.

I have testimonies that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the testimonies cannot be relied upon, and you set such men as Larson who has studied infidel books as has Elder Morrison, to meet opponents in arguments. Your influence, I have been shown, will be received, their unbelief confirmed and when God speaks to them in reproof, they will do as you have done, thrown in my face, something somebody has said or done or some inconsistently think they can see in my course which authorizes them to turn from the testimonies, to walk as you have done away from all the influence God would bring to bear upon them and plead you as their excuse for so doing; and next you will find the ones whose eyesight spiritually you have acted your part to pervert, will accept Satan's sophistry rather than the pure unadulterated truth and they are ensnared and taken, at whose door will their sin be charged. You set their minds against the testimony of the Spirit of God. You led their feet in a path where God was not leading you. The spiritually blind has been leading those whom he might have led in a path of

faith and confidence and peace.

I tell you in the name of the Lord God of Israel both you and they will fall into the ditch. You know not what work is coming forth from your hands, but it will appear to you one day as it really is. You have evidence of the work God has given me which these men have not. I cannot harmonize with you or with the spirit. Elder Butler has manifested. I tell you it is not of God, it is another spirit. And again, I beseech of you to fall on the Rock and be broken, if God has ever spoken by you. You are in the greatest danger and others who believe they must see as you see, believe as you believe, are imperiling their souls. They have light but will not see it. They have evidence, but will not acknowledge it.

I cannot endure the thought of you being left as were Korah, Dathan and Abiram. Whoever may join themselves with you and walk not in the light of the Lord, but in the sparks of their own kindling will lie down in darkness.

I feel the tenderest compassion for you. I would give my life to the torture and death if it would save your soul. But you have the experience of others who have walked in the same pathway where you have set your feet. You have traced their history who have despised counsel and made of none effect the testimonies. Why not change this order of things before it is too late, everlasting too late. You cannot make right wrong or truth error, neither can you make error truth and wrong right.

You are by your influence doing what other men have done before you, closing the door to your own soul where if God should send light from heaven, not one ray would penetrate to your soul because you closed the door so it should not find access there.

The perils of the last days (are) upon us and at a time when we are to look for light and power and grace and glory, at a time when we need to be more closely connected with heaven that beams of light shall be sent from the throne of God, when heavenly angels who minister unto those who shall

be heirs of salvation.

We need more than at any other time to compass our path. They are driven away because of unbelief, want of spiritual discernment to distinguish them to be the messengers of God, and amid the perils which thicken about our pathway, when we need to depend less and less on human wisdom and human sophistry and cleave more closely to the only power which can be to us a refuge from and close the door that the power of Christ will not reach us any more than it reached the Jews.

Will you be one who will strengthen (the) gainsayer? Will you be found among the Korah's, Dathan's and Abiram's at such a time as this? Christ asks, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith, how can you remove the impressions of unbelief you have

sown in other minds?

Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been done here.

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones-Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented, When you had received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading

minds.

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God.

I would not now after the manner you have, all of you, treated the light God has given you, depend upon your knowledge or interpretation of the Scriptures, believing you to be under the control of the Spirit of God, unless you should fall upon the Rock and be broken. If you turn from one ray of light fearing it will necessitate an acceptance of positions you do not wish to receive, that light becomes to you darkness, that if you were in error,

you would honestly assert it to be truth. I speak the things I know.

Chapter 73

Sermon (incomplete)

Manuscript 2, 1890

The Spirit of Discernment

Sermon by Mrs. E. G. White, March 9, 1890

Re Minneapolis Meeting)

I want to read a few words from the first chapter of Acts--[the] eighth verse: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Now we read in the second chapter [verses 1-4], "And when the day of Pentecost was fully come, 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 of 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."

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, "This is the consolation of Israel."

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God.

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it.

It makes every difference to us in what kind of spirit we come to the investigation of the

Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them.

The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most

mighty miracles that He could do would have no effect on their hearts at all.

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers.

Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from

that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles.

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" [Rev. 18:1,2].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will not receive me" [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut

Cherishing Faith, Not Doubt

Sermon by Mrs. E. G. White, March 16, 1890,

Battle Creek, Michigan

I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to cherish doubt in regard to myself and my work.

Now, I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would

recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so.

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis.

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they

could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted.

Now, I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay

the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt. 11:21].

Now, I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad--yes, I am so thankful-- that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once.

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has

been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so.

"But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief.

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the

Lamb and the testimony of the Lamb must be on the right side of the question. When God is working--and they have got no light to know that he is working, and they just place themselves right under the enemy's power and work right in that line--then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger.

Now, I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of

doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side.

It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race.

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh,

let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that.

Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was

no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting.

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? why not get in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a

position where we can work unitedly with intense earnestness and courage for God.

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them.

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith.

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much.

Chapter 74

To W. C. White and wife

W-82-1890

Battle Creek, Michigan,

March 9, 1890

Dear Willie and Mary:

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present, and, they said, listened attentively.

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I

spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired.

This morning we met in the east room of the tabernacle. A number of spirited prayers were offered, and many excellent testimonies borne. Then I spoke again. I was full, and poured out my testimony in warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting.

Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning.

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my Volume I [Patriarchs and Prophets]. If that was Dr.

Waggoner's position then he had the truth. We hope in God.

They expect Dan Jones today.

There is a matter I wish to bring before you. Brother Waggoner is almost persuaded to go to Texas and go on in company with Sara and me to Fresno. I think it would be well for him to do this, for he may not have another opportunity so convenient and with so little expense. Write me what you think of this plan. I think it to be a good one unless you see some reason why it should not be carried out.

Write me if you think Sister McOomber would be wanted to be with Mary. She is, she writes me, coming to our house this week to take her sister to the sanitarium for a surgical operation. Write me as often as you can. I do not know what to set Mary Steward about. Brother Eldridge thought there was no place or work for Sister Clay, for they have more than they can use now. I let her stay here for her board and keep, working on my writings.

Captain Eldridge thinks this is the best thing that I can do, even if there was a place for her to take right hold of the class of work she intends to do. She is a woman I respect.

I think we can keep Edna at work in copying for Fannie. If she does not do this it will not be best to keep her, for we shall have no work for her to do. Now Mary, you sent me a dress in the telescope from Colorado. I thought I had a yard of the goods just like the dress in the box with the fruit. I designed to make new sleeves of this piece of cloth, for my sack sleeves are distressingly small. If you see such a piece of goods, please send it to me by mail, and I will have the sleeves made from it. There was a hole burned in the goods by a hot brick. I felt quite certain it was in the box with the dress, but it may not be.

Reba rides out every day and says she is growing stronger. She is always cheerful--makes no complaints.

Much love to you, my children, to the little

grandchildren much love, and to Mother Kelsey
and Mary.

Chapter 75

To W. A. Colcord

(incomplete)

C-60-1890

Battle Creek, Michigan, March 10, 1890

Dear Brother Colcord:

I have been so very much pressed with labor, speaking and writing, that I have had no time to write. Your question I will answer as best I can. I take no credit of ability in myself to write the articles in the paper or to write the books which I publish. Certainly I could not originate them. I have been receiving light for the last forty-five years and I have been communicating the light given me of Heaven to our people as well as to all whom I could reach. I am seeking to do the will of my heavenly Father.

I have never passed through such a scene of

conflict, such determined resistance to the truth--the light that God has been pleased to give me--as since the Minneapolis meeting. I have again and again felt that I must make a decided move out of this determined opposing element, but every time the Lord has made known to me I must stand at my post of duty and He would stand by me.

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God that victory has come.

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them.

But the attitude of these two brethren, their words and their influence, have created for me labor, one hundredfold more taxing than it would have been if they had stood in the counsel of God. But they have not done this.

Chapter 76

To W. C. White and wife

W-30-1890

Battle Creek, Michigan,

Monday, March 10, 1890.

Dear Children Willie and Mary,

I have just come from the meeting. The room was full, the three apartments were in one. The Lord again poured upon me the spirit of supplication. Faith did take hold of the arm of infinite power. We did have the blessing of God. I spoke about thirty minutes. The Lord gave me power to speak before those present.

Some confessions were made and quite a number who had been in darkness made confessions of their finding Jesus and being free in the Lord. Elder D. T. Bourdeau spoke to the point.

Brother Porter spoke, but his was not like the testimonies that had been borne. It was no light to the meeting, but in marked contrast to that which had been said.

There is more and more freedom coming to the meeting. The darkness is no longer a controlling element. We are expecting more of God's Spirit, and longing and hoping and believing that the Lord will give special blessings. How I long to see these ministers free in the Lord and joyful in their God.

I shall not leave for Chicago if it seems necessary to remain to help; but if it is best, shall go to Chicago one week from next Friday. I am so thankful that the current is changing, and that the Lord is at work for His ministers. Many of them will return to the field of their labor with much light, a deeper experience, and with more courage in the Lord. My health is quite good, but I am very tired; but the blessing of the Lord is of great value to me. I believe that I shall have the blessing of God. I feared I should leave this place in depression and discouragement, but the Lord is

giving us tokens for good, and He will bring His people where they can praise His holy name.

I think of you much, I want to see you all. We pray for you, that the blessing of the Lord may rest upon you, and I believe the Lord will answer our prayer.

I learn Brother Jones has come home this afternoon.

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner.

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.

I am inclined to think Brother Prescott receives the testimony, although he was not present when I

made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did.

Brother Larson has not opened his lips. I do not know how he feels. I thought he appeared some affected, but he keeps so far back I cannot tell. Many seem to be getting the blessing of faith and pardon. I called Brother Olds' name and gave him a pointed testimony. He confessed Sabbath afternoon. This morning he talked in a very humble and broken way. Brother Binghouse said he was never so blessed in his life as he has been in the last few days. Brother Warren reveals the blessing of God in his face, for it looks as if the Sun of Righteousness was beaming upon him. He bore a testimony that he never felt the blessing of God to so great a degree in his heart before. Brother Fero has humbled his heart, and he says he is free in the Lord and is wonderfully blessed. Brother Watt talked again this morning and he says he is gaining a deep and rich experience in the knowledge of our Lord and Saviour Jesus Christ. He seems to be altogether a different man, and many whose names

I do not know are coming into the light. Oh, I hope and pray that this work may move forward in great power. We must have the blessing of God deep and rich and full. Brother Olsen stands well, firm and free, and boldly on the right side. What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again.

I no more carry a load because of the fact that I cannot express myself. I am free and I talk as the Spirit of God giveth me utterance, and the word spoken is fully received by the largest number present. The men who have held things have no power now. There is a strong current setting heavenward, and if we wait on the Lord we shall surely see of His salvation. He will work in our behalf. He will not let this ministerial institute break up in confusion and darkness.

Nearly all who speak have made confession that they felt tried because they could not have the privilege of listening to Elder Waggoner's teaching

without so much interruption. They felt distressed and impatient over it, and with tears confessed that it was not the right spirit, so those men who have done their work of shedding darkness on the class see that they have not received much thanks for the pains they have taken to ventilate their ideas.

Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions. Brother Breed, I think, will come out all sound. Well, I think I will hold this letter till after the morning meeting tomorrow.

March 11. Dear Children: My heart is filled with thanksgiving and praise to God. The Lord has poured upon us His blessing. The backbone of the rebellion is broken in those who have come in from other places. This morning the room was full. We first had prayer, then Brother Olsen spoke; I followed in the same line in which I have been laboring since one week ago last Sabbath. The Lord put words into my mouth to speak, and Elder Bourdeau spoke well. Elder Waggoner spoke very humbly. Brother Steward spoke with much feeling

and humility. Brother Fero spoke well. Brother Larson then spoke and confessed that his feeling had not been right. I responded and he took his position on the testimonies.

Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. He confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. He said that he had been disbelieving the testimonies, but he said, "I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side."

Brother Dan Jones was present. He kept his

head bowed upon the seat all the time. Did not lift it up once till the meeting closed. He only returned yesterday afternoon. Captain Eldridge was present. The whole room was sobbing and praising God for there was a revealing of His power. He drew graciously near. I hear nothing of Elder Smith, but we hope the gracious influence of the Spirit of God may rest upon him, and he will find his way out of the darkness. We are full of hope and courage since these men, so strong and high-headed, have begun to feel that they are working against the Spirit of God.

My talk was reported. When I get it I will send it to you. I think that there will be a different state of things than there has been, and the work done in Battle Creek will help them here. Brother Prescott talked well and plainly; told them that were assembled that God had spoken to us through Sister White this morning. "Let us," he said, "take heed to these words." He wept like a baby when Brother L. and P. were making their confessions. Brother Olsen is so glad and feels so relieved, he scarcely knows what to do with himself. Brother

Waggoner feels so thankful.

I hurry this off so that you may get it.

Chapter 77

To W. C. White and wife

W -83 -1890

Battle Creek, Michigan, March 13, 1890.

Dear Children, Willie and Mary:

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All

these things seemed to be satisfactory.

Then I commenced giving my experience in California with certain ones, and the ever-ready evading of the testimonies. "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." I told the outcome of the matter. I told of my labors to get the messengers and message to have a fair chance in Minneapolis. I told freely of the interviews I had with the Review and Herald? Board, of the prejudice existing in minds, of the talk in the houses, of the words spoken that angels had registered in the books of heaven, of the lightness and trifling of Brother Rupert in the room which Brother Smith occupied. I spoke of Brother Smith having no interview with me, not coming to me to find out where I stood, what I believed or did not believe, the unwillingness to unite in seasons of prayer.

The power resting upon me when I spoke to the people, was abundant evidence that God was with me. But the old spirit, such as that of the Pharisees,

possessed them and blinded their eyes and confused their judgment. They knew not any more than the Jews what manner of spirit they were of.

I spoke of the meetings here in Battle Creek since the conference--that my testimony had been made of none effect.

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?"

It was finally simmered down to this--that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude

give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one.

March 16 [Sunday]. I have learned that the meeting we held last Wednesday was very much a success. I think those who have made so much out of so very little, were much surprised at the outcome or showing up of the matter by E. J. Waggoner and myself. At the Thursday morning meeting, Brother Larson spoke, getting a little nearer the light. Brother Porter spoke but there was a holding back--nothing free and clear.

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I was weary, O so weary. Thursday I was sick. Did not

sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church,--just what was needed. This was another rich blessing to the church.

In the afternoon another meeting was held in the office chapel. I was not able, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times,--very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as

clearly and to the point as we might have expected. Oh, how hard for these men to die!

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for we had regarded the testimonies as interwoven with the third angel's message; and he spoke of terrible scenes of temptations. I really pitied the man.

After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up reports and place so great confidence in imaginings, and withstand all the evidence that God has been pleased to give them, at and ever since the Minneapolis meeting, to confirm their

faith in the testimonies on Bible grounds, applying the test Christ has given them-- "By their fruits ye shall know them;"--a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit,--and yet know not in regard to the testimonies, whether they are of heaven or hell?

"Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting? Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? This spirit does not bear the marks of the divine, but of the

power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones."

Brother Olsen labored well but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do and why. The law in Galatians was their only plea.

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more

zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians." Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians.

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. Have your critical minds taken this

view of the subject? I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason.

"You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better reputation of your own theories than you have done.

"Now brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have

the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God.

"These things will bear your consideration. Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which he could put the new wine. He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom

when He called Matthew, the publican; He made bottles into which He could pour the new wine when He called the fishermen."

Brother Dan Jones spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgements and took his position on the testimonies. Brother Porter spoke to the point. He made humble confession with tears and broken utterance, and he regretted the course he had pursued. He said, "Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your trying work. We believe that your work is of God." Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord.

Monday, March 17. This morning meeting seemed to be solemn and the work deepening. Howard and Madison Miller were both present. Brother Olsen spoke as if inspired of God. The Lord helped me to say some important things. I then mentioned the names of Brother Madison and

Howard Miller. Madison arose and with much weeping said he saw himself as miserable, wretched, blind, and naked. He said he had been watching to see the work and those who were engaged in it. He saw that those who opposed their spirit to the spirit of the message that had come to us for more than a year, had not the spirit of labor, but were sinking down into darkness. He was not fit to labor himself until he was altogether a different man. His testimony was fully as much to the point as that of any who had spoken in the line of confession.

We expect Brother A.T. Jones tonight or tomorrow morning. We thought it best to make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. The Lord is at work, and we rejoice. When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them if possible, never to be resurrected.

I write you these particulars because I know that you have a special interest in them. We mean, the Lord helping us, to have the plowshare of truth go deep and thorough this time. I believe the Lord will work in power. I have spoken every day since one week ago last Sabbath, and sometimes twice each day.

Dear children, I expect to leave next Thursday, unless the work forbids it. If it is best I will leave Thursday. If it seems necessary to remain, I will not leave until Sunday.

Emma and I went to see Reba last night. She was in bed. Said she had slept quietly most of the day. I had been unable to call on her for a few days. She is very cheerful. Has no pain, has good appetite. She rides out every day in rolling chair, when not too cold and stormy. She says her grandpa says she looks much better than she did.

I read your letters--Mary's, Willie's and Sister Kelsey's. I do not think Mary had better tax herself

to write. She wants to be at rest as much as possible. I had a good season of prayer with Reba. I am glad she is so cheerful and contented and all her wants are supplied.

And now, I have just read your letter in which is contained the advice in regard to Sister Clay. I will think of these things and try to move wisely. The money from Boulder came safely and I am glad that matter is no more to be a worriment to me. I hope you will not keep under the high pressure plan. I hope you will be exercising all that is possible in the open air, Willie. There is need that we jealously guard our strength and that we do not work imprudently, and I believe the Lord will help us from His abundant mercy. I have not been able to do much writing for a few days. I have been too heavily burdened, but the Lord is good and greatly to be praised.

Afternoon. Sister McOmbler came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she

should be nearby. She and Emma are now visiting Reba.

I think the change in Volume I will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay.

I am convinced that Satan saw that there was very much at stake here, and he did not want to lose his hold on our ministering brethren. And if the full victory comes, there will go forth from this meeting many ministers with an experience of the highest value. We hope and pray.

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly is my prayer.

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me for one year longer, but as it was given for only one year, I had better renew the notes. He would let me have the money for seven percent although he

could get more, but as it is to be used in the cause he was satisfied with it; and he says at the end of another year, he can extend the time, he thinks, if I wish.

Mother

Chapter 78

Sermon

Ms 2, 1890

Sermon By Mrs. E. G. White March 16th,
1890, Battle Creek, Michigan

I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth; but to cherish doubt in regard to myself and my work.

Now I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years,

and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. The reason why I felt so at Minneapolis was that I have seen that everyone that has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis.

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the way, the truth, and the life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted.

Now I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of

God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Now I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad; yes, I am so thankful that some are beginning to see that there is light for them. I was glad to hear Brother Larson's testimony yesterday. Now there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth

of unbelief. If it is a suggestion of unbelief, credence is given to that at once. You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. "But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible for the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief.

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences

that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working, and they have got no light to know that He is working, and they just place themselves right under the enemy's power and work right in that line, then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has lead them to this position of danger.

Now I tell you God will not be trifled with. God is a jealous God, and when He manifests His

power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ but many will lose it, and why? Because they have not run the race.

Now I have seen how the enemy works. He doesn't want to let go of the people here. But oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterwards they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that.

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He

had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great

day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God.

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies,--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them.

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the Spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in

regard to faith.

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much.

Chapter 79

To W. C. and wife

W -84 -1890

Battle Creek, Michigan, March 19, 1890

Dear Children Willie and Mary White:

Attended morning meeting and listened to what others had to say but did not talk myself. Many excellent testimonies were borne, but some whom we longed to hear from did not talk. I was so thoroughly exhausted I wanted the luxury of quiet, but could not get it. One after another must see me a few moments, and my time was so broken into I could not do much.

A.T. Jones was present and spoke short and to the point. We thought best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening, the week past. Brother Eldridge had quite a long talk with me

upon various things--books and writers and the present condition of things. He thought it would be best to have a second meeting, and deplored that these meetings of explanation could not have been held long ago. The same has been stated by others; but I explained that the state of their impressions and feelings was of such a character that we could not reach them, for they had ears, but they were dull of hearing; hearts had they, but they were hard and unimpressible.

We had our meeting. Brother Jones talked very plainly, yet tenderly in regard to their crediting hearsay and not, in brotherly love, taking the matter to the one talked about and asking him if the report were true.

Willie, I talked as they had never heard me talk before. I went over again the transactions at Minneapolis and since that time, and I addressed plain remarks to Elder Smith. I told him that it was not so surprising that my brethren who had known but little of the work the Lord had given me to do, should have temptations, but Elder Smith was not

excusable. He had been acquainted with me and the character of my mission from his youth up, and he had seen my work, and it had been tested and proved by him for years; and that there should suddenly come a period of time when without any reason except the imagination of his own darkened, perverted understanding, he should so deliberately and coolly treat the Testimonies in a manner to make them of no effect, was a marvel to me.

I had reason to expect my brethren would act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions; wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy.

I said to them that Brother Smith ought to have been the man to be standing and saying the very things I was saying, because they were truth, equity and judgment. He had not a particle of reason or

foundation for his prejudice. Well, it was as solemn a meeting as I have ever seen. It made a deep impression. Suffice it to say the whole atmosphere is changed. There is now joy with Brother Dan Jones that I held to the point. He says he has made a fool of himself. Brother Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never had an existence. But I will write more.

I am writing in Chicago about March 22 in the same room I occupied when the meetings were in session.

Brother Dan Jones says it would have been lamentable to leave Battle Creek without these two special meetings and the definite explanations made. He is a changed man. The Lord is at work. How Brother Smith will come out remains to be seen.

A few days since Sister Butler was stricken down with paralysis and was unconscious for days. Yesterday a letter came that she is conscious, yet

helpless. One-half of her is helpless. She cannot yet talk. Elder Butler must be passing through severe trials, I pity him from my heart.

I now ride out with Brother Starr and wife to see lots of land.

Love to Mary and children and household.

Mother

Chapter 80

To O. A. Olsen

O-46-1890

Crystal Springs

St. Helena, California, May 8, 1890

Elder O.A. Olsen

Dear Brother Olsen:

I received a letter from Willie White suggesting that Elder Waggoner be called to the east to attend the Ministerial Institutes, and to teach the school. I think it would be in the order of God for the President of the General Conference to visit this part of the moral vineyard and take in the situation of things, for there is a condition of things in California that is certainly deplorable. I will send you a copy of a letter handed me from M.J. Church while I was at the camp meeting in Fresno. There is

great need of different kinds of gifts being brought in here than that which they now have. But don't send Elder Farnsworth, for he is settled nowhere. He is inclined to think and believe with the last man he is with. I put no dependence on him, and the less we have of such workers the better it will be for the vineyard of the Lord. Elder Farnsworth does not know what it is to walk with God, to move in harmony with the mind of God. He feels fully competent and self-sufficient, but oh, he carries a cheap influence out of the desk. His words, his manners, his conversation are not what should be cultivated by a minister of Jesus Christ. There has come in to our gatherings or convocation meetings a cheap, commonness in association not after the order of devout worshipers, but of the festivals and idolatrous worship. God would have all these things pass away and Christ's manner of teaching brought in and the heavenly model be copied.

We find here on the Pacific Coast scarcely a man who carries a weight of influence. We find a spirit of criticism at work to tear down, to make the

worst appear, to dwell on the little, objectionable things which are talked of till molehills become mountains of difficulty. The Missions established at much expense must be broken up for trivial reasons. There are so few at work standing shoulder to shoulder, warring against principalities and powers and spiritual wickedness in high places, that the enemy's forces seem to be constantly strengthening and those claiming to believe the truth are the mediums Satan uses to discourage and dishearten the things that remain.

To question, and doubt, and talk against the testimonies and the ministers seems to be the atmosphere that prevails. Several times I have been shown that there was great danger of sending off our men upon whom we depend to keep the churches and home missions in a healthful condition, to foreign missions and leaving the home missions to languish. It can be represented as killing the goose that laid the golden egg. Satan watches his chances when he can come in and bear sway over unconsecrated elements.

Some ministers like Edwin Jones can never take a position and hold it sensibly. He will regard matters in an intense light. He will gather up little points of seeming difference and act as though he would stake his soul upon their verity and strength. He cannot discern that he can serve God with power and purpose too in dwelling on the large treasures of subjects in God's storehouse and feed the flock of God. All must stand shoulder to shoulder and step by step, keeping rank and file in perfect order. When there is no real variance in ideas, his naturally extravagant ideas, his fruitful imagination places things of difference in the strongest light which he can put them in, and he leads minds to miscalculate, and carry things in so strong a manner that he does positive harm. He confuses minds, he buries the simplest and most essential truths by his strong expressions, his extravagant imaginations so that his labors on this Coast are really a failure. They do more harm than they can possibly do good. Now what to do with cases of this character is a question. I believe him to be perfectly honest, but there is such a strength of imagination, such wonderfully strong

expressions that his brethren are really afraid to put him to labor anywhere.

Brother McClure is not a speaker, but a good counsellor, a good worker. Elder Loughborough has worked hard but there is a strong feeling against him not altogether just, and he has but little influence with a large number in the conference. I believe he has tried to follow the Lord and do His will, but if he cannot carry the churches with him then he cannot do them much good.

When A.T. Jones went east, then Dr. Waggoner and Charlie Jones, it was too much to take away at one time. Now could Elder Loughborough use his talent in Michigan for a time, and in other states, his firm position on the testimonies would revive the faith of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them.

Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will

be more respected. M.J. Church and many others are constantly talking, picking flaws and looking with contempt upon the management of Elder Loughborough. There must be help brought to California at once. At Fresno they need help all the time. They would accept St. John, but he cannot stay there. Many they refuse. I hated to leave things in Fresno just as we did, but what could be done? I shall not consent to take another laborer from California. There are men you can have and welcome, and I think you can find fields where there can be some one whom they respect, to have an oversight of them. I think there ought to be some one who will see and understand the necessities of these fields, especially in California, and send good help, the very best kind, men who are anchored, men who can be depended on. I can see no wisdom in stripping the field of our home missionaries and then expect everything to thrive.

I do not expect to be at your General Conference. I would rather run the other way. I wish Dr. Waggoner could be teacher in the ministerial institute, and think that is his place, but

could you see the pitiful condition of things here! I hoped to do something, but to my great sorrow I seem to be in a helpless condition. My brethren, who thought they were doing God service in discouraging my heart, in obstructing my way, in opposing themselves to all that I was in the fear of God trying to do, could they look upon me, would see something of their work. They made my work fifty-fold harder than it would otherwise have been. I wonder if these earnest, zealous men who were engaged in sowing questionings and doubts and resistance, and stubbornness in rejecting the counsel of God against themselves have thought of these words? "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23).

We have had entrusted to us a message to bear to God's people. We have had arrayed against that work, Satan, his host and traitors, and evil men. We have need of the help which every one should have been prepared to give to us. We fight not against

flesh and blood, but against principalities and powers and spiritual wickedness in high places. But when men who claim to be faithful and true to all purposes engage with the enemy of God to hinder and confuse and perplex minds, and keep them on the side of the enemy as has been the case since I left Europe and stepped on American soil, how can the Lord look upon these things that so many have not worked on God's side of the question? How could the burden but be of crushing weight to my soul when God was opening before me the messages He would have come before the people? Under whose leadership were these professed soldiers of Jesus Christ doing service? These things have grieved the Spirit of God and the words to Meroz were applicable to them.

I have a message to the people. Urgent calls are coming to me from all directions, but I am lying crushed, a cart beneath sheaves and I can but feel deeply over these things. "It seems so strange that Sister White is laid upon a bed of suffering; why doesn't the Lord raise her to health?" is the question. I look with astonishment to the strength

that has been imparted to me, and should the Lord place me again in working order I hope to do my duty. I have just that confidence in my brethren that those who have had every evidence God saw fit to give them, that His spirit and power was with me, and yet turned from it all to walk in the sparks of their own kindling, and have shown a wonderful blindness, want of perception and knowing the things that be of God, and in their resistance to light and evidence in their choosing the darkness rather than the light, have virtually said, "We do not want God's ways, but we want our own ways."

Should circumstances shape in a similar manner as they have in the past, they would be easier subjects to Satan's temptations than they were in the first place. They would work on the same line, act over the same things, confederate to resist, to criticize, to press their whole weight against God's work for this time unless they are entirely transformed, unless their Phariseeism is seen as God has shown it to me, and unless they remove by every effort possible on their part the stumbling blocks and do the work God wanted

them to do in the beginning, come up to the help of the Lord, to the help of the Lord against the mighty.

Well, here I am sick in bed with malaria and rheumatism which first attacked the heart and has now spread over my entire body. I do not feel any burden of my own case. I am too thoroughly sick to try to get up my will power or to present my case to God in faith. I simply do not care. I long for rest. I have wrestled for the victory until I have fallen wounded and bruised and crippled, not by the weapons of the enemy, but those of my own brethren. Perhaps some think, Well, if Sister White was really doing the work of the Lord He would have sustained her. But if they would look, a little and reason from cause to effect, they would feel the rebuke of God upon them for joining the enemy's efforts, stirred from a power from beneath. They did the very work Satan wanted them to do; now let me rest. I have no burden of anxiety to recover. I am a suffering invalid. Just let me be. If I receive strength I will try and do something here in California. But I do hope you will visit California

yourself. I hope that you will see that there must be a different set of gifts brought in here, and I hope it will not be long before we shall see help coming.

Ellen G. White

Chapter 81

To Brethren

B-1-1890

St. Helena, Calif.,

May 14, 1890

Dear Brethren,

I have been deeply burdened in regard to the manner in which Vol. IV, "The Great Controversy," has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people.

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us

would at the last come very suddenly and swiftly, as represented in the words of Scripture; "The day of the Lord so cometh as a thief in the night."

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of God. I was shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself of seeking repentance, faith, love, hope,

and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given, our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.

I was shown that much of my time had been occupied in speaking to the people, when it was more essential that I should devote myself to writing out the important matters for Vol. IV; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the

house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan - the false Christs that will appear-that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.

You, my brethren, took the responsibility of seeing that it was put in circulation, but about the time when the new edition of Vol. IV came from the press, the new work "Bible Readings" was introduced. This book has had a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and Vol. IV was kept out of the field. I felt that this was not right; I know that it was not right, because it

was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until Bible Readings has had its run. Then we will take hold of Vol. IV, and give it the field." Last fall I was promised that in the spring a special effort should be made to push Vol. IV. My answer was. "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds.

They said that the canvassers were unwilling to take Vol. IV, because they could sell Bible Readings so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world.

I groaned in spirit, for I knew, from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them.

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now Vol. I, or "Patriarchs and Prophets," is ready for circulation; but even for this book I will not allow Vol. IV to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is he moving upon my brethren to devise plans which shall bar

the way, so that the light which he has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?

It is now urged that only one book at a time should have a place in the canvassing field, - that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for his people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense, and is therefore sold cheaply; other works that present truths essential at this time, have involved greater expense; shall they therefore be kept from the people? Bible Readings is a good book to occupy its own place, but should not be permitted to crowd out other important works, which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on

which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit, - the spirit of self sacrifice?

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book -- placed before him, shall I say, as a temptation? -- on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of things?

If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched

out. I have carried the burden as long as I can; it is wearing away my life.

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3000 dollars in the new edition of Vol. IV. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books, and I finally consented to accept twelve and a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, Bible Readings came from the press, and it was decided to carry that book almost exclusively, until the market was supplied. Thus instead of giving Vol. IV and equal chance with Bible Readings, the managers allowed it no place at all.

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1600 in various branches of the work, expecting that the sale of my books would supply the necessary means, but instead of this I have been obliged to borrow the money and to pay interest upon it. If I publish new books, I must have money to pay my helpers, who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc., etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? stop publishing?

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be clear and keep silent. I cannot have confidence to leave these matters, which to me involves so much, to their discretionary power, when I am brought into

constant embarrassment. I have less confidence in their management than I have had, for I cannot believe that the Lord leads them to pursue the course they have taken.

Letters have come to me with such questions and statements as the following:

Sr. White; why is every canvasser working for Bible Readings? I was canvassing for Vol. IV. but the president of our conference advised me to take Bible Readings. I received a rich blessing in canvassing for Vol. IV. I had success, and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to their friends. But I was told that all the canvassers were working for Bible Readings, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up Vol. IV?

I certainly mistake our canvassers, if with

proper instruction--having the matter set before them in its true bearings--they would choose to give the field entirely to Bible Readings, to the neglect of Vol. IV. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time,-- to bring before the people the very books that the world should have,-- then there is only course left for me; that is, to raise and train a company of canvassers for this special work,-- men and women who shall work not merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little. Some of the leaders in the canvassing work felt that it would not be the right thing for me to have a separate canvassing company organized, that it would throw things into confusion. Then the promise was given that last spring the canvass for Vol. IV. should be pushed as that for Bible Readings had been. I believe that our brethren meant to do just as they said; but why did they not do it? I waited, but nothing has been done. Now if the leading brethren give it as a hopeless task, I

will wait no longer for them to turn the tide. I still believe that those who are working in the canvassing field will see their duty when the situation is fairly placed before them.

I speak to you who are engaged in the canvassing work. Have you read Vol. IV.? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and by-ways, where are souls to be warned of the danger so soon to come.

I spoke before our Gen. Conf. in regard to this matter. I spoke before the canvassing class, but as there was no one to take up the matter and carry it forward, nothing has been done. How long my brethren at head quarters at Battle Creek will deem it best to wait before doing anything I cannot tell. But I appeal to our brethren everywhere to spread abroad the light which God has given to his people.

When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at any hour of the night my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of Vol. IV. was due to some neglect on my part. And my burden does not decrease in the least as time passes and nothing is done.

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.

Brethren, you are urging me to come to your campmeetings. I must tell you plainly that the course pursued toward me and my work since the Gen. Conf. at Minneapolis--your resistance of the light and warnings that God has given through me--has made my labor fifty times harder than it would

otherwise have been. I find that my words have far less influence upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in campmeeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.

The course pursued toward Vol. IV. has confirmed the word of the Lord which has been given me, that men were occupying responsible positions who were not working where God was working; that the testimony of the spirit of God had no special sacredness to them unless it sanctioned their ideas and actions. Anything not in harmony with their ideas, they did not receive. Had they realized the importance of the light given me of God, would they have let the message of appeal

and warning lie buried in the office of publication while they only expressed regret, and did nothing to change the order of things? Brethren, you may think that your course in this matter does not justify me in speaking plainly as I do, but the time has come for me to speak, and I refuse to keep silent longer. I cannot but feel that the enemy has warped your conscience and beclouded your minds. My oral testimony will do you no good while you stand where you now are.

I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God by honoring the light he sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of

immediate financial advantage, let the light given of heaven be excluded from the people. They will be braced for duty by the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent.

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which means so much to me, if you continue to treat them with such indifference as you have manifested.

If you did not intend to work to get Vol. IV. before the people, why did you not say at the outset, "Sr, White, we do not regard the books you have written as of any great importance. We will handle books that bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my

books would bring. You undertook to manage the sale-of for me, and if I have been justly dealt with I have yet to do this.

I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for Vol. IV.

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now I ask my brethren, are matters to continue as they have been for the last two years? I wish to know how, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood, at the outset, the turn that was to be given to Bible Readings, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for some one to place Vol.

IV. in the position it should be, until hope has died out of my heart.

After carrying the burden of writing the book, and getting it through the press, I trusted that I could then lay it in the hands of my brethren,--that they would understand and appreciate its importance, and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the captain of my salvation and promptly obey.

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifest in our canvassing work. Show the canvassers that they should not carry things to extremes; that they should not drop the very books that the people are in suffering need of, and push a new work, which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time.

I have evidence that the Lord impresses the hearts of those who read what is written in Vol. IV. concerning those scenes of thrilling interest, -- the things that are, and that shall be. And if those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time, as presented in Vol. IV. and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the word of God, and the trying scenes just before us.

Ellen G. White.

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul. The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to, attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than Vol. IV. has been? My experience since

the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened, and go down to the grave broken-hearted, as did my husband.

Ellen G. White.

Chapter 82

Jesus, Our Redeemer and Ruler

MS -24 -1890

Jesus, Our Redeemer and Ruler

May 18, 1890

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made...And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to

me shall never hunger; and he that believeth on me shall never thirst."

My prayer is, O Lord, take the load of my mind, control my judgment, imbue me with Thy Spirit. In my very weakness I would glorify God. I would put my trust in Him; I would have sincere faith that works by love, and purifies the soul. We need to cultivate faith and love, for our churches are becoming leavened with unbelief, and with hardness of heart. We need to pray for the Lord to give them hearts of flesh.

Jesus, in communicating with John the Revelator, says, "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Here is

presented a high state of advancement in spiritual knowledge. "Nevertheless," saith the True Witness, "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.... He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Will our churches have an ear to hear? Will they take heed? Will they by faith secure the heavenly anointing, the oil of grace which keeps the lamps burning that they may discern their defects, their destitution of the love of God? Certain it is that the love, earnest, vital love for Jesus has been dying out of our churches. Will every member of the church arouse? Will they put on Jesus Christ? And will they heed His positive requirements? "Remember therefore from whence thou art fallen, and repent, and do the first works." The first works, when the love of God was

pervading the soul with its energizing, transforming power--how simple was the faith, how trustful the confidence in the Lord, how precious the name of Jesus! His love melted and subdued the proud heart. The knocking of Jesus at the door of the heart met a heart's response in opening and welcoming the heavenly Guest.

"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." Thus the world's Redeemer illustrates the work of the Holy Spirit upon the human heart. The living agent, by an act of faith of his own, places himself in the hands of the Lord for Him to work in him His good pleasure in His time. Well then, there must be a continual exercise of faith to be in Christ, and keep in Christ, abiding by faith in Him. This is a training process, a constant discipline of the mind and heart, that Christ shall work His great work in human hearts. Self, the old natural self, dies, and Christ's will is our will, His way is our way, and the human agent becomes, with heart, mind, and intellect, an instrument in the hands of God to work

no more wickedness, but the righteousness of Christ.

The man works and co-operates with God; the grace of God is constantly at work with the consent of the agent to perfect a Christlike character. In the divine arrangement, God does nothing without the co-operation of man. He compels no man's will. That must be given to the Lord completely, also the Lord is not able to accomplish His divine work that He would do through the human agency. Jesus declared that in a certain place He could not do many mighty works among the people because of their unbelief. He wanted to do for them in that place just what He knew that they needed to have done, but He could not because unbelief barred the way. The potter cannot mold and fashion unto honor that which has never been placed in his hands. The Christian life is one of daily surrender, submission and continual overcoming, gaining fresh victories every day. This is the growing up into Christ, fashioning the life into the divine model.

Christ says of the church, "I have somewhat against thee, because thou hast left thy first love." This is represented as a fallen condition spiritually. "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." The first new love that pervaded the heart manifested itself not only in ardent love to God, but in love to all men formed in His image. There was a soft heavenly light shining in the soul. It did not remain there, shut up as under a bushel, but it was diffused, for it was the practical working out of God's will. There was lively living, a sanctified, lively love, sanctified in Christ Jesus.

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you; but ye are washed, but ye are sanctified, and ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Devotion, piety, and sanctification of the entire man comes through Jesus Christ our

Righteousness. The love of God needs to be constantly cultivated. Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped in Satan's snares. There are many erring, well-beloved souls that, if imbued with the Spirit of Christ, we may win back to God. Notwithstanding their sins and follies, the Lord loves them; He gave His only beloved Son to save them; and it was because He loved them that He sent His Son into the world that whosoever believeth in Him, should not perish but have everlasting life. We must ever keep close to Jesus Christ that we may be constantly partaking of the divine nature, having a deep personal interest in others who have once been our best friends but in time of temptation have lifted up the heel against us. The love of Christ must not be extinguished in the soul.

But the prejudice against me cannot make me

what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them. And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of unconcern, but it is not true. Gladly would they change their relation to me, and those whom they have deeply wronged by thoughts, words, and influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evade the very points they will have to face, if their souls are converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free, and not in the strong deceptions of Satan.

While one class pervert the doctrine of justification by faith, and neglect to comply with the conditions laid down in the Word of God, "If

ye love me, keep my commandments," there is fully as great an error on the part of those who claim to believe and obey the commandments of God, who place themselves in opposition to the precious rays of light (new to them) reflected from the cross of Calvary. They do not see the wondrous things in the law of God. To all who are doers of the word, with every injunction to obedience, there is a promise the most positive underlying the command. And we have lost very much in that we have not opened the eyes of our understanding to discern the wondrous things in the law of God. On the one hand the religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments.

Unconverted men have stood in the pulpits sermonizing; their own hearts have never experienced the sweet evidence, through a living,

clinging trusting faith of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all their sins? "Look and live." Looking at the cross of Calvary you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look and behold the sacrifice of God's dear Son and their hearts not be melted and broken, ready to surrender to God, heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer we must accept Him as a Ruler. We cannot have the assurance, the perfect confiding trust in Christ as our Saviour until we acknowledge Him and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith. It works by love. Speak it from your heart, "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon my soul to give Thy life for mine, I give my life and all its possibilities in all my weakness into Thy keeping." The will

must be brought into complete harmony with the will of God. When this is done every ray of light that will shine into the heart and chambers of the mind will not be resisted, and the soul barricaded with prejudice, calling light darkness, and darkness light. The light from heaven is welcomed as light filling all the chambers of the soul, and this is making melody to God. How much do we believe from the heart, "Draw nigh to God, and God will draw nigh to you"? This means to be much with the Lord in prayer.

Those who have educated themselves in skepticism and cherished unbelief, weaving questions and doubts into their experience, when under conviction of the Spirit of God they see it to be their personal duty to confess their unbelief and open their hearts to accept of the light sent them, stepping by faith over the line from wrong to right, from doubt to faith, and consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration they will see increased light, and the light will continue to grow brighter

and brighter unto the perfect day. The unbelief which is cherished in the soul has a bewitching power; the seed which it has been sowing will produce its harvest. But they must continue to dig up every root of unbelief, and these poisonous plants will cease to grow for want of nourishment in word and action, and the soul must have the precious plants of faith and love put in the soil of the heart and cultivated and cherished there.

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists. Christ never erred in His judgment of men and of truth. He was never deceived by appearances. He never raised a question but what was clearly appropriate. He never gave an answer but what was fitting and right to the point. He silenced the voice of the cavilling, shrewd, and cunning priests by penetrating through

the surface and reaching the heart, flashing light into their consciences, which annoyed them, but they would not yield to conviction. Christ never went to extremes, never lost self-control, or the balance of mind under any excitement. He never violated the law of good taste and discernment when to speak and when to keep silent. Then if all who claim to see the precious golden rays of the light of the Sun of Righteousness will follow the example of Christ, there will be no extremists.

The example of Christ is before us, ever to keep the law and the gospel closely connected. They cannot be separated. Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ, while we hear the vehement expressions of false religionists who make bold pretensions, who talk loud and long, saying, "I am holy, I am sinless," when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth.

Remember in Him dwelt all the fullness of the Godhead bodily. If Christ is abiding in our hearts by faith, we shall, by beholding the manner of his life, seek to be like Jesus, pure, peaceable, and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry, loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives.

Chapter 83

Living Channels of Light

Battle Creek, Mich., May 27, 1890

Living Channels of Light.

By Mrs. E. G. White

The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid. Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done to-day. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and bloodshed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they

have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reproved, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise or glory! Many think if they tolerate the movings and workings of God in their behalf, they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee... unto the children of thy people, and speak unto them, and tell them,

Thus saith the Lord God; whether they will hear, or whether they will forbear." All will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded for just in proportion as men of influence close their own

hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself.

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the

righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice.

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead

the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest -- there is scarcity of fruit-bearing Christians.

There should be deep searching of the

Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties,

your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor.

Chapter 84

To O. A. Olsen

O-115-1890

Battle Creek, Michigan, June 21, 1890

Dear Brother Olsen:

I just returned from an eight-mile ride in the country. Your letter was found on my table. Thank you for writing to me. We answered the telegram from Nashua that Willie's wife sleeps, that the funeral will be next Tuesday. But it cannot be before Wednesday. They leave Boulder today, June 21, and cannot get there before Tuesday. You see at once that I could not leave at this time. After the funeral it is possible for me to go Thursday and be with you over Sabbath and Sunday. But I would have to have an attendant, and would it not be a needless expense?

WCW is desirous I should be here at the

meeting of the ministers' council in July. So you see I would have to come directly back over the ground again. I have decided it would not pay to attend the meeting at so great expense, and it might be very wearisome to me.

I expect a letter from Willie with particulars, what arrangements to make for Mary's funeral. I thought it is the least we can do to show as much respect as possible for the faithful one.

I question whether I could bear the taxation of any camp meetings this season. That notice was put in the Review without one word spoken to me, without one word of encouragement from me. I made no statement from which inference could be drawn that I would attend one meeting this summer. My whole burden is to get my writings in shape for publication. I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting things before me and He strengthened me to meet the different issues that were arising. When the meeting closed

at Battle Creek I should have had complete rest if I could find it, for I had labored early and late, writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters.

I will ask no pay of the conference for the remainder of the year, for I am not in a fit condition to travel and labor. I fear without special direction from the Lord bidding me to go and bear my testimony I shall be presumptuous. I know that Jesus is my Restorer, but [I shall be presumptuous] if I do as I have done, carrying the burdens I have carried without change or rest, and going wherever invited because I fear I should show want of faith if I do not go. Thus I have worked ever since I stepped from the steamer upon American soil, and Satan had worked up matters so that my burdens and labors would be fifty-fold greater than there was any need of these being. Brother Butler has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right.

Now unless the Lord bids me, I shall not address the church here in Battle Creek until Elder Smith and those who have been in harmony with him show their colors. I set no stakes in this but I will know that the Lord bids me before I get the burden on my soul for the ones for whom I have labored so hard without the least acknowledgment or response or retraction on their part. I have had to vindicate myself and my brethren, press with all my powers against the prejudice, unbelief, false statements and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable Phariseeism that has been adjusted as a garment about men in prominent positions. If they have changed their course of criticism and scattering the seeds of doubt and unsettling the confidence of the churches in the testimonies, I ask, who is the wiser for it? What confession and restitution and restoring of confidence have they done? Will the past be blotted out of the books of heaven where they are registered without one humiliation on their part for wounding and bruising the souls of God's people by their jealousies, evil surmisings and opposition

to that which is pure Bible truth, just because they were unwilling it should come from the source which the Lord chose to send it?

Well, Brother Olsen, I do not, cannot, believe it is duty for you to work on the high pressure plan. You may do this, and the more you do, the more it is considered you can do, and the lesser burdens other bear. Hold on, Bro. Olsen, put down the brakes, give yourself periods of rest and you will go forth fresh to endure another strain. But work less. For the sake of Christ who has bought you, work less. You have no right to draw from the bank until the last farthing is withdrawn. Leave a deposit, my brother. If the example of the men you mention, laborers for God who are going down into the grave, is not a sufficient rebuke to you and to me and others, please tell me what greater evidence we can have that it is duty to unload and to be careful to walk circumspectly and not presumptuously. Unload, Brother Olsen. Freshen up with periods of rest.

You are attending too many camp meetings.

Your presence is desirable and will be claimed, but it is duty for you to learn to say, "No, brethren, I will give you all the labor I can consistently and not imperil my health. If I should be laid upon a sick bed as is my brother, which will probably prove his dying bed, then my work ceases forever. I cannot give you either counsel or encouragement. Please then, brethren, I will do all I can and not abuse the powers God has entrusted to me to use wisely. May the Lord help me to do this."

My whole soul is grieved beyond expression as I see the dearth of laborers. I tell you, something is wrong. We want to see where we are making mistakes. Our conferences are not strengthening and growing in the knowledge of God and working as missionaries to create a missionary spirit, not merely for foreign fields, but they can look right about them and see the fields all white, ready for the sickle. Home missions have been sadly neglected. May the Lord work mightily upon human hearts and correct existing evils is my prayer. Elder Olsen, you complain of not being able to do one half of what you ought to do. Is not

this because there are so few doing anything?

I have just received a letter from Sara giving the first account we have heard of Mary's death. She died praising the Lord. Mary bade farewell with cheerfulness. Her children especially received her attention. Then Ella went upstairs weeping and she said, "I feel very sad, but somehow my heart is happy. It will be only a little while and I shall meet my dear mother and I mean to so live that I can meet her in heaven." Ella is nine years old the seventeenth of next January. Mabel, four the first of November next. Poor little motherless lambs! But the Lord will gently lead the lambs of the flock. Poor Willie is indeed bereaved. He never is demonstrative, therefore he will mourn alone and feel it deeper. My heart is sore and sad. They will be at Battle Creek Tuesday afternoon. I have received no news when the funeral will be. Suppose it will be Wednesday.

I have just received a letter from the president of the Ohio Conference making an earnest plea for me to be at the camp meeting. Now that the notice

was put in the paper I expect to receive many such pleading letters. But the way my testimonies have been treated by those who should have sustained me has made my most earnest labors with them and others whom they influenced of none effect. Let them now substitute that which they suppose is a better, safer thing than the labors of Sister White. Let these good brethren come in and strengthen the things that are ready to die. Brother Irwin says that spirituality is at a very low ebb all through the conference.

Will those who have withstood my labors and made of none effect the light given of God for the people now take this responsibility and labor to bring in a better state of things? I am troubled deeply, but I have no light to attend any camp meetings. I do not see what use it is for me to bear my testimony and the ministers that hear it feel it their privilege to receive or reject it as best pleases them. Let them work until they shall be convinced that God is in earnest with them.

Well, I am praying for strength. My heart is

weak and I am pained for the outlook which you mention. But do not kill yourself, for then we will have one less laborer who is enthused by the Spirit of God to work.

Will you present to the camp meeting the necessity of handling Vol. 4? It contains warnings and the prophecy of future events which will come. All should be informed that they may know how to meet these things--trials, deceptions, delusions of the devil. Here again Satan has wrought to keep from the people the very light needed for the present time. And no pen or voice is raised to set this thing before our people in its true bearing. I invested \$3000 to enlarge Vol. 4, and have only received twelve cents and a half per copy. I own the plates and pay for the publishing of the book myself and then our people shoved in the Bible Readings, a cheap book easily handled, and nearly every canvasser dropped Vol. 4 to handle that book.

Those educating the canvassers could, if they saw the necessity of this work, handle the matter in

such a way that Bible Readings will not be all absorbing and be carried to the neglect of the very books containing the knowledge which the people need now. With proper instruction, the relative importance of the books handled could be set before the canvassers. But the understanding is blunted in this line as well as in other respects, that the light God has given to guard and instruct His people should be made of little or no account. The door is closed by their own course of action. The instruction given to me and bidden me give to the people that all may be enlightened is made of no importance. This has burdened me beyond expression. I must take my pen and lift my voice in urging the work or books that the Lord has signified to me must be brought before the people without delay. But who of our brethren has felt a burden to carry out the mind and will of God in this matter?

There lie the books scarcely touched on the shelves. They fall dead from the press and my money to reproduce books is tied up in these books unhandled. I thought I would have means coming

in on the strength of large sales which were held up before me. I donated some fifteen hundred dollars the first year of labor in America after leaving Europe. All the money to meet these donations I hired at seven percent interest. I do not regret the donations because they were really needed. I have had to work every way to pay my helpers making books. I am going deeper and deeper in debt, and if this is the way the matters are to go I shall have to take my books in my own hands and see that the people have what God designs they shall have. I have given away copies of Vol. 4 that amount to above \$100. I cannot go on in this way much longer. I must stop working in getting out books unless there is a different principle that moves our brethren to circulate them.

Vol. 1 is coming out nearly completed, after a long tedious delay for want of corrections. But I shall be driven to do something. Now the talk is, Vol. 1 is out, and Vol. 4 must lie over unhandled another year. I will not consent to it. If the system of canvassing is such that both books cannot be handled, one by one set of canvassers, another by

another set of canvassers, then let Vol. 1 remain still and Vol. 4 be circulated.

I have to confess that I have not felt that my work has been understood or appreciated. If God has given light for His people in these last days what does it mean for brethren to let everything else come in and close the door to the very special light for this very time? How long shall this thing continue and I keep silent? If the machinery of canvassing has to run in this way, that they must have the whole control of the book selling, and in their work drop out the very works God has signified should come to the people, shall my hands be bound that I can do nothing? Shall I not make every effort in my power to get these books before as many as possible?

I have thought of having boxes of books shipped to camp meetings, selling Vol. 4 myself. It need not pass through the hands of canvassers if they are so reluctant to handle them, and I receive the profits after all expense is met.

I have come to the positive necessity to plan and devise, and then change my plans and devise again to get means to meet running expenses. I refuse to live in this way any longer. If my brethren allow me to carry this burden longer in this way I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us.

Every Sabbath-keeping family should have Vol. 4. But have they? No, indeed. And then the world should have all that can be got before them, for it bears witness to the truth. I am not satisfied. I can but plan and devise some means day and night to carry out the purpose of God made known to me. I have waited for my brethren to act as long as I can afford to do this. Now in the name of the Lord, I shall do something. My children hold their peace because they fear they will be charged with having selfish interest. The Lord looks on to see who has any burden, while Satan is moved from beneath to thwart the work of God with his hellish deceptions at this time.

The Lord presented the matter before me and said, "Write all the things thou hast seen, and bear faithful witness to the people and prepare the way of the Lord." Who has the responsibility of preventing this work from being done? Have I done all I should do is the thought that worries me and robs me of sleep.

Well, I will say no more on this point. But be assured I shall not much longer wait for my brethren in positions of trust to do their duty. If they see no need of doing anything, if they remain silent, then I shall not let the matter rest as it has done for more than one year. If their pens and voices have nothing to say, then God will hold me responsible to whom He has given light and said, "Write the things that thou hast seen and let the light go to all nations, tongues and people, into all the byways and highways. My angels shall prepare the way." But Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special light shall not do its work. What am I to do, Elder Olsen? I have no rest

day nor night in spirit.

Much love to Sister Olsen.

Ellen G. White

Chapter 85

To W. C. White

W -97 -1890

Petoskey, Mich., July 27, 1890.

Dear Son Willie:

I told you our next meeting would be doubled, and it was. We had the small Baptist church, which was about full-seventy in all present; six were outsiders, the rest Sabbathkeepers. Quite a number were from Battle Creek. Elder Corliss opened the meeting and I spoke from the first chapter of 1 Peter, 2-9. The Lord gave me strength and freedom and it was easy talking to these souls that are hungering for the bread of life. Elder Corliss occupied a few minutes speaking to the point. Dr. Lay spoke well a few minutes, then thirty-seven excellent testimonies were borne and all expressed their gratitude for the meeting. The next Sabbath there will be more for they now know I will speak

every Sabbath. We had a good meeting.

I cannot see why this place has received no more attention. If there is a place in Michigan where there should be a mission both summer and winter, it is in Petoskey. There are places of resort within easy reach of this place and many guests are entertained. If something had been started years ago, at this time there would have been a flourishing church and mission. There are those who reside here who are friendly and who are really convinced of the Sabbath but there have been no meetings in Petoskey since last fall. But since we came there is an awakening among all the scattered Sabbathkeepers at the thought that they are not to be left and neglected. Dr. Lay and Dr. Douse and myself are talking together and planning. Dr. Lay has no help, as you well know, in his wife or in his children.

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me. She stated that their family did not place any particular faith

now in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did not any longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them.

This statement is what I meet everywhere in regard to Brother Smith, Elder Butler, Wm. Gage, and several others whose names I cannot remember. I felt sad to have such impressions going out. Those who have been reproved fasten

upon this doubting, unbelieving position of our leading men and feel at liberty to say the testimonies given for them were not true. Dr. Douse was a Seventh-day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message.

The people assembled Sabbath. Some came by boat from across the lake, others by cars from six and ten miles out in the country. A wealthy farmer and his wife living about one mile out came in. Once he kept the Sabbath. He spoke in our meeting well. We are going to see him the first of this week.

Dr. Lay has been to see him a number of times. Dr. Lay says that there are several more keeping the Sabbath whom they could not well notify, but will get word to them before next Sabbath.

Well, you may inquire, How did the people

look? They were nice looking, well dressed, an intelligent appearing company. We are now trying to see what can be done in securing meetinghouses. The Methodists are building them a new house. Their old one is for sale, but they have built the new very close to the old and they may object to Sabbathkeepers worshipping in this house so close to them. The Methodist house is much larger than the little Baptist church. But the Baptist location is good, two lots, room enough to build a parsonage and to add to the building. It will have to be enlarged, if purchased, at once, for there could not be seated more than one hundred or a few more in the Baptist church. I am hoping that the Lord will open the way for something to be done in this place. Help should be given to this place and why our people do not take in the openings of such places as Petoskey is beyond my comprehension.

We should hold a position at Bayview. Here we can be exerting an influence when the assembly meet here for a couple of months in the summer. Then another class meet. The hay fever afflicted ones come in about as many in number as the

assembly that was conveyed at Bayview. This class should have attention. There should be those who will visit them and give Bible readings to them. Well, I am much stronger than I was.

July 28. I have not been able to sleep after three this morning and I arise to write. Yesterday Dr. Douse came with her horse and carriage to take me for a ride. We were out several hours. We went up the west side of the town. The Salisbury cottage is on the east side of town. We saw some very beautiful places for summer residences.

As we were returning we stopped at a house to make inquiry in regard to the owner of a maple grove. A man with dark complexion but a most benevolent countenance came out, and his wife--a motherly, intelligent looking woman--followed him to the carriage. I asked how long they had lived in the place they occupied and he answered, only in the hot seasons. He was from Vermontville. His name was Henan. He came to Petoskey at this season of the year to find relief from the asthma.

Dr. Douse introduced me as Mrs. White. Then what an exclamation! "Why, we know Mrs. White. We are old acquaintances through her writings. We have her books." "And," said the woman, "I believe that way very much myself." How my heart longed to see these people embracing the truth!

I must have a horse and carriage, but to pay out twenty dollars for the use of a horse and carriage for four weeks, one half a day at most, is rather steep, and yet I am beginning to think I cannot do better. One more trial is to be made and if I cannot succeed then I must accept the first chance for I must ride. I wish I had shipped my horse here, and if I do not attend any camp meetings I will do it. But I shall, I think, attend the Ohio meeting and the Illinois meeting.

I find that there is plenty to do here, but our people have not done what they ought to have done in this place. It is a capital chance to sow the seeds of truth and we must not lose the opportunity. There are people from all parts east of the Rocky Mountains. There ought to be men and women of

good address appointed as canvassers. I am glad I came here, for I see and sense what is needed. I am so sorry I have not, in such places, any means at my command to lead out and to say, I will invest so much, and try to get even the poor here to do something; but they cannot do much. I shall get a horse and carriage to go visit a well-to-do farmer. He was at the meeting last Sabbath. He lives about one mile out of the business part of the town. The place is growing, buildings are going up all the time, summer residences and also fine buildings for summer and winter. I am much pleased with the climate and this will become a place of considerable importance.

Chapter 86

To W. C. White

W -103 -1890

Petoskey, Mich.,

August 19, 1890.

Dear Son Willie:

Your letter was received yesterday morning. I was glad that you expressed your mind in regard to California. I suppose you read the letters that came from California. You read, doubtless, the letter from Elder Fulton desirous for me to come to the camp meeting. You mentioned you thought it might be duty for me to spend the winter in California. I thought if this was my duty it must certainly be the best thing to be at the camp meeting where I could reach the most people at once and would accomplish more than to have matters drag all through the winter, and I think so

still, but I am not very well settled to go to California under existing circumstances.

It seems to me as you present the situation in California it is a poor time to make the change in California, transferring Elder Loughborough to another conference. As to Elder Haskell, to have merely a figurehead to manage in California is not doing much for California. I would advise no changes be made until there is some one who will do better than Elder Loughborough. I know that Elder Loughborough has had a hard time and his health is poor, that changes should be made; and if Underwood is still in his opposition state, at war in feelings against A. T. Jones and E. J. Waggoner, keep him east; do not let him have a wide territory where he can circulate and sow broadcast the seed of envy, jealousy, and rebellion. I had hoped he had become more humble and that the Lord would use him, but if there is no one who can be trusted to manage California do not make it worse for California by taking away Elder Loughborough. I know it to be where he will have less responsibility and more to stand by him and not work against

him.

How long before Elder Haskell will go to California and do the work the conference demands? I suggest that there be no moves made until you know for certainty that you are helping California and not robbing the conference of the help they so much need. To take away Elder Loughborough and leave nothing in addition is not, it appears to me, just the way to work. I do not care to go to California unless it is my duty to do so. You will be in the East and to stand there against existing elements with on one who has sufficient influence to back me is poor policy. I believe I have had enough of it. If the Lord has a work for me to do He is willing I should have the assistance of my children. They should help me, else it is my duty to cease traveling.

I would come back to Battle Creek now if I thought it was best, but Marian shows in her complexion signs of malaria. I want she should stay here long enough to get rid of this yellow skin. If the weather keeps as cool as now we shall have

to strike our tents and go to Battle Creek, for this house cannot accommodate us all and we do any writing.

I think now I shall take advantage of the matched flooring in the tent and the boards connected with it and board up a shanty. The tent is a poor, leaky, cold concern. When it rains and the wind blows it is no sure protection. How is the weather there in Battle Creek? If I thought it was healthful I would return with my workers, but it is more healthful here and I want to run no risks. I shall therefore dispense with the tent, put up a frame and rough board it for protection for kitchen and drying room and all purposes, put stove in the drying room that Marian and Sister Whitney, may be comfortable. They have no place for stove, no room for stove; two beds are in the room. It is a poor show for them. I have a good room with stove in it.

I hope you will have wisdom and I hope to have wisdom to move discreetly in all things. I have sent to Healdsburg for money due me on fruit

and lumber wagon. With this I expect to purchase land to build me a cottage next summer. If I board up the floor that is now laid and take down the canvas I think we will be just as comfortable as the cottage of Brother Salisbury's. I shall write as well and much as I can and not weary me.

I am anxious to begin on Life of Christ as soon as possible. I feel more earnest to get off my writings than to do anything like speaking. I had much freedom in speaking last Sabbath and shall speak next Sabbath, if the Lord will.

I have Garmire to meet and I have put everything in writing so that he cannot misstate me. He has a fine family of children, very bright, good looking, and well behaved. These children think everything of Sister White and I want to save them if possible, but Garmire is a zealous worker, seems to be honest, seems to want to be right. Then comes in Parmalee and his wife and Sister Marks. They want to get a house here in Petoskey. I hope they will not do so, although I have no genuine evidence that Sister Marks is not a child of God

and seeking to do the will of God.

August 20. I expected to complete and send this letter yesterday but did not do so. Several things came up. Sister Parmalee and Sister Marks called upon me and Sister Marks had a long talk in regard to things she said were said about her. She denied the verity of these things. I refused to become mixed up in them and she complained that Elder Van Horn had not treated her as a Christian gentleman, neither had Elder Webber. She said they did not ask her or come to ascertain facts but came to condemn her and she was abused by them. I can say but little and will not engage in this matter, and told them so. If the woman has been treated wrongfully, I am sorry. Since some have treated me as they have done without the least occasion to do so I think they will do almost anything and they think they are doing God service. I shall be extremely careful that I am not found on the side of those who censure and condemn from hearsay lest I offend one of God's little ones, for Christ says it were better that a millstone were hanged about the neck of such an

offender and that he be cast into the depths of the sea.

This interview brought so vividly to my mind the past--the rejection of that which I knew to be the message and works of God, and how offensive was the position of some of our leading brethren in the sight of God--that I shall not be one who will come down with severity on those who are honestly trying to have faith and do something, although they may make mistakes and some ardent ones may receive ideas and impressions and carry things in their excitable spirit to extremes. Here I let the matter rest.

I received the envelope of letters last evening, and read them. You speak of the things that were at Fred Wallings being a bad-looking lot. I perfectly agree with you. If this had not been the case they would not have remained there as long as they have. There is a set of springs, upholstered. These I wish Andrew to take to the Sanitarium and have overhauled and new cotton and excelsior or hair of cheaper quality put in them. Old quilts or

comforters will do for bathroom. They also should be taken to Sanitarium and thoroughly cleaned, then the spring bed can be used by yourself or by me. The coarse clothing will do nicely in winter. The rag carpet can be sent to Sanitarium and washed, then that can do in bathroom or trunk room. Let this be attended to by Addie.

I say with you, if Jones can use Rogers in the boarding house he would do, I believe, first rate there. I shall advise him to do this.

I am not inclined to go to California Conference unless I decide to spend the winter there, and Marian means to be with me wherever I am that we can work together. You know that I have not done any of my book writing to speak of since I came from Europe because of this terrible burden upon my soul of seeing men who are connected with our institutions so blinded by the enemy they cannot distinguish the voice of the True Shepherd from that of a stranger. They gather about their souls garments of unbelief and walk in the sparks of their own kindling. This has nearly

broken my heart. With this is accompanied a spirit of iron. There is not the sympathy and love and tenderness of Christ, but an unfeeling heartlessness that is surely satanic in its character. All this has been so presented before me that I no longer feel it to be my duty to labor and wear out my life for this satanic spirit to come in and work with might and main to counteract all that I should attempt to do, either by pen or in letter writing or by voice. When my brethren decide to stand by me and second my efforts, and call things by their right name, then I shall feel that God will have me attend the large gatherings.

A spirit has come in among us that is bold, defiant, persevering, to resist the Spirit of God. And I am bound not to kill myself unless the Lord directs me to do it in meeting and combating it. I shut myself up to my writings. But if I go to California this winter I should be at the camp meetings where my voice could reach the many and not have to meet the underhanded spirit cropping out here and there at different points, with less power of influence to check it, and with so few

stanch men to stand with me. No; if I go to California it must be to attend their camp meetings. I should feel better out of the sight and hearing of Battle Creek and those who have not the least interest in me except as they want me to give influence to something they may say or do, or to put myself in the gap if there are disagreeable things to be attended to.

The last lines in your letter advise me to work on the Life of Christ. This I intend to do, if I remain here. We like the atmosphere, but there will have to be some things done to make us more comfortable--not much, but a little--if we stay through October. I would make a little shanty of wood. Lumber is cheaper here than at Battle Creek, and then wood is cheap and stoves would do the rest to keep us warm in rainy weather. When the sun shines it is beautiful.

Your letter is now answered. I will answer Jones' letter today. I have written Brother Church, as Brother Saunders requested. I have written to Burrough Valley urging that a buyer be found for

my place. Brother Hagar told me when I was in Oakland that he was making every effort to sell his property in Oakland and then he would buy the land I had in Burrough Valley. I received the letter from Adams of Oakland but do not understand what he means, whether it is the little house in Oakland I sold to A. T. Jones or the whole property. I think he means simply the house I sold. In that case I think there will be nothing particular coming to Mrs. Scott as the interest must have overreached the amount she paid for the property. You can reckon unpaid interest on the property for five or six years.

I think my letter is plenty long enough and I will close this. You did not tell me whether you had made a trade for the Osborn property. Please mention this in your next letter.

Much love to Mary Mortenson and the dear children. The ravine is full of blackberries just beginning to get ripe. I wish the little ones were here. Sister Whitney and Marian yesterday afternoon picked five quarts of nice raspberries.

Mother

P.S. Write at once what you think of this appeal.

I have sent you an appeal written to be put in the hands of the presidents of our conferences. I want to send one to Brother Jones but waited to hear what your thought of it.

Mother

[Send manuscript of Life of Christ and old large letter book.]

Chapter 87

The Righteousness of Christ

The Righteousness of Christ

By Mrs. E. G. White

(Concluded.)

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by

faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance.

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you.

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed

entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ. Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant

supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked.

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. 'I have been shown many things

which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who has given her her work to do.

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation

of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus.

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are

dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure."

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith."

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world."

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproveth, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating

confidence in one another.

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour.

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul.

He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light.

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,--that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God.

Chapter 88

To Bro. and Sr. Garmire

G-11-1890

Bro. and Sr. Garmire, (for thus I shall call you),

Since visiting your house Sabbath afternoon, Aug. 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? No. This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could only come from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. Anna's visions have no higher source than the ideas you accepted

from the blind man Jones. Can an impure fountain send forth pure water?- Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by his people, who are striving to do his work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body?- No, indeed no.

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message?- No; for no such message comes from the true Source of light. You present your calculations and figures, as many First-day Adventists have done; but your reckoning is founded on false premises. In the little leaflet you sent out you speak of "thy judgment" coming in one hour, and that God will work "his strange work", and "cut it short in righteousness," and seal to himself a remnant in fifteen days. On page 8 you present Anna's vision in regard to a certain woman as a confirmation of your theory that probation would end in October, 1884. There is nothing to this. Probation is not yet closed; the saints are not

yet sealed. In the next paragraph you give Anna's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false.

I quote from your tract: "The Lord plainly tells you the literal days he will be pleading with you, in Hosea 5:7, - for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished." You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, he will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sr. White to substantiate your false theories. Forty thousands of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious, to steal the mailing list of the Review and Herald, from which to obtain names to whom to send your falsehoods. Such work, in no sense bears the divine mark. This was a State's

prison crime. Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way.

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you.

The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call in the Scripture, when you have wholly perverted and misapplied its meaning.

You and your wife and Sr. Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error

by Scripture, when you misinterpret and misapply it as you do?

It was this same spirit in the Jews which called forth the words of Christ, "Ye are both ignorant of the Scriptures and of the power of God." They entertained the idea that Christ at his first advent was to break the Roman yoke from off their necks, and that he would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived; the Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to his first advent, and many, even the wise and educated, were deceived. Their error was fatal.

Several times, during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel." I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let

them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

In Revelation 13 this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not

worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing his law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and picketed for the New Jerusalem? "O consistency, thou art a jewel!"

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sr. White. You say she is perfectly honest, but the deceived prophet. For this reason the

testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.

You seem to have special bitterness against Eld. Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Eld. Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?- No. "As many as I love I rebuke and chasten. Be zealous therefore, and repent." The Lord reproves wrongs in his people, but is this an evidence that he has rejected them?-

No. There are errors in the church, and the Lord points them out by his own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them his light and love?- No. The very work that God is trying to do for them shows that he loves them, and wants to draw them away from paths of danger.

God has spoken in reference to yourself. That which you term light from heaven, he has pronounced darkness, and the visions born of this error, he calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sr. White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!"

Chapter 89

To O. A. Olsen

0-116-1890

Petoskey, Mich., Aug. 27, 1890

Dear Bro. Olsen:

The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reprov'd in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm,

so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question.

It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord are in darkness and have stood as sentinels to bar the way that the confusion they create would bring confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and

fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people.

He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except it indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproved will say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow.

Now the churches have a stumblingblock placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it. In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect. The state of the churches is thus: Should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and

confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result.

I send you the enclosed. It may have effect on some honest in heart that they may be warned and correct their errors and reform. You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you.

I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take

advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected.

With much love for God and His work, I remain true to my duty,

Ellen G. White.

Chapter 90

To Brethren in the Ministry

(incomplete)

B -67 -1890

Battle Creek, Mich., Sept. 17, 1890

Dear Brethren in the Ministry:

Who shall assemble in camp-meeting in Oakland: I am deeply interested in the cause of God and greatly desire its success upon the Pacific coast. Since our return from Europe, there has been a state of things existing in California as well as east of the Rocky Mountains that has made my work fifty times harder than it otherwise would have been. Now there have been causes that have produced a condition of things that are very displeasing to God.

In the meeting held in California two years ago, the Lord wrought in our midst. The very last night

of the meeting, there was earnest seeking of the Lord. There was the breaking of hearts as the Spirit of the Lord came into the meeting. And at three o'clock a.m., before the meeting closed, we prayed with subdued and humble hearts having faith in God to work with us, by us and through us. I attended the meeting at Minneapolis, the history of that meeting has passed into eternity with its burden of record and when the judgment shall sit and the books shall be opened there will be found registered a history that many who were at that meeting will not be pleased to meet.

At that meeting I had the special light from heaven on several occasions. I never felt more decidedly the Spirit of the Lord moving upon me than at that meeting. And I know the angels of the Lord were standing by my side to help me. I seemed to live as in clear light of the Sun of Righteousness, but the spirit that prevailed at that meeting was not the Spirit of God. I had to bear a decided testimony against the spirit that prevailed, and since that time the Lord wrought in every meeting we attended, but my testimony was treated

with indifference as idle tales. I was charged with being influenced by my son W.C.W., Elder A.T. Jones, E. J. Waggoner. Just as soon as my brethren express such thoughts they reveal

Chapter 91

To J. S. Washburn

W -36a -1890

Battle Creek, Mich., Sept. 18, 1890

Dear Brother Washburn,

I received your letter this morning, and will reply at once. The article in the paper was in answer to your letter. I wrote it as a private letter long before it appeared in the Review; but as I read it to a few of our brethren, they urged me to put it in the paper, that others might be benefited by it, and I consented. The delay I could not interpret, but think by mistake my workers did not get the correct idea that there was to be no delay in the printing of the matter.

In regard to our visiting Washington, we will do so if the Lord permits. It will be a test of my strength on this journey, rather a trial trip. Since

my dangerous illness in California, I have not spoken in Battle Creek. I feel no burden to speak in my weakness where so much has been said by me. When rained up by the Spirit of the Lord, I have been upheld, and his power has rested upon me. At times, I seemed to have superhuman energy to bear a straightforward testimony, such as I bore at Ottawa.

In twenty-one days during the ministerial institute I spoke twenty-one times, and the power and Spirit of God was upon me day and night. My spirit had no rest. But when I had spoken for the last time, I felt my duty was discharged. I had no more to say in the church or to my ministering brethren, in meetings. Since I returned from California, I have not been in the tabernacle. For weeks I could not have spoken, for my heart was in so weak a condition I could only speak a few words and hardly complete a sentence before my breathing powers failed me. I spoke once in Ceresco and once in Bedford in this feeble condition.

Then I left Battle Creek for Petoskey. I spoke there every Sabbath for eight weeks, except one Sabbath, besides three evenings. I had great freedom. The Blessing of the Lord rested upon me and the hearers. Twice I spoke at Harbor Point, fourteen miles from Petoskey. I have spoken once in the Sanitarium, last Sunday night, with much freedom. I attend meetings in the small churches, but feel that I have no strength to labor with the church who have had my testimony so abundantly, and yet have set themselves against my message, and have not been moved to change their position of resistance, notwithstanding all the Lord has given me to say in demonstration of the Spirit and power. I have no hope that they could be helped by anything I should say further. They have resisted the appeals of the Spirit of God. I have no hope that the Lord has a reserve power to break down their resistance. I leave them in the hands of God, and unless the Lord places upon me a decided burden to speak words in the tabernacle, I shall not attempt to say anything until those who have acted a part to hedge up my way shall clear my path. If they have not recognized the Spirit of the Lord in

the messages I have borne, they will recognize it less now, for I have not strength to contend with the spirit of resistance, the doubts and unbelief, which have barricaded their souls, that they could not see when good cometh. I have far greater liberty in speaking to unbelievers, They are interested. They feel impressed by the Spirit of God, and say, It seems those words are spoken under the inspiration of the Spirit of God. O, it is the hardest place in the world to speak where great light has come to men in responsible positions. They have been enlightened, but have chosen darkness rather than light.

I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn.

I am thankful that the Lord is working in

Washington. I hope that you will keep under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright rays to others.

I am pained as I see so much prejudice and Phariseism. O that our ministering brethren would broaden, and not be so narrow and shortsighted. Many souls will come from other denominational churches, and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had: while those who have had great light, large privileges and opportunities, and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps.

Dear brother, walk humbly with God. The less you estimate self, the more will you estimate Jesus. I wish we could all ever bear in mind the value of the Lord places upon men. He would have them

ever ready to co-operate with him, and be prepared to see greater things than these. He is saying, Follow me, and I will conduct you into higher departments of truth. In the books of God's providence each individual of the subjects of grace has a page, and he knows them all by name. Not one is absent from the mind of God! Written in the book, in the page assigned to him, is (contained) every particular of his history, even to the numbering of the hairs of his head. The Lord wants me and you, my brother, to approach nearer him in contemplating his character, his goodness, his love.

From light to light God is leading his people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, every one of them waiting to do his bidding. They are not inactive, but in communication with other worlds, in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from his throne and observing the movements of every living, being,

and in his books are recorded every transaction; and though heavenly agencies He is lifting up the oppressed and pointing the way before every soul, - the way to reach the mansions above.

If men would co-operate with God, light from his throne would be penetrating all the high ways and by ways of life. All things are possible to these who are connected with the bright beams of the Sun of Righteousness.

Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." God's love for the world was not manifest because he sent his Son, but because he loved the world He sent his Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf and what material did he use? A part of himself, the brightness of the Father's glory came to a world all

seared and marred with the curse, and in his own divine character, in his own divine body, bridged the gulf, and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!

Had God given us less, we could not have been saved. But He gave to our world so abundantly that it could not be said that he could love us more. Then how foolish is the position taken that there is to be a second probation after the first is exhausted. God has exhausted his benevolence in the extensiveness of his grand plan in pouring out all heaven to man in one great gift. Only in comprehending the value of this offering can we comprehend infinity.

O the breadth and height and depth of the love of God! Who of finite beings can comprehend it? He would do a work, a great work, that in the fulness of the offering he would leave no possible excuse for man to be apprehensive that his guilt is

too great for the offering to ransom him. God claims the whole of the affections of man, the whole heart, the whole soul, the whole mind, the whole strength. He lays claim to all that there is of man, because he has poured out the whole treasure of heaven by giving us his all at once, reserving back nothing greater that heaven can do.

My brother, sink self in Jesus. Lift him up, contemplate his character, grow into his character, the character of Christ is his glory. We are to grow more and more into his divine likeness, to the full stature of men and women in Christ Jesus. When I commence writing on this subject, I go on and on, and try to get beyond the outer edge, but I fail. When we shall reach the mansions above, Jesus will himself lead the white-robed ones, made white in the blood (of the Lamb) to the Father, Therefore "are they before the throne of God, and serve him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, not any heat: for the Lamb which is in the midst of the throne shall feed

them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

Let us praise God. Let us magnify his holy name. Let us humble self and exalt Jesus, for he is to be praised. Cling fast to Jesus. Relax not your hold for one moment. In him is your strength. He will not leave you if you put your trust in him.

Much love to your wife, and may you walk together, and keep the way of the Lord, is the prayer of Your sister in the faith,

Ellen G. White.

Dear Brother,

I wrote these lines under difficulties, a dress-maker calling me off, visitors calling; and I hardly know whether to send it or I will, however, for my copyist is afflicted with inflammation of the eyes, and I will have to leave today for Ceresco, where I speak Sabbath and perhaps Sunday. Excuse all

mistakes.

Ellen G. White.

Chapter 92

To O. A. Olsen

O -20 -1890

Battle Creek, Mich., Oct. 7, 1890.

Dear Brother Olsen,

My mind has been troubled over the things in Michigan and other conferences. But Michigan is the great heart of the work; here are the working powers that have a decided influence upon the work in all its movements throughout all our conferences. As matters have been presented to me again and again in reference to the spiritual condition of the publishing house in Battle Creek, I see a very sad picture.

Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by

the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest.

I know of not one man who has length of experience from the rise of the message to make his voice heard or influence to tell on the cause of God at this time. With the exception of Brother Lunt nearly all are sleeping in their graves. Those who are living, who have had an experience in the work which the Lord has been pleased to give me are Elder Smith, Brother Amadon, and Elder Loughborough. Elder Smith will not receive the

light God has given to correct him; he has not a spirit to correct by confession any wrong course he has pursued in the past and thus put up the bars behind him which leads into dangerous paths.

I hear everywhere I go objections to the testimonies, quoting Elders Smith and Butler. They do not believe the testimonies; they do not accept that which Sister White has had in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reprov'd. These men are and have been for years counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs.

There are great responsibilities placed on unconsecrated, inexperienced men, in our councils, in interest connected with the great heart of the work, their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the

rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the captain of our salvation and keep step with the providence of God.

The work is onward; truth will triumph; but if these men do not receive the reproofs given them of God, and take their stand firmly on the right side after having so great light, they will be left in darkness corresponding with the light that God would have them receive and walk in, which they refused to accept because it did not meet their ideas. Human feelings, human prejudices, false ideas, have been corrupting the gold of character;

the most fine gold has become dim. The part that they might act in the work and cause of God to its very close, they do not act, because they will not be set right by the light God has flashed upon their pathway. They have caused the lame in faith to wander and to stumble on the dark mountains of unbelief, and they themselves are so blinded that the angel of the Lord says of them, "and knowest not."

There are those who are officiating in the great work who are not walking in the light; some are fashioned and molded in their experience by these men who ought to guide them and stand as faithful watchmen to give the trumpet a certain sound, but have been, in place of doing this, confusing minds and quenching the faith of God's people in the messages He has sent to them in reproof and warnings. The testimonies of His Spirit that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of God is disregarded just as Satan wanted it should be.

Now I come to the point. Elder Loughborough has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? Why should he be required to occupy a position in Nebraska? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter.

The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message.

I consider the position and work of Elders Butler, Farnsworth, Smith, and numerous others, is

to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things -- unbelief, prejudice, and Pharisaism -- is leavening the church. God has spoken, but they hear not His voice. They have had all the evidence that will ever be given them in the manifestation of the fruit of the Spirit of God attending the messages given, but they have closed their eyes lest they shall see, and hardened their hearts lest they shall feel. The Spirit of God has been grieved, and they are so dull of comprehension that they know it not.

Now, Brother Olsen, find some one else for Nebraska and let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. God said of him, "My servant Caleb... hath followed me fully, him will I bring into the land." [Num. 14:24.] Calebs are most needed in the churches today.

Something must be brought into our churches to overcome this unsettled state of unbelief in order to make them vigorous and successful. We need to follow Christ with the whole heart. I ask you to prayerfully consider the situation. Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. If he has strength for Nebraska, he has the same capability for California. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.

There is much loose work done everywhere, and the efforts that have been made for the few years past tend to put out the eyes that Israel shall not discern their defections, and God withholds His Spirit from them and darkness envelopes them as it did the Jewish nation. What we want most is not learning and eloquence and the mastery in debating, but heart power, prayer to God in faith for His converting power, thoroughgoing piety. Half-way converts abound; singleness in love for Jesus is rare. It is not brain power or purse power,

but heart power that the people need now.

I say, give Elder Loughborough men to work with him and let his efforts be put forth in Michigan from church to church. Let his experience, with the help that God shall give him, settle the wavering faith of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound. Let everything be done that can be done for the churches in Michigan to strengthen the things that remain that are ready to die. Why not encourage Elder Loughborough and Brother Lunt to come to Michigan and work in this state? Both can do a similar work; they can bear a testimony of the things they have seen and heard, felt and handled. They will do more good in this kind of labor than the whole season of camp meetings, for what the people need is personal effort, and words and influence to settle the faith of those who are now in uncertainty.

May the Lord give you wisdom in this matter; but I cannot feel that you are moving wisely in

calling Brother Loughborough to Nebraska. Something in line of decided testimony must be heard in vindication of the testimonies of the Spirit of God in our churches. Shall the people have it? Think of these things. May the Lord help you in your decisions, is my prayer.

Ellen G. White

Chapter 93

To Brethren in Responsible Positions

To Brethren in Responsible Positions.

Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is now no time to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow-watchmen in no sleepy terms, "The morning cometh, and also the night." Isa. 21:12. If no response is made, then know that the watchman is unfaithful. It is now no time to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for

sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion that the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, "As the Father gave me commandment, even so I do." (John 14:31.) "This commandment have I received of my Father." (John 10:18.) In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring man into the closest connection with Himself. We can not possibly be happy without Him.

The original apostasy began in a disbelief and

denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. (Rom. 13:1-7; Titus 3:1.)

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help. There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock, and be broken. Self must be crucified

in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. (See John 13:34: Rom. 15:1-5.)

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." God calls for men who are wholehearted.

There are those who have prided themselves on their great caution in receiving "new light", as they term it; but they are blinded by the enemy, and can not discern the work and ways of God. Light, precious light, comes from heaven, and they array

themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They can not see afar off, they can not discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world and a world as an atom.

Many have trusted and gloried in the wisdom of men, far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the

Spirit of God as to heaven's large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate it from the very marrow, the life. They say, "Let the light shine;" but cover it up so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that can not be carried out without peril to the church.

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and, with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt

thou delight thyself in the Lord; And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. 58: 12-14; See Isa. 51-7-16; 62:1-4.)

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. The Revelator says, "I saw another angel come down from heaven, having great power; and the earth was lightened with His glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." (Rev. 15:1,2.) This is the same message that was given by the second angel,--Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8.) What is that wine?--Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden,--the natural immortality of the soul. Many kindred errors she has spread far and

wide, "teaching for doctrines the commandments of men."

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel's message, and the voice heard in heaven, "Come out of her, my people,...For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18: 4,5.)

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting this spurious sabbath to the world; the Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ." "Lo, He is there;" "this is truth." "I have the message from God;" "He has sent me with great light;" and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith,-then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day He has blessed and sanctified. This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her.

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they can not discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which

see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We can not with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but can not discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it

appear in plain contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse.

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle. Let Jesus be our theme. Let us with pen and voice present,

not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

All the scenes of this life in which we must act a part, are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building; for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth..... And I will remember my covenant, ...and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and

peace have embraced each other. It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world. You abide in Christ, and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow above the promise; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made

me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice

to gain for man, is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

Salamanca, N.Y.,

November, 1890.

Chapter 94

To U. Smith

S-73-1890

Brooklyn, N. Y., Nov. 25, 1890

Dear Brother Smith:

I am about closing the sixty-third year of my life, and I am very solemnly impressed that the account or record of my past has gone out of my power and the inquiry comes with earnestness, What do the books testify of me? I want to be a faithful steward of the grace of Christ. His rich blessing has rested upon me while on this journey and during the night season again and again have I been shown your position has been a dangerous one. The Lord bears long with the erring but when He does visit for their transgressions, then "He will require the past."

I know your danger. I have presented this to

you by letter, I have spoken to special ones assembled in the committee meetings, I have spoken in the chapel of the office, I have not called you by name, but you knew yourself, that the reproofs were for you. I spoke upon general principles. Then I spoke in regard to the course you and other ministers--had pursued, and how displeasing all this was to our Lord but you moved not, you stood as a stumbling block as you do to this day for others to take courage in their unbelief and stumble over "good Brother Smith". This walking and groping in darkness I have been shown will continue until these men who have felt at liberty while at Minneapolis and since that meeting connive to pursue a course of resistance to my testimony.

If you have faith in the Testimonies, you will act out all the faith you have. You might just as well voice your attitude in regard to the work which the Lord has given me to do as to do as you have done. You have virtually said, "I have not confidence in the message Sister White bears." You are far more guilty in taking the position that

you have taken than these who know me not. You have known the character of my work from the beginning of our acquaintance which has been since Edson White was three years old. Brinkerhoof and Snook, had they had the light and knowledge you have had of the work God has given me to do, might have stood to this day and you are far more guilty in the position you have taken with the testimonies sounding in your ears for the last two years, and unheeded. No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed. Will you fall on the Rock and be broken? Will you evade the point as you have done? Elders Millers both presented your case as evidence that they should resist the Spirit of God, the message and the messenger. Bro. Rupert has a work of confession. I told him two years ago when at Pottersville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others. The burden has been too great for me to bear. I decided

without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the spirit of God in correction and warnings. I would wear out my life for my brethren have made my work one-hundred fold harder than was necessary by their unbelief.

I pity Dan Jones. I have talked with him freely. I begged of him last year at the Ministerial Institute, for Christ's sake, to not help you to keep the position you then occupied, I begged of him to lend his influence to help you to come out into the clear light. I told him I knew your dangers. You were a man like Elder Butler, - would not confess a wrong step but would make many more wrong steps to justify your first wrong step, when, if you would overcome that stubbornness that is ingrained into your life and character, the power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine (?) of light and the power of the grace of God could not come to you.

And I was burdened day and night for you. I

knew you were holding many others. Bro. Morrison quoted you. Bro. Nicola quoted you. Bro. Morrison and Nicola will both land in infidelity, both of the testimonies and the word of God, and to see you, a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me (to) endure for you certainly knew better than to do as you have done. The bewitching power of unbelief and stubbornness has held you that you would not confess your wrongs when you regretted them deeply, but would not confess them to help the church in this very line of their duty.

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, direct testimony this should be,--that you needed counsel, you could help me and my husband and we could help you and now you must know I shall not change. You must know if you are not blinded, that my testimonies have not changed, that I have not changed in character or in my work, and hope through the grace of God, never to swerve to the

right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbathkeepers.

I have not strength or time to write much more as I must preserve my strength to labor. I thought I would make one more appeal to you. I have talked with you but it seemed to do no good. I have written to you but it made you only go farther and deeper in resistance of the Spirit of God. You responded to my letter of appeal by writing me a letter accusing Elder Jones of tearing up the pillars of our faith. Was this truth? The meetings of the ministers held in the office when these matters were investigated revealed that you accused him wrongfully. Have you confessed this? Have you cleared your own soul? Have you made straight paths for your feet lest the lame be turned out of the way? When I said everything I could say in that first meeting, then the second meeting on the Sabbath in the office chapel was held when the Spirit of the Lord came nigh to us. Christ knocked for entrance but no room was made for him, the door was not opened and the light of His glory, so

nigh, was withdrawn. The last time you heard my voice was in the [remainder missing]

Chapter 95

To W. C. White, J. E. White and wife

Lt 109, 1890

Evangelism in Norwich and Lynn,
Massachusetts;

Concern for those Who Unsettle Faith in the
Testimonies and Misinterpret the Scriptures

(Written December 6, 1890 (after the Sabbath),
from Lynn, Massachusetts, to "Dear Children,
Willie, Edson, and Emma.")

I have just come from the hall where the little
company assemble to worship on the Sabbath.
There were about eighty present. I spoke from John
14:15: "If ye love Me, keep My commandments." I
had much freedom in speaking, then we had a
social meeting and thirty-eight testimonies were

borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus.

An entire family have embraced the truth-- father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham, who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old, bloody, thunder-and-lightning law, a curse to man, a curse to all who kept it.

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer. O, may the Lord help these poor souls. I think we must pray more for these persons, convinced but who see the cross and dare not lift it, for to do so would take away the support, and they have families. They know the truth and feel deeply, but dare not venture.

One of the Burnham girls has been a dressmaker, or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business,

but lost all his money. He might have taken the bankrupt law, but decided he could not do this, and if he did he would not be an honest man. He gave up everything but his wife. Had a little property in a house. It took part of this to settle the debts, and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing.

The daughter's wages have gone to support the family and to pay the debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they [may] have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee."

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. If anyone feels the love of souls and is brought in interested connection with these souls who long to obey and do not have faith to venture, it will cause soul agony.

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a school teacher. She is not in the best of health and may have to leave her school. Another is an artist and has an excellent situation in the city, and can keep the Sabbath. If I had money, I know what I would do--I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing, and this grieves me to the heart. This is a

hard place for those who want to keep the Sabbath.

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off, and this is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered.

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents, and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches, and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it

was thought the meeting did much good.

Quite a number have embraced the truth in Norwich, who have not been converted. They are self-important, wealthy, and unteachable, especially the A family. Brother A and his son B are in Battle Creek, and I hope that the meetings there will do these men good. As far as belief in the Testimonies is concerned, I do not think they have any faith in them. I hope something will settle these men in this part of the work, for it would be a wonderful blessing to the church.

We met a very intelligent young man, a son of Father A, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying the messages in Revelation, and he thinks he has discovered wonderful light. But it is [not] that wonderful light which will flash forth all along the pathway till the end of time; [it is a] theory that tears away and takes the vitals out of all the past experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave

him a chance to speak out all he had to say and then give them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him.

He says he wrote to Elder Smith, and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he [Smith] cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and, as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it.

The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the

prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the Testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error.

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. [Within the next three years (1890-1893) all four of these men made confession of their wrong course and accepted the light on Christ's righteousness presented at Minneapolis. see A. V. Olsen, Thirteen Crisis Years, pp. 87-119.] I feel thankful to the Lord I have peace with

Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once.

I slept last night about ten hours; praise the Lord, praise His holy name! I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in John, chapters 14, 15, 16, and 17, that I am writing on the subject. I have written twelve pages today upon John 14, for fear I should have the force of the subject wear away from my mind. This will come in Life of Christ. I have in all forty pages written.

I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly

needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do, are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit.

I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are traveling in the same path, repeating the same course of action, and the result will be the

same.

I have loved Brother Smith next to my own husband and children, because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone--these men, to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirit as I cannot describe. I felt my husband's death, oh, how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do, more keenly than the death of my husband.

I have sorrow in my heart continually on their account because they will not, cannot, be saved in their present attitude. They persistently hold to the course of wrong they in their blindness have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their

position perfectly. It is kept before me in many ways, until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely. Letter 109, 1890.

Ellen G. White Estate Washington, D.C.

June 5, 1986.

Entire Letter.

Chapter 96

To O. A. Olsen

(cf. Lt 43a, 1890)

Lt 43, 1890

Revival at Danvers, Massachusetts

Lynn, Mass. USA.,

Dec. 15, 1890

Dear Brother Olsen:

Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human

agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die.

Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness.

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two--an aged colored man and a poor timid soul who dared not make the move--came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. Oh, how

thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a message for them from the Lord.

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had been in the church from nine o'clock in the morning, and had had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced [so great a blessing].

When I see how much the Spirit of God is

needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will.[Written in the critical period shortly after the General Conference of 1888. see A. V. Olsen, Thirteen Crisis Years, pp. 33-130.]

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument?

Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend.

I know that if the way were only prepared there would be in Battle Creek such a feeling of love and sacred zeal in the heart that the message would go to the world, Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit will revive and the church will act in the sense of her obligation to God and the world. In the highest sense God's people will be missionaries.

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of

His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired unless men can themselves mark out the way in which God shall work.

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God

lays under tribute to Himself. The prayer of Christ for His disciples was, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:20-22).

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's deceptions. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time.

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and

we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.

The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall they may gain a high and holy experience, beautified by the

attributes of Christ. We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so selfsufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher.

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to

Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soultemple. "Ye are the light of the world," God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister,

Ellen G. White

P.S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people

to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock. Letter 43, 1890.

(To Elder O. A. Olsen, Dec. 15, 1890.)

White Estate Washington, D. C.

December 2, 1982

Chapter 97

To O. A. Olsen

(cf. Lt 43, 1890)

0-43a-1890

[variant of Letter 43, 1890]

Lynn, Mass., December 18, 1890

Dear Brother Olsen:

Our meeting at Danvers is closed. I spoke five times, four times at length, speaking two evenings and Sabbath and Sunday morning at the missionary meeting, and again Sunday afternoon. I am fully satisfied, beyond a question or a doubt, that the Lord has a message for me to bear to the people. I have felt the sustaining power of God while standing on my feet in speaking. I know the power of God has spoken through the human instrument. I know that there is a reception of the word, and hungry souls are fed. Day and night I have a spirit

of intercession that the Lord will clothe me with the spirit of the work, and [give me the] meekness and the gentleness of Christ, and that I may be clothed with the righteousness of Christ.

Since the Brooklyn meeting I no longer talk of feebleness and infirmities. I never had such freedom from pain. I am sleeping nights as I have not slept for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. There is a thankful heart full of praise ascending to God all the time. Sabbath, that blessed Sabbath in Brooklyn, from early morning hours all through the day and constantly since, I have been eating of the heavenly manna.

My heart is full of earnest sympathy and love for the churches that are ready to die and are merely struggling for an existence. I say over and over, He has bought the church with His own blood and is longing to clothe her with His righteousness and salvation. He has made her the depository of His precious doctrines, holy truths, and He wants

to make them participants of His glory.

We have had a most precious meeting in Lynn and Danvers, but especially in Danvers. Last Sabbath all in the house came forward for prayers, converted and unconverted--except two, an aged colored man and one poor, timid soul who dared not move forward. The angels of God were in our midst. All the ministers place themselves as seeking the Lord, and the supplication was heard in heaven. Oh, how thankful was my heart! How glad I was to be able to feed the flock of God, through the grace given me of God.

I tell you, the churches are hungering and starving, and how readily they grasp the word of God and the encouragement He gives them. I cannot hold back and refuse to visit the churches, for I know I have a message for them from the Lord. After the season of prayer we asked those who had a desire to testify, and although many had been in the church from nine o'clock in the morning until night without anything to eat, they were in no hurry for the meeting to close. There

were many testimonies borne. Earnest supplications were made to God for ministers and people, and the testimony of many was, The Lord is in this place.

The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. He grasped my hand after the season of prayer and praised the Lord for His goodness and His rich blessing. The universal testimony was that they had been blessed of the Lord, that this was a visitation for Danvers that they had never had before. When I see how much the testimony God has given me is really needed, and with but one or two exceptions duly appreciated, I feel wholly reconciled to visit these places where I have never been.

I am treated with respect and confidence and faith, after the trials and severe labors I have borne in Battle Creek, and the resistance and refusal to receive the message God has given me, by those who most needed it. I have a deep-seated conviction that my work is not to be in perpetual

conflict, to brace and push for every inch gained. The men who ought to hold up my hands in the work have, some of them, been laboring to the best of their ingenuity to weaken my hands and discourage my heart, and wear out my strength and energies in beating against the walls of wicked prejudice and opposition. They do not see, and I feel sometimes that they never will.

If in Christ's day they had known that He was the Prince of life, they would not have crucified Him. Again the statement is made, "He could not do many mighty works" in certain places "because of their unbelief." If Jesus, the Source of all power and light and life, was bound about and His way obstructed by unbelief, what could be expected of those who are finite instruments?

I know time and again the Lord Jesus has longed to communicate the Holy Spirit in rich measure, but there was no place for it to rest. It would not be recognized or valued. The blindness of mind, the hardness of heart, would interpret it as something of which they should be afraid, or [they

would] use it to exalt themselves. Some will think [that] some hidden evil lies lurking in the revealings or manifestations of God's power, that would harm them. When things come to this pass, the Spirit does not descend.

I know that if the way were only prepared, there would be in Battle Creek such a sacred kindling of love and zeal commenced upon the hearts of the very men who need this work but who have themselves barred the way that it shall not come, and men who are now in unbelief would receive communications from heaven and would be proclaiming, "Prepare ye the way of the Lord and make His paths straight."

When the leaders get out of the way, the work will be progressive in Battle Creek. The missionary spirit will revive, exist, and increase, and the church will act from a calm, simple sense of their obligations. They will as a church become in the highest sense a missionary field. The Lord has sent again and again His Holy Spirit to change the attitude by infusing a living, working principle into

the church, but there have been unconsecrated elements at work to rock the church to sleep in the cradle of carnal security.

The position taken at Battle Creek has been the pulse-beating of many churches. The power of God, the rich graces He longs to bestow, is not desired unless they themselves shall mark out the way in which God shall work. The Lord God of Israel has opened the windows of heaven to send the earth rich floods of light, but in many cases there was no place made to receive it or give it room, when every man--ministers, pastors, and those who stand in responsible positions--should have welcomed the truth, old or new, and with missionary tact and glad thankfulness should cry, "Ho, every one that thirsteth, come ye to the waters."

The influence of individuals has not been to act faithfully their part, but these barriers have been thrown up, and the streams of salvation turned aside into another channel. Success is seldom the result of scattered individual effort. The weight of

every individual church member is required. The influence of ministers, of pastors, of workers in all our institutions, is required to prepare the way for the welcome reception of the light and glory of God.

The whole treasures of heaven are at our hand for the work of preparing the way of the Lord. Providence has prepared sufficient power in the universe of heavenly agencies to make the missionary work a wonderful success, if human agencies will qualify and fully equip themselves for the great work. Our success thus far has been fully proportioned to our efforts. God lays every soul who claims to believe in Jesus under tribute to employ his capabilities in His service.

There is no need of despondency, of vain apprehension, if those who have an experience in and a knowledge of the truth will keep themselves beneath the bright beams of the Sun of Righteousness, for the Lord is gracious and the prayer of Christ for His disciples was that they may be one as He was one with the Father. "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" [John 17:21, 22].

The influence of hopefulness is a wonderful help to the worker, and [especially] as we are now approaching a period when principalities and powers and spiritual wickedness will increase, when the deceiving power of Satan will be so marked that we are warned in the Word of God that if it were possible he would deceive the very elect. The discernment of the people of God must be sharpened by divine illumination to know what spirit is of God, and to not be ignorant of Satan's devices.

There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized

or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" [Amos 9:13].

The accessions to the truth will be of a rapidity which will surprise the church. God's name alone will be glorified. Finite man will wonder and adore. The church is now highly privileged to bear a vigorous part as active agents with heavenly instrumentalities. Every Christian now should become men and women of intercession with God. They will evidence how much they love Jesus and the soul that He has purchased with His own blood.

Men and women in the church are privileged with the golden opportunity now to obtain an

experience higher and holier, beautified with the attributes of Christ. They have a decided part to act in holding up the hands that are ready to fall. This is the work which must be done if the church is a living, active, working church. They must as a whole and as individuals tread Satan under their feet. The habits, the conversation, the daily life must be wholly consecrated on the Lord's side, and they must hold communion with God. He must be their divine Counselor, and there must be by the church as a whole and by its individual members a spirit of intercession and wrestling with our covenant-keeping God in behalf of themselves and also for the watchmen on the walls of Zion and the workers in the cause of God, that they may be clothed with the garments of salvation and may have at this time power to prevail with God, that many souls may be the fruits of their ministry. God will answer the earnest supplications that are sent to Him in faith.

Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, selfdenying followers of Jesus. His eye is especially upon all those who

are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God gives the humble and contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that they know not the things which make for their peace. He passes these by, but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom.

Elder Olsen, I urge you to be of good courage. I beseech you to confide wholly in God. I entreat you to carry every burden to Jesus. He can and He will give you help and spiritual power. But have faith in God. Do not be depressed. Do not mourn in secret places, as I have done because of the pastors of the flock, because of the unfaithfulness of the

watchmen on the walls of Zion. Lie in the channel where the blessed full beams of the Sun of Righteousness shall shine upon you and into all the chambers of the mind and into the soul temple. God will make all the faithful in the church radiant with His light and strong in His power. His Spirit is to be communicated to human instrumentalities, and the blessed illumination before which moral darkness must be chased away [is to be imparted], for Christ has ordained that His church should be the light of the world.

I must close this epistle. I send my sincere love to your wife and your children. May the Lord bless you as a family, is the prayer of your sister.

Ellen G. White

Chapter 98

To W. C. White, J. E. White and wife

Lt 112, 1890

Meetings in Washington, D. C.;

The Need of the Holy Spirit;

Final Events

(Written December 22, 1890, from Washington, D. C., to "Dear Children, Edson, Emma, and Willie.")

We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sarah decided to save the three dollars and go into the day coach. The porter told

her not [to] go into the day coach, as there were several berths unoccupied. He told her [that] after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him, and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless.

We had beautiful weather. The air was cool and bracing, and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the

mission. We were thankful to get trunks and all arranged before the Sabbath, and after this we shall always endeavor to make arrangements to get to our place of destination on Thursday.

They had about given up our coming but were glad indeed to see us. Sabbath I spoke on Isaiah 58. I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled, and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there, and the testimonies borne were good.

I was at the forenoon meeting on Sunday. The reading of the article of Elder Olsen's was deferred for this day. Brother [J. S.] Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth--Baker, I think, is his name. While reading the portion assigned him, which was a quotation from the Testimonies, he tried and tried to read it, but he had to wipe away the tears so often, and then his glasses, of course, were

dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it; I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after reading we had a solemn season of prayer. I had the spirit of intercession, and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent.

Sunday eve a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall, but there was excellent ventilation. All seemed to be much pleased with the congregation

last evening.

I have an appointment for tonight. Sunday we had a little shower, but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack, but [it was] not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday.

All were disappointed that you did not come. And as you did not come to the first of the meeting I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits, and we will go (via) the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been [away] from home three

months engaged in continuous labor.

I expect a letter from you as soon as it can reach here. This is an important place, and perhaps it is well for me to put the strength of labor in this place as the Lord shall sustain me by His grace and power.

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God.

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner.

I think of the meditation of Christ and the promise, "I will not leave you comfortless: I will

come to you" (John 14:18). The agency of the Holy Spirit is to combine with human effort, and all heaven is engaged in the work of preparing a people to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awakened to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. "They will go out from us, because they were not of us" [cf: 1 John 2:19]. "Every plant, which My heavenly Father has not planted, shall be rooted up" (Matt. 15:13).

The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen" (Rev. 18:2). Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very

utmost! "Without Me ye can do nothing" (John 15:5). We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace.

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth.

Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, [the One] who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand.

Deceptions, delusions, impostures will increase. The cries will come in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." There will be one fierce struggle before the man of sin shall be disclosed to this world, who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus Christ, to meet the issue which must come, their lives hid with

Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide-awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory?

Wake up the mighty men. Let the messages of the past 50 years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness.

We are [to] think how heaven regards these events, and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand [Eph. 6:13]. Let the light and power of the sunbeams of righteousness enter into the soul. [Rev. 19:1-6, quoted.]

We are not to be of sad countenance. We are

not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast. Letter 112, 1890.

Ellen G. White Estate

Washington, D. C.

April 11, 1985,

Entire Letter

Chapter 99

"Be Zealous and Repent"

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way," These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

It is proof that such men need! Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and

insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly

to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the

satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless 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."

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message;

they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep.... Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the

richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are

to do that for Christ which Christ did for the Father,-- represent his character.

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus

Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are. "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the

fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate" The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen! A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our

churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the

beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

"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." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be

forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly

their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?-- Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit.

When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced

in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "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 loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to

impart to others who need it.

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to

glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us our work will testify to the fact,-- we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

Mrs. E. G. White.

Chapter 100

Diary Entries

MS -53 -1890

The Visit to Washington, D C.

Diary , December 19 to 29, 1890

December 19, 1890

We left Lynn Thursday night at four for Boston, from which place we took cars for Washington. We had a beautiful night. We were not crowded in the sleeper. Sarah was invited to remain in the sleeper and the porter said he would make her up a berth after the conductor of the sleeping car went through, but she told him she could not accept it for it would not be right to have a berth made up for her unless she paid for it, and she could not well do this at that time. The porter then talked with the conductor and he told Sarah

that there would be spare berths. She could have two seats and remain in the car and make herself as comfortable as possible. We felt thankful for this favor. We praised the Lord for putting it in the hearts of these men to be kind and attentive to us. We had good cool air and the car was not overheated.

We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived in Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack and we came to the mission all right, and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us.

There has been sadness and sufferings in the church. Brother Howard has lost one child and two more have been at the point of death. They were living in an old wooden house which was decaying, and there was a disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother McGee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him.

Washington, D.C.,
Sabbath, December 20, 1890

We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over.

I spoke at eleven o'clock with much freedom from Isaiah 6:8. We had a social meeting and many

excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day. I will wait upon the Lord, and I will put my trust in Him who loveth us. We must lean more heavily upon our Support and Strength. I am praying for the presence of the Lord Jesus in our midst. I see that there are many things to be done. I must jot them down in scratch books and transfer them.

Washington, D.C.,
Sunday, December 21, 1890

We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about thirty present. The two first letters in The Home Missionary were read, and when Brother Baker, who is a new convert to the faith from the Methodist church, read the portions quoted from testimonies he was so affected he could not read. He wished Elder Washburn to read it. But Elder

Washburn encouraged him to go on and he read with much feeling. There was great solemnity all over the house, and many tears. We then had a most impressive season of prayer. The Spirit of the Lord did come into the meeting and we had a precious season of seeking the Lord. I then spoke about thirty minutes with much freedom.

Sunday evening we had to walk only a few blocks to get to the hall. It is a dancing hall, but it is roomy and well ventilated. We had a good attendance from outside and most of our people were present. I spoke from the first epistle of John, chapter three. The best of attention was given by the congregation.

The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a

church building, so we shall not have to assemble in a dance hall to speak the truth? We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us.

Washington, D.C.,
Monday, December 22, 1890

This day was devoted in the early morning, at half past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness, and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, ye shall find; knock, and it shall be opened unto you." I shall take the Lord Jesus at His word.

I wrote ten pages of important matter. About ten o'clock I went to the dentist's and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of

teeth.

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of seven thousand dollars. This is, much of it, in publishing Volume IV, Great Controversy, and Patriarchs and Prophets, which they have not handled but have let fall dead from the press, while Bible Readings has been extolled and all the canvassers have been educated to work for it. This is an object lesson of how much value they bestow upon that which the Lord sends in testimonies. Well, I am informed that I can draw no more from the office, and now I must cast about to see what I shall do next. I trust in the Lord, that He will open the way before me and put it into the hearts of those who might help me to do so by educating the canvassers to handle my books.

The people need the very light given me of God, and I must arrange that they shall have the light in some way. God can reach hearts. The Lord can set things in order. He can infuse His own

power into the minds and hearts of His people, and the very light that God has given me for His people they shall have.

My mind is inclined to be perplexed, but the enemy shall not obtain the victory in this way. I must break up my establishment. I must discharge my workers and cut off all expenses possible; and then what? I know not. Let the Lord direct. I hear the Voice which spoke to Abraham saying, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. The Lord will not leave me to be perplexed as I now am. I shall make special prayer to my heavenly Father and shall not rest until I see something more done in Washington.

In the evening I walked to the place of meeting and spoke in a large hall to about one hundred people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from John 14:1-4: "Let not your heart be troubled: ye believe in God, believe also in me. In my

Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I do ye know, and the way ye know." This is the promise of His second coming in the clouds of heaven with power and great glory. Thus we are second Adventists.

Washington, D.C.,

Tuesday, December 23, 1890

Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged and try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail; those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God.

I have a message to bear to the people, that if

the church will only become a consecrated people, and have that faith in God which they must have in order to please Him, a brighter day is before them in Washington. The Lord has rich treasures of truth to open before them which they have lost sight of, which will be to them as a new revelation. God is ready to give new ministerial power to His people.

I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts.

The Lord Jesus must dwell in my heart and all my powers shall be devoted to His service. It is my constant prayer day and night that we may realize an awakening among His people, that Jesus may work in this city of Washington in demonstration of His Spirit and with power. In this city are the lawmaking powers which will ere long make their power felt. Truly the prince of darkness is working with his confederacy of evil, to make void the law of God.

I am perplexed to know what to do or to say to our people at the great heart of the work. The Lord presents to me their strange wrong course. There are ambitious projects entered into. Councils are held and plans laid, while the councils are not meeting the mind of the One mighty in counsel. The mold and superscription of God are not upon some of the workers in the office of publication as they should be. They know not what spirit they are of. The day, the evil day, is stealing upon them as a thief, and will surprise them by doing in darkness a work which they will not hesitate ere long to do boldly and decidedly. While many of those who claim to believe the truth are asleep spiritually, Satan is sowing his tares, working in darkness, subverting minds. The light which the Lord gave in warning is to be given to the world, that they should not be left in darkness. Our own workers managed so that the warnings in the books Great Controversy and Patriarchs and Prophets did not come to the people. Why? Because Satan devised and planned the whole matter that the living, stirring issues should be smothered until he had

preoccupied the field. Spiritual things are spiritually discerned. God sees their blindness.

Washington, D.C.,

Wednesday, December 24, 1890

I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother.

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. How busy, how persevering, how active are the powers of darkness! The mystery of iniquity, the powers from beneath, are stirred to bring about the crisis in compelling the churches to show honor to the spurious Sabbath. Secret meetings are held, secret councils convened. Plans and devices are framed to be executed. The watchmen are not sounding the warning in this important center. When will [we] have a standing place? Men who have not had a vital connection with God see no real necessity of the book Great Controversy coming to the people, because they

have eyes but see not. This book should be circulated all through this city.

The Lord presented the matter before me, that we must make haste. Let the light come to the people in warnings, right here. But those who were seeing only gain, who saw no necessity of urging and making special efforts to get this word from the Lord before the people, were neglecting their God-given duty. I felt intensely, but what could I do? Strong-minded, stubborn men, unworked by the Spirit of God, priding themselves in their wisdom, would follow a course of their own devising, let the result be as it would. The men will have to answer in the day of God for their neglect of this place. Light must shine forth.

Christmas Eve I spoke in a good-sized hall to an intelligent congregation from Luke 10:25-28. I had freedom in speaking. There were a goodly number present and all listened with much attention.

Washington, D.C.,

Thursday, December 25, 1890

I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed. I know whereof I speak. The truth must go forth in this city like a lamp trimmed and burning.

I then spoke about thirty minutes. Our meeting commenced at half past ten and we did not reach the mission until three p.m. Had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting on the Sabbath. She had conscientiously refrained from taking the cars because it was, she thought, violating the Sabbath. I told her no; that it was more displeasing to God to remain away from the meetings than to ride on the cars to meet together to worship God. More I will write on this subject when I can use pen and ink. I have not the facilities that I can use.

Thursday, December 25. Spoke in a hall to an intelligent congregation from Luke 10:25.

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek, and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached!

My guide said, "They are not connected with God and are not walking in His counsel. They are not contending for the faith once delivered to the Saints."

Propositions were made, and a world was made of an atom and an atom of a world. I was compelled, as at Minneapolis, to stand aside from them, for I was made to understand clearly that God had not imbued them with His Spirit, but another spirit of a worldly character was controlling their minds. Their judgment was unsanctified, but without a flaw in their eyes. A worldly policy was in their reasoning, and

imagination saw it very desirable to carry on the work of the Lord as their own human judgment deemed best.

I had a message for them as I had for Minneapolis, a message from the Lord God of heaven. I read to them 1 Samuel 8. The Lord has a controversy with His people, because they have left their first love. A similar spirit is entertained by men who have the management and control of matters in the Office of publication. They are not led of God and are laying plans which have not entered into the mind of God; and all this will react upon themselves.

That Office was established in sacrifice, through the self-denial and privation of many of those who loved the truth, and God worked with the whole-hearted ones to bring it up from poverty to prosperity. The good hand of the Lord was with us, and was seen in its healthful rise and establishment. But I heard words spoken in their council meetings that were not inspired of God, to bring in a new order of things. They must be

recognized by the world. This was a repetition of the course pursued by the people in the days of Samuel. Somewhat in advance of them, Samuel was directed of God to listen to the voice of the people. The people's voice was to then decide whether they would, as a people, discard Samuel before God had released him, and choose to be ruled by a king. Samuel was distressed, and prayed unto the Lord.

The people of Israel wanted to be like other nations. The Office of publication is leading in the same lines, and is in danger, through the managers, of being managed too much after a worldly policy, because those now in responsible positions have not had an experience in the power and workings of God in its establishment. As men are attached to the Office of publication, they will, unless they walk humbly with God, make propositions which will separate it from God's management and control. In their spiritual blindness they will separate it from God's rule and refuse to be under His jurisdiction because they know not the blessing and safety of being led and controlled by the Lord

in all their ways.

Washington, D.C.,

Friday morning, December 26, 1890

I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God. Jesus was precious to my soul and the love of God was so great I wished to dwell upon it and be comforted, and the peace of Christ rested upon me in large measure. Oh, how precious was my contemplation, as I reviewed the precious promises hung in memory's hall. I was assured that nothing was wanting in the gracious provisions made for our encouragement.

Our Saviour represents to us that the treasures of divine power are entirely at our command. Said Christ, "All things are delivered unto me of my Father: and 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.

We are to have faith to receive the richest blessings, and we are to be channels to receive the bright beams of the Sun of Righteousness and to communicate them to the world.

Oh, why do the members of the church question the willingness of Christ to impart the influence of the Holy Spirit to those who seek for it? Call to mind the day of Pentecost. The abundant gifts then bestowed testify that He is not only willing but longing to impart a constant supply of the refreshing waters of life for the refreshment and health of the church. Asking in faith, of one accord in unity of desire, will bring the revealings of His power according to their faith. My mind this night is especially elevated and I am breathing in the atmosphere of heaven.

The Christmas season is the occasion of making gifts one to another, but the richest gifts Christ has given to the world in Himself, that the world through Him might not perish but have eternal life. Gifts and offerings should be brought to Christ. The most precious gift of all is that of

giving Him your heart without any reserve. How acceptable to Christ would be such an offering! Give to Jesus your whole heart, for Him to write His image and superscription upon it, and to send His beams of righteousness into it to be sent to the world through the living agent.

I am thinking and thinking--too happy to sleep. If those who are not in Christ could see Him and hear His voice saying, "And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17. He is saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." John 4:10. While many are in expectation of receiving gifts from their friends, they have a Friend who is the repository of every good thing. He has treasures of knowledge and grace, and greatly desires recipients to share the blessings. He delights to bestow.

Will we open the door and let Jesus come in with the riches of His grace? "The Spirit of truth...

shall be in you." John 14:17. We are become indeed the building, even the temple of the living God. We are watched over by faithful sentinels day and night. We are kept by the power of God through faith. Grieve not the Holy Spirit of God by resisting or refusing the gift of His grace and choosing your own way. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

The message of mercy Jesus brought from the Father was to save the perishing. The Father collected the riches of the universe, laid open the resources of His infinite wisdom, and gave all into the hands of Christ to give to men. What more could God do to convince men there is no love but the love of God revealed in His Son? The happiness of man consists in loving God and in keeping His commandments, giving the best and most holy affections to Jesus Christ.

We should be filled with thanksgiving that Jesus came to reveal the Father. He rolled back the cloud of thick darkness, the hellish shadow of

Satan which intercepted between man and God, and revealed Him to the world as light and love. He stands before the world as the representation of the Father. "In him dwelleth all the fullness of the Godhead bodily." He was the express image of His person. The perfections of God are seen in the excellencies of Christ. His divinity was clothed with humanity, that He might speak to the human heart and place His divine impress upon the soul.

This, oh this is what is needed in the hearts of all our institutions! It is the knowledge of God; and men must not lift up themselves in their own finite wisdom, as did ancient Israel--take themselves out of the hands of God, and think in their human wisdom and supposed smartness they can do much better when left to their own imaginings. Thus thought the inhabitants of the world destroyed by a flood. When they fully decided that they had no need of God, then the Lord decided He had no need of them, and they and all their wicked works perished in the waters of the flood. Oh God, make us know Thy ways and to choose to be led and guided by Thy unerring counsel.

Washington, D.C.,
December 27, 1890

Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our season of prayer at the commencement of the Sabbath, the Lord's presence was with us.

The peace, such peace as Christ alone can give, was in my heart and in the hearts of others. All praise and thanksgiving shall be given to Him who hath loved us and died for us.

I have a continual longing for Christ to be formed within, the hope of glory. I long to be beautified every day with the meekness and gentleness of Christ, growing in grace and in the knowledge of Jesus Christ up to the full stature of men and women in Christ Jesus. I must as an individual, through the grace given me of Jesus Christ, keep my own soul in health by keeping it as a divine channel through which His grace, His

love, His patience, His meekness shall flow to the world. This is my duty and no less the duty of every church member who claims to be a son or a daughter of God.

The Lord Jesus has made His church the depository of sacred truth. He has left with her the work of carrying out His purposes and His plans to save the souls for whom He has manifested such interest, such unmeasured love. Like the sun in relation to our world, He rises amid the moral darkness--the Sun of Righteousness. He said of Himself, "I am the light of the world." He said to His followers, "Ye are the light of the world." Jesus came to the world in the garb of humanity, to instruct the world and guide them in the way of light, to eternal happiness. The followers of Christ are His representatives in the world. By reflecting the image of Jesus Christ, by the beauty and holiness of their characters, by their continual self-denial and their separation from all idols, large or small, they reveal that they have learned in the school of Christ. They are continually catching the spirit of love and forbearance, meekness and

gentleness, and they stand as representatives of Christ, a spectacle to the world, to angels, and to men.

"A city that is set on an hill cannot be hid." Walking and working in the world, but not of the world, they are answering in their characters the prayer of Christ: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." They are to stand as the strong fortress of truth, their light shining far in the moral darkness of the world. The Lord has a message for the watchmen on the walls of Zion to bear. The trumpet is to give no uncertain sound.

Again during the night season I was in Battle Creek, and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution--the publishing house.

On the Isle of Patmos John saw in holy vision the One whom he honored and loved above all others. He says, "I heard behind me a great voice,

as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia." See the description in Revelation 1. The words uttered were not alone for John on the Isle of Patmos; they were not for the churches alone; but through these churches was to come the inspired message for the people, to have its powerful impression in every age to the close of this earth's history. Why is not this being done? Christ presented Himself to John in His glorified humanity. "I saw," said he, "one like unto the Son of man." His first words were, "Fear not." It was the same voice that spoke to him from the cross through pale and quivering lips, "Son, behold thy mother."

December 27, Sabbath. Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from 2 Peter 1, showing the necessity of practical godliness.

I feel the burden on my soul to present not only the law but the gospel. One is not complete without

the other. We hear so many who are deceived by the enemy constantly claiming, "I am saved; I am saved;" but you present God's great moral standard of righteousness before them, and they show such contempt of God's rule of righteousness that we know that they do not know what it means to be saved. They have caught up the words, and repeat them parrot-like, while they know nothing of saving grace. The heart is not in harmony with the law of God, but is at enmity with that law. Thus was the great rebel in heaven. Will the Lord take men and women to heaven who have no respect for the law of His universe?

There is an enemy constantly at work to make of none effect the holy law of God. He has woven into the theology of today His perilous errors, that exalt a spurious Sabbath and trample down the Sabbath of the fourth commandment, so that God is dishonored and the man of sin has exalted himself above God and above all that is worshiped. The professed Christian world have accepted Satan's lie and discarded the words of God, as did Adam and Eve. People say unto us smooth things, they

prophecy deceits.

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in 1 John 3:4: "Sin is the transgression of the law." The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He became our substitute and surety. He took upon Himself our sins that He might impute His own righteousness to all who believe in Him. The love of Jesus Christ displayed for man in the sufferings He endured on the cross of Calvary is a mystery even to the angelic host of heaven. Amazing love of the Father to give His Son to die to ransom the sinner! Oh, what love, what inexpressible love!

The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner, convicted of sin by the true display of the love of

God, is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin.

There is a necessity of dwelling upon the love of Jesus Christ; this is essential. But it is not all that must be spoken. The great standard of character--God's holy law, with all its solemn injunctions--should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. The Lord Jesus Christ was there in person. He spoke that law, and gave the commandments, which are unalterable, unchangeable, and eternal in their character.

While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin. What is sin? The transgression of

the law. Only the Son of God could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: "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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.... And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:23-26.

Every discourse given should be of that practical character which will show sinners the

sinfulness of sin in the light of the law of God. It should lift up before them the sin-pardoning Redeemer, who gave His life that He might draw them unto Himself and ransom them from the power of Satan, by the price of His own sacrifice of ease, of pleasure, of honor, of glory in coming to a world all scarred and marred with the curse. Thus He became man's surety and substitute, and stands in the place of the transgressor of God's law. He suffered--the Guiltless for the guilty--that He might make it possible for all to believe on Him and accept Him as their personal Saviour, and for God to accept them in one Beloved.

Some feel relieved after they have stamped down the righteous, holy law of Jehovah, as one minister described: "I feel better after giving the old law a run, and after denouncing it as a yoke of bondage. I pronounce it a bloody old law, dead and buried, and undeserving of a gravestone." Is not this the very way Cain felt when he brought a sacrifice to God without the shedding of blood? He was so provoked with Abel that he could not tolerate him, because Abel did not accept his

reasoning but followed the injunction of God. He mingled with his offering the blood of the victim representing the efficacious offering, the real person of Christ, as a Lamb without blemish. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

Let not one declaim against the law of God, and let not one rail out against the sacrificial offerings. If men were abiding in Christ, if they had a knowledge of His relation to the law, they could not make a raid against the law. Christ Himself was the One who devised the system of the Jewish economy. In the symbols and typical sacrifices to represent the great Offering that was to be made, He would teach to Adam and Eve and all the human family the lesson that without the shedding of blood there is no pardon for transgression and sin.

Take not the position that men can be moved by the presentation of the love of God alone. You

may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the transgressor that he should not perish but have eternal life. How? Only by coming back to his allegiance to God's holy law. "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. Sunday, December 28, 1890

In company with Elder Washburn, Sarah McEnterfer and I left Washington at nine o'clock for Baltimore to meet a previous appointment at eleven o'clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar, and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us!

The meeting was opened at once. I spoke from John 14, dwelling particularly upon that portion which refers to the commandments of God, verses 15, 21-26. The Lord strengthened and blessed me in speaking to the people. I presented before them the fact that the Lord had graciously given to man a probation to try and test us, to see if we will prove loyal and true to the laws that govern His kingdom. Satan proved disloyal and was expelled from heaven, with the disloyal angels.

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the pre-existence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger to the people, yet the remarks were so fitting to those present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ.

Oh, eagerly the men watched to catch something from my lips they could take advantage of. Some deny the divinity of Christ, and refuse to believe His preexistence before the world was made.

We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us.

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature as that I suffered in California. I could sleep but little that night. We decided when this pain came on me so unexpectedly that I would not be able to attend the meetings we designed in

Philadelphia, Ohio, and Williamsport. As I had no appointments out it was thought best to return home to Battle Creek. All urged us to do this as they learned how sick I was.

Monday, December 29, 1890

I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sarah would not pay for an extra berth and rode in day coach and saved the three dollars and half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants, or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car in all my journeyings and I feel it my duty bind about expenses and not make the conference pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices

me.

Battle Creek, Mich.,
Tuesday, December 30, 1890

We changed cars early in the morning. Waited forty minutes. Stepped into a restaurant across the street and called for warm drink - hot water and milk - and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot while a dray took our trunks across. We found cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so comfortably. We reached Battle Creek about three p.m.

Chapter 101

Diary Entries

MS -54 -1890

In Battle Creek Again

Diary, December 30 to 31, 1890

Battle Creek, December 30, 1890

We reached Battle Creek about three p.m. Our family were glad to see us and it seemed good to get home.

I learned that the meetings on Sabbath in the tabernacle were excellent. The article I had written, published in the Extra, was read, and the power of the Spirit of the Lord set the truth home to many hearts. No one could doubt but the Lord witnessed to the words written for the benefit of the church. Hearts were deeply stirred and remarks were made by Elder Prescott and others.

Elder Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much but he had talked with Elder Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the Extra (Review and Herald Extra, Dec. 23, 1890) was meant for him. He accepted it as a reproof to him.

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they had to tell them to be seated just where they were.

Tuesday night a great burden came on me. I

could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change was in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas.

Battle Creek, Mich.,

Wednesday, December 31, 1890

I devoted much time to writing for Brother Smith, but did not feel quite free to send it to him. Held it, to decide whether I had better talk with him. If Brother Uriah Smith would discern things in their true light he would not consent to things that are now being transacted. Brother Smith was with us in the rise of this work. He understands how we--my husband and myself--have carried the work forward and upward step by step, and have borne the hardships, the poverty, and the want of

means. With us were those early workers. Elder Smith, especially, was one with my husband in his early manhood. He knows how we were pressed about for want of means--that our diet was of a very meager sort. Turnips were used for potatoes, because potatoes were too costly to come upon our table. We worked without wages, only using the means positively necessary to live, and our furniture was composed of such things as bottomless chairs that had to be resealed--prepared for use with canvas seats. He knows that we all acted our part bravely, to accommodate ourselves to the situation uncomplainingly while in Rochester, New York, and at different places where we were located. We know how much it cost us to lay the foundation for the work to be advanced onward and upward in our publishing work to its present prosperity.

We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles. We had to work constantly against one-idea men, who thought correct business relations in regard to the work which had to be

done were an evidence of worldly-mindedness, and the cranky ones who would present themselves as capable of bearing responsibilities, but could not be trusted to be connected with the work lest they swing it in wrong lines. Step after step has had to be taken, not after the wisdom of men but after the wisdom and instruction of One who is too wise to err and too good to do us harm. There have been so many elements that would have to be proved and tried. I thank the Lord that Elders Smith, Amadon, and Batchellor still live. They composed the members of our family in the most trying parts of our history.

The greatest worker that ever lived was Jesus Christ. He was the Truth. He was the Light; and He was with us under all our trying circumstances. We think of those days with thankfulness for our experience. But now God has been leading us on step by step, from advance to advance. Old standardbearers have laid off their armor and men with no experience in test and trial or in knowledge come in and think they know everything. They take things made ready at their hands, swell into great

proportions, and forget Joseph.

Chapter 102

To U. Smith

Battle Creek, Mich.,
Wednesday, Dec. 31, 1890.

Dear Brother Smith,

I have been remarkably exercised in regard to your case several times during my last round of labors. I have been greatly blessed of the Lord; but at times your case has been presented before me in a very clear light,--just where you are standing. I have carried the burden with but little hope that I could do you any good. A gulf separates us; I look back and see how you gathered darkness to your soul in the time of the college difficulties. Have you come out clean in that matter? The Lord presented your case before me at that time, and did you believe and act on the light given? Had you fully accepted the testimony and heeded the warning there given, you would not be where you are to-day. Have you and Bro. Gage made clean

work in confessing that you were wrong to Prof. Bell? If you have not done this the wrongs you committed against him are registered in the books of Heaven. Can you afford to let this matter stand as it is, and you come up to the judgment with the actions that were performed against him in every particular to confront you? Prof. Bell was not a perfect man; he made mistakes and committed errors, but these errors were far less in the sight of God than the errors you have both made in the course you have pursued toward him. He deserved no such treatment from your hands. In bruising him you bruised your own souls. Your course was not at all after Christ's directions; you were led by another spirit; you walked in the light of the sparks of your own kindling and weakened your own souls. You will have to do your work thoroughly else you will have to meet the same to answer for at the bar of God. Just as you have dealt with Prof. Bell, will the Lord deal with you unless you repent and confess your errors, and enlist your Advocate in heaven to plead your case, The spirit of the meekness and gentleness of Christ would have led you in an entirely different course had you

followed the directions that Christ has given you in his word you would have stood in an entirely different position to-day. "So speak evil of no man to be no brawlers, but be gentle, showing all meekness unto all men." For we ourselves were sometimes foolish, disobedient, deceived." But 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. Have you obeyed the words of Christ. If you have done things in that matter that are wrong you will not have those wrongs cancelled unless you confess them, and make restitution where you have injured your brother. I know, for the Lord opened the matter to me, that you had both acted as if you had lost all your feelings of sympathy and love out of your heart, and in wounding him as you did, you wounded Jesus Christ in the person of his saints. You will never be free men until you confess your faults and be reconciled to your brother. It is a most dangerous way to treat your own souls to allow yourselves to do the wrongs which the Lord reprov'd in you, and yet you pass along as if you were just, and obeying the words of God. Will you

look at this matter as it is and make clean work for eternity? I was shown that a grievous wrong was done. I am sorry that you are affected with defective spiritual eyesight. I beg of you for your soul's sake to buy of the heavenly merchant man gold that ye may be rich; white raiment that ye may be clothed, and anoint thine eyes with eye-salve that thou mayest see. It is the only safe way for you to do when you err, to confess your faults thoroughly, and repent of them sincerely, and then pray one for another that ye may be healed.

Every time you look upon Prof. Bell you will be wounded because you have greatly injured him and the injury reacts upon your self. Why not humble yourself under the mighty hand of God? Why not make a thorough work and clear the king's highway? Why not fall upon the rock, Jesus Christ, and be broken. This passing along and not making wrongs righted is separating your soul from God, and making you weak in moral power, clouding your discernment, that you have in your acts expressed more than words, your unbelief. Your position has been to counteract and make of

none account my labors. You have, as it were, stood at the head of those who have done. Said Christ, "Those who gather not with me scatter abroad." How could you do this. I was answered last night; you have not made the pathway behind you clear and straight and the Lord God insists upon the removal of the obstructions. He consults your place on earth in doing this you have mistaken phantoms for realities; unintentionally you have done a work that will stand registered against you in the judgment for you to answer. Why did you stand as a barrier to my work through the very men I saw fit to choose to do this work? Why have you been so ready to grasp and absorb influences that were obstructing the light I have ordained shall come to my church?

"I am come in my Father's name and ye received me not. If another shall come in his own name ye shall receive him. How can ye believe which receive honor one from another and seek not the honor which cometh from God only?

My brother, Uriah Smith, whom I have loved

and respected in the Lord, you have been working at cross purposes with God, practicing upon yourself deceptions which, if you continue as you have done, will be succeeded with deceptions and delusions which will end in irrevocable separation from God. He calls you. Clear the king's highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought his counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned. The true counsellor is expostulating with you and entreats you that you cheat not your soul of eternal happiness. There is one thing that you may seek with all your powers. He points you upward, and would have your thoughts in heaven from whence comes your hope, and your daily supplies. "Seek ye first the kingdom of God and his righteousness." While the Lord Jesus shows us the vast confederacy of evil we must meet, for principalities and powers are arrayed against us, he tells us we struggle for an invisible world, The whole universe of heaven are

watching the conflict, and if our eyes could be opened we would see angels in the ranks for the Holy Spirit is promised to all who fight manfully the battles of the Lord. There are soldiers engaged in the battle who are not perfect, compassed with infirmities, falling into sin, ignorant, and needing instruction at every step; but to feel their need, to sense their poverty is essential before they can be helped. When they fall upon the Rock and are broken then the everlasting arms are around the helpless. Heavenly agencies are employed to do their work, fit them as vessels of honor, overpowering the enemies, piercing the cloud and shadow of Satanic agencies. The heavenly instrumentalities surround them with an element of light,-- even the bright beams of the Sun of Righteousness. The Captain of the Lord's host leads them to the field of battle with these words, "Be of good cheer, I have overcome the world. A conqueror stands at your head, victory is sure."

Elder Smith, the exercises of the past night prompts me to write. I know that you have been walking not in the light. You have had evidence

and might have had a much larger array of evidence if you had any room to receive it. Jesus, the precious Saviour, has again and again sent you the very light you needed, but you did not place yourself in the channel where it could be communicated to you. You gathered about your soul the covering of unbelief till you cannot distinguish light from darkness and error from truth. Never, never will you change this order of things until you possess the humility of a little child. This will never be until you fall upon the rock and are broken. Self then dies; new habits are to be formed; strong inclinations and propensities are overcome. Enemies within and without are ready to spring into life and overcome you. "Without me" said Christ, "ye can do nothing." Do you decline the contest? Do you refuse to fall on the rock? If so, there is not the slightest assurance in your case that you will ever recover yourself out of the snare of the devil. Your attitude has encouraged a state of things in our churches which you have not measured. The result of your course and your working on the same line since you left Minneapolis has made the carrying out of the work

given me of God to do fifty fold harder than it need to have been. You have barred my way, but O, how little did you know the real result of your work. This has been opened before me. When you have stated that Sr. White was influenced by W. C. W., A. T. Jones, and E. J. Waggoner, you have planted in hearts infidelity that has been nourished and has borne fruit. You will not be pleased to reap the harvest. Satan takes everything of this character and makes it a living active agent in destroying faith in the very work the Lord would have them to do. Every soul that fully takes your words and believes them are correctly represented by the words of Christ, "I would that thou were either cold or hot, so then because that thou art lukewarm, I will spew thee out of my mouth." Decided opposition would have done me less harm. A lack of faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes. There is not one bit of savor in such a faith, and the faith of Elder Butler is of the same order, valueless, having no savor, I count nothing upon you or him to harmonize with me in my work given me of God. Your very position is a

decided negative to the efforts I may make as God shall move upon me by his holy Spirit. I have not felt grieved as far as my personal self is concerned, but when the work that the Lord has given me is of such a character that faith needs to be constantly cherished because of the warnings, reproofs and searchings of the hearts, and the laying bare of hidden sins is not pleasant and agreeable to the natural heart, and many give a bare assent to truth when they are not sanctified through the truth. They do not in Spirit represent Christ. They are surface workers, and delude themselves with the idea that they are christians. So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self righteousness in which they are encased. The spell is so strong that they will listen to the truth, the most earnest and powerful, even to the very portraying of the delusions which are upon them without any thought of self-examination to see if it means them. This is the class our Saviour found most difficult to arouse. The most authoritative teachings were heard and listened to as if they heard not. Thus it is with many, many in

this generation. There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the spirit of God are heeded. What better course to please the enemy and grieve the spirit of God could be pursued than that which than that which has been pursued by you, my brother, a teacher in Israel. You have had quite a number fully engaged with you in the work, men in responsible positions, presidents of conferences, ministers and workers, that have formed a confederacy to question, to criticize, to say, "Report and we will report it." The position these men have occupied and the influence this position had given them has caused many to doubt, who will never be settled again and the deceptions and delusions of these last days will overcome them, because heaven's divine illumination is powerless to set them in order for they have decided from the example given them. It makes no difference whether they believe or disbelieve, so if

any reproof comes to them, which they wish not to believe, they will say, "O, Sr. White is influenced. Some one has told her these things. If Elder Smith who knows all about the testimonies says this is only her own opinion and her own judgment, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." This is a very unwise thing to do, yet many are doing this and have done it. I know that the spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the Devil. "By their fruits ye shall know them." As in the days of Christ some have overlooked the very kind of evidence God has given them and have said show us a sign, work some miracle if you are right.

"Then said they unto him, What shall we do that we might work the works of God? Jesus said unto them, This is the work of God that ye believe on him whom he hath sent. They said, therefore unto him, What sign showest thou then that we may see and believe thee? What doest thou work?" The same words merely have been said to me since

the Minneapolis meeting. I have as a little child in all simplicity talked freely with any one who wished to ask any question. I have been willing to tell them and show them all things that my heavenly father hath revealed to me. I have thought these things must make them see and believe, and now I am inclined to think that my earnest efforts to have them see and understand has worked in a different way from what I had hoped. I think they have not regarded my words or understood my motives and the more I have done in this line the less influence has my testimony had upon them, and now I feel no inclination to converse with the men who occupy responsible positions. I feel like one who knows that they have been watched. Their words misconstrued, their advise and counsel treated as a common affair, and unworthy of special notice. I have again had repeated to me "Spiritual things are spiritually discerned." I hang my helpless soul on Jesus Christ. I have no desire now to produce one particle of evidence to any one. Those who want to see can open their eyes and see. "Ye shall know them by their fruits" The judgment now that any one will pass upon me or

my words, or my works will not surprise me. I expect anything and lean on no one, depend on no one. My work will not be hence forth to make any one believe but go forward, out of the atmosphere of unbelief and caviling and criticism. I have more freedom speaking to unbelievers than to those who hold responsible positions, and who have had so great light and great opportunities and have not responded to the light. I have placed my case as I have never before in the hands of my Advocate, Jesus Christ, the Righteous. I am sure that I cannot feel at liberty to converse as I have done with those to whom I have talked so freely.

I thank the Lord for health, I thank the Lord for freedom. Why your particular case agonized my soul so continuously I cannot define. Again and again have I seen that blindness was upon you to an alarming degree. I give you up to the hands of Jesus, and then think I have not more to say, not another word, then I find my soul torn with anguish and I am weeping and praying with strong cryings and tears, Take not thy Holy Spirit from him; O, let something from Thy spirit break this spell.... O,

that you would surrender your will to God's will, O, that you would tremble at his work. Where is your preparation to be obtained that you may stand in the day of the Lord? No where but low at the foot of the cross. O, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded, but take one step that you do see, then you can see another O, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once without any delay. When God helps you you will be helped to see your own weakness and the inefficiency and the glory and majesty of Christ. The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what he will say unto you. When you will come under the divine guidance, the comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from his lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son.

I have many things written for you, but I have said What good will it do. My brethren have trifled and caviled and criticised and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose in their own finite judgment and are satisfied. I would, if I had dared given up this field of conflict long ago, but something has held me. But I will not choose my way or my will. In the life of Christ in the time of his greatest trial, one of his disciples betrayed and another thrice denied him, and all forsook him and fled. If the Master who was without the taint of sin endured this, then shall I expect any better portion? O, how many tried to find witness against Christ. The most cruel, and the most incurable thing is bigotry and prejudice and it lives just as firmly in human hearts to day as when Christ was upon the earth. But I leave all this in the hands of God. I feel cut loose from many of my brethren, they do not understand me or my mission or my work, for if they did they could never have pursued the course they have done. I love to have the ones who feel they need

help, poor, hungry, starving souls. I love to see them enjoy the precious light God has given me for them. O, how Jesus rejoiced when a place was found for the truth in the heart of the woman of Samaria. The disciples brought him food and prayed him, saying, Master, eat, but he said unto them, I have meat to eat that ye know not of. Jesus said unto them My meat is to do the will of him that sent me, and to finish his work. Say ye not there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest. Yes, Lord, I look, I see the fields, and I see them white unto the harvest. The words given me of God may find no place in the hearts of those who have heard them so many times, but there are fields all white ready to harvest, just such cases as this Samaritan woman, apparently the most unlikely will become the heralds of truth while those who have had great light will be passed by, wise and prudent they see not the workings of God, but the truth will be revealed to babes, and they will respond to it.

I now close this letter.

Ellen G. White

Chapter 103

Circulation of Great Controversy

MS -31 -1890

Circulation of Great Controversy

More than ever before I have been made to feel that our churches need the messages of warning which God has given to arouse them to a sense of their responsibility. Amid the dense darkness that covers the earth, every ray of light that has come from heaven must shine forth. The warnings and entreaties of the word of God and the fulfillment of prophecy in events daily taking place around us are but dimly comprehended by many who profess to believe the present truth. Satan would have men sleep, while he is actively at work sowing the seeds of error. Every eye in the unfallen universe is bent on the scenes unfolding before us, -- the final scenes of the great controversy, -- the

consummation of the long struggle of evil against good, of hell with heaven. Satan with his miracle-working power is to deceive the world of the ungodly. But Christ, the atoning sacrifice, will be a refuge to every soul that trusts in Him. In the cleft of the Rock we may hide, secure from all the power and arts of the wicked one.

Satan will take possession of every mind given to his control, and will work through every agency that he can secure, to further his plans. And the greater the necessity of shedding light into the darkness of the world, the greater and more varied will be Satan's efforts to intercept the light.

The Lord has revealed the perils that are around and before us. Through the agency of the Spirit of prophecy, He has unveiled the delusions that will take the world captive, and has spoken to His people, saying, "This is the way; walk ye in it." Volume four of "The Great Controversy" unmask the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people

that which unveils his arts.

By His Spirit the Lord has given the very instruction that is needed at this time. The special movement under the messages of Revelation 14, in its relation to the past and the future, the closing work of Christ in heaven and of His people upon earth, has been unfolded. The Lord placed upon me the burden of bringing out these things, and in Volume Four I have presented them; I still feel a burden that the message shall go to the people. In that book are warnings to guard the people of God against the many errors that shall be promulgated as truth. Every family among our people should study it. The truths which it presents will arouse the conscience, and to many will prove a safeguard against deception. It will confirm their faith in the past work of the messages. The warnings, reproof, and instruction given by the Spirit of God are needed by all. There is need of an awakening, a searching of heart, in the light that God has given.

The truths presented in Volume Four are needed by the people, and have been needed for

years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have.

But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them.

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. He will not contradict Himself.

God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth

for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, the light of all the three messages is combined.

In Volume Four the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength, and get the victory over the beast and his image, and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. The light He has given in Volume Four is for the world.

Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, the cross of Calvary must be lifted up, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character, and may lay

hold upon the righteousness of Christ, which alone can subdue sin, and restore the moral image of God in man.

Many in the church allow things of an earthly nature to interpose between the soul and heaven. They have not a right conception of the character of God. They do not perceive His matchless love; and faith and love die out of their hearts. Many minds are confused. They cannot discern spiritual things, and they are unable to distinguish the voice of the true Shepherd from that of a stranger. How necessary it is that such should study the message that God has given, lest they be swept away by the overwhelming delusions of the enemy.

The whole world lieth in darkness. Darkness covers the earth, and gross darkness the people, and the Lord calls upon the members of the church to labor together with Him in awakening the world, if possible, to their peril. We cannot do this of ourselves. We must derive our efficiency from Christ. Jesus says, "I, if I be lifted up, will draw all unto me." Here is the secret of power, of

effectiveness; for though human instrumentalities are employed in the work of salvation, it is the light shining from the uplifted cross that alone can attract hearts heavenward. We must present the truth as it is in Jesus. The light and power of an indwelling Saviour must be ours, or we cannot draw others to Him. We must be imbued with the spirit of truth, the spirit of Christ. There is no power in humanity to draw humanity to Christ. We are as iron that cannot attract unless it be magnetized. We must be sanctified through the truth if we would have a sanctifying influence upon others. Jesus says, "Thy word is truth." It is through a sanctified knowledge of the word of God that we shall be able to overcome the powers of darkness and win souls for the Master.

I have felt to urge upon all the necessity of searching the Scriptures for themselves that they may know what is truth, and may discern more clearly the compassion and love of God. Yet there is need of carefulness and earnest prayer in the study of the Bible, that none may fall into error by a misconception of its teachings. There is one great

central truth to be kept ever before the mind in the searching of the Scriptures: --Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be lightbearers to the world, and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. It is the one great truth to be constantly kept before the minds of men. Yet how dimly is the love of God understood; and in the teaching of the word it makes but a faint impression.

When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and

the future. They are seen in a new relation, and possess a new and deeper significance. It is thus that God by His Holy Spirit has opened these things to His people. From this stand-point Volume Four of The Great Controversy presents to our view the past experience of the church, and the great events of the future. In that book God has laid out before us in their true relation the events that are to take place upon our earth.

But Satan is constantly seeking to intercept every ray of light that God sends to prepare the people for what is before them. To those who should give the light to the world, he will present plans which appear to be for the promulgation of truth, but which will in reality hinder the work. These plans appear so plausible, however, that they are accepted, and thus his object is accomplished. This is why Volume Four has not received the attention it should have had.

It has been urged as a reason why this book has not been more generally sold by our canvassers, that it is more difficult to handle than some others.

I have good evidence that if properly understood and presented, it can be sold as readily as any of our books. But suppose the statement were true, that it is difficult to sell; is that a reason why it should be neglected? If it is a book which the people need, if the Divine Watcher has therein condescended to unveil the scenes of the great contest in which every soul living will have a part to act, should there not be an earnest effort to circulate it? Should not the canvasser be encouraged to handle it? Should not our people be encouraged to do their utmost to bring it before the world? Are the canvassers instructed as they should be, that they are not to handle one book, to the exclusion of all others, because it brings greater profit to them? When we shape our work for the profit it brings, wherein do we manifest a missionary spirit?

The canvasser need not be discouraged if he is called to encounter difficulties in his work; let him work in faith, and victory will be given. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of

the darkness of this world." Whenever a book is presented that will expose error, Satan is close by the side of the one to whom it is offered, and urges reasons why it should not be accepted. But a divine agency is at work to influence minds in favor of the light. Ministering angels will oppose their power to that of Satan. And when through the influence of the Holy Spirit the truth is received into the mind and heart, it will have a transforming power upon the character.

We can enlighten the people only through the power of God. The canvassers must keep their own souls in living connection with God. They should labor praying that God will open the way, and prepare hearts to receive the message He sends them. It is not the ability of the agent or the worker, but it is the Spirit of God moving upon the heart that will give true success.

Many of our brethren do not think but that other publications may be fully as effective in bringing souls to a knowledge of the truth as Volume Four.

There are some occupying positions of responsibility who have had little experience in the working of the Holy Spirit. They do not appreciate the light in warnings, reproofs, and encouragement given to the church in these last days, because their hearts and minds have not been receiving the Spirit of divine grace. These persons are disposed to conceal the fact that in connection with the work of the third angel's message the Lord through the Spirit of prophecy has been communicating to His people a knowledge of His will. They think that the truth will be received more readily if this fact is not made prominent. But this is mere human reasoning. The very fact that this light coming to the people is not presented as having originated with human minds will make an impression upon a large class who believe that the gifts of the Spirit are to be manifested in the church in the last days. The attention of many will thus be arrested, and they will be convicted and converted. Many will thus be impressed who would not otherwise be reached.

Those who set no higher value upon the

messages that God sends them than upon the productions of human minds must come into closer connection with heaven before they can discern the things that be of God. Spiritual things are spiritually discerned.

I testify to the churches that Volume Four should have had just as wide a circulation as any other work we have published, and it might have had if the effort to bring it before the people had been proportionate to the importance and solemnity of the subjects it presents.

I have waited long for others to feel the importance of placing before the world the warnings in Volume Four. I have waited for them to bring the matter before our canvassers. But no one seems to feel that they have any special duty in the matter. Now I present it to you, my brethren, in the name of the Lord. I think that many of you do not know what it contains, and I ask you to study it carefully and prayerfully. Then you will see the force of my words; you will see the necessity of urging that it find a place in every family among

us, and that it be carried to the world.

The results of the circulation of this book [Great Controversy] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.

Chapter 104

Danger of False Ideas on Justification by Faith

MS -36 -1890

Danger of False Ideas on Justification by Faith

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul.

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will

require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon, and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my

mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light--that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give

evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them, and cause them to give up these false ideas--for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck

of faith.

Christ has given me words to speak: "Ye must be born again, else you will never enter the kingdom of heaven." Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter--the simplicity of true godliness--distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may

do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift.

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust--means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee." 1 Chron. 29:14. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct.

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son.

This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him.

This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial--a second probation--having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of

God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it.

Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess--whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents--in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel--a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.

Now not a soul can give God anything that is not already His. Bear this in mind. "All things come of thee, and of thine own have we given thee." 1 Chron. 29:14 This must be kept before the people wherever we go- that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine--gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world.

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine

own have we given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him.

The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages-- both the just and the unjust--they can truthfully say, "All is thine. Of Thine own do we give Thee." Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan's snares. How different would be the conduct, the religious sentiment!

Discussions may be entered into by mortals strenuously advocating creature merit, and each

man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is?

The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith--which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to

end. "Lord, in my hand no price I bring, simply to Thy cross I cling."

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.

We hear so many things preached in regard to the conversion of the soul that are not the truth.

Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions--all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Heb. 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved

on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature, and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given

man powers to do. Man's part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.

"Ye are God's husbandry." 1 Cor. 3:9. The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in good works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity

to humanity. "I will dwell in them, and walk in them." 2 Cor. 6:16.

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ's righteousness accomplishes everything.

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power, and fail to do the supernatural work. They are all the time depending on their own and their brethren's human powers. They are narrow in

themselves and are always judging after their finite human comprehension. They need uplifting for they have no power from on high. God gives us bodies, strength of brain, time and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must

go before us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ.

Justification by Faith – How Perverted by Some

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God?... And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated.

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of

self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life.

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness,

my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them.

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults, will you forgive me?" The haughty, stubborn will evade the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.

While one class pervert the doctrine of justification by faith and neglect to comply with the conditions laid down in the Word of God--"If ye love me, keep my commandments,"--there is

fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light--new to them--reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God.

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.

Unconverted men have stood in the pulpits

sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou hast died to redeem my soul. If Thou hast

placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping."

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God.

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to

righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light and the light will continue to grow brighter and brighter unto the perfect day.

The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there.

Chapter 105

Light in God's Word

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Light in God's Word

The most precious light here [First page missing.] shone forth from the Scriptures presenting the truth of the law of God which is a standard of character in such a light as made it indeed glorious. Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two

laws.

There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation it is our duty-
-without revealing the spirit that the churches manifested, which was so unlike Christ, patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasure-house full of precious gems. We may draw from this storehouse very much more than we have done, and may be made wise unto salvation.

The Word of God is a revelation of mercy, of peace and good will to man. The teachings of the Word of God open before us the necessity of

purity, of holiness. There are jewels of truth, mercy, and righteousness to sanctify our lives, to reveal God in Jesus Christ. All who love God may come to the Scriptures earnestly, prayerfully, with contrition of soul, searching for truth as for hidden treasures, fasting and praying for truth, and they will not be disappointed but be made wise unto salvation.

The great error with churches in all ages has been to reach a certain point in their understanding of Bible truth and there stop. There they anchored. They ceased to "Go forward," as much as to say, "We have all-sufficient light. We need no more." And they refuse light.

After the message of warning was given, a confederacy was formed that would not receive the message. They kept themselves barricaded, fearing that if they should evidence that they did receive light there was a trapdoor ready to let them through into some dangerous pit. The richest treasures of truth were opened before them. Every mind needed the jewels and gems that were revealed, but by

confederating together they were deceived and their stakes were set fast. Thus have the nominal churches dealt with the message from heaven.

The Lord loves His people, and would lead them step by step onward under the banner of truth, the third angel's message. Still the precious mines of truth are to be explored. There should be, by every man who teaches the truth, a constant searching for what saith the Scriptures? There are the mines of truth to be worked. There is a most solemn work to be done. In these last days we have the benefit of the wisdom and experience of past ages. The men of God, saints and martyrs, have made confession of their faith, and the knowledge of their experience and their burning zeal for God is transmitted to the world in the living oracles. And their example of faith in living experience, in their self-denying, self-sacrificing lives, comes down along the line to our times. This hereditary trust has been gathered up by faithful witnesses that the bright light shining upon them in the knowledge of God might enlighten those living in these last days; and while they appreciate this light

they will advance to greater light for the knowledge of the Word of God has been extending and increasing upon the earth. The Source of all light still invites us to come and absorb its rays. Light is not placed where the followers of Christ cannot obtain its benefits. It is not cut off from the world so there is no more or increased light to shine in greater clearness and more abundantly upon all who have improved the light given of God.

God's people in these last days are not to choose darkness rather than light. They are to look for light, to expect light. The light will continue to shine from the Word of God whether men will hear or forbear, whether they will come to the light or turn from the light. Many who follow on to know the Lord will know that His going forth is prepared as the morning. The light will continue to shine in brighter and still brighter rays, and reveal more and more distinctly the truth as it is in Jesus, that human hearts and human characters may be improved and moral darkness which Satan is working to bring over the people of God may be

dispelled.

In consequence of light shining to every soul who ministers in sacred things, soul, body, and spirit will be sanctified through the molding influence of the Holy Spirit. They will improve in moral power. They will, if they receive and walk in the light, grow in grace and in the knowledge of our Saviour Jesus Christ, and their imperfections of character will be revealed just as they are--grievous in the sight of a holy God--and in answer to the prayer of Christ they will be daily advancing, sanctified through the truth. As we near the close of time, there will be needed a deeper and clearer discernment, a more firm knowledge of the Word of God, a living experience, and the holiness of heart and life which we must have to serve Him.

Much precious light was brought out at this meeting [Minneapolis, 1888]. The law of God was exalted, placed before the people in the framework of the gospel of Jesus Christ, which left impressions on many minds which will be deepened and will be as lasting as eternity, while

some minds were closed against light because it did not meet their ideas and former opinions. I have heard many testimonies in all parts of the field: "I found light, precious light." "My Bible is a new Book." "Never did we feel as at this meeting the necessity of being under the constant control of the Spirit of God, constantly uplifting the heart to God, to be Christians in heart, Christians in principles, possessing not merely a theory of the truth but revealing the principles of truth in a Christlike spirit."

We were pained to the heart to see the spirit of self-confidence, so out of place, yet so plainly revealed, so manifest in many because their minds were wrought up with prejudice. There was much talking, much suspicioning, criticizing Sister White's testimonies. It passed from lip to lip of those who ought to know better, that Sister White was influenced. "Of course, if this is the danger to be apprehended, we cannot depend upon her testimonies any more."

I suppose if I had challenged them to tell me

when, at what time and place, this work changed which made of none effect the testimonies because corrupted or contaminated with human influence, it would not have been so easy to specify the precise time. One would have said, "It was certain years ago when Sister White's testimony was in marked contrast to the way I understand the Scriptures. I received a sharp reproof and I have not seen the testimonies were so." But all who know that person would bear their verdict, "Every word was truth to the letter." One had some years ago been reproved and he had doubted the testimonies ever since, for he was sure someone had been writing to me and told me those things.

When there are those who condescend to take this position, any words would be lost upon them. I will not answer them. They shall not drag me into the mire of Satan with them. If they think that the testimonies originate as Canright claims-- that he could give me a testimony--then the sooner they take their position on the dragon's side of the question the less danger of others being deceived by their disguised words. There are now

everywhere surmisings of evil that have not the slightest foundation in truth, yet hearts opened to receive darkness have darkness to form chapters in their experience that lie registered in the heavenly courts. Yet the most wonderful lies Satan could invent were received as truth. If indeed the truth sanctifies the soul, much more of its divine principles was needed at that meeting to soften hearts, to mold character, to reveal Christ abiding in the heart by living faith.

When Christ is enthroned in the heart the spirit and love of Jesus will be revealed in the investigation of all points of doctrine. There will be far more praying than jesting and joking in a strong, harsh manner, inflaming one another, strengthening one another in their resistance of messages sent from God. Their minds were so blinded that everything was measured by their ideas of what they considered truth. I endeavored to bear my testimony in these meetings in the fear of God. At times I was compelled to speak plainly, and lay before them the dangers of resisting the Spirit of God; and the Lord gave me great freedom

of spirit.

As a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people. While I was in Europe I felt deeply moved by the Spirit of God, as I never did before, that there must be altogether a different spirit and element brought into our conferences. If one should hold ideas differing in some respects from that which we have heretofore entertained--not on vital points of truth--there should not be a firm, rigid attitude assumed that all is right in every particular, all is Bible truth without a flaw, that every point we have held is without mistake or cannot be improved. This I know to be dangerous business and it proceeds from that wisdom that is from beneath.

The very same course was taken by the denominational churches when we embraced the

first and second angels' messages. And as the light was shining forth from the oracles of God upon the messages which were present truth for our time, Satan tried by every means in his power to close the door to shut out the light. We had to meet with prejudice and with ridicule and with sneers and with criticism of the very same character that we have had to meet here in this conference. The opposition seemed almost crushing in its influence. What if we had held our peace and been controlled by the ministers who thought we were heretics, disturbing the peace of churches? Nevertheless, we did move forward, and while many bent beneath the power of opposition and yielded their faith to preserve the unity with their brethren, and retained their place in the churches, many could not conscientiously do this. They held fast their faith. And what was the result? They were turned out of the churches. After the passing of the time, when sorrow and disappointment was weighing us down to the earth, the Lord let His light shine in upon us, giving us the light upon the third angel's message so strikingly clear, which showed us our whereabouts in prophecy and placed our feet in a

sure path.

We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people. Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned.

There will go from this meeting men who claim to know the truth who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard, when opportunities shall come where they can carry forward and onward the same kind

of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God.

Had our brethren fasted and prayed and humbled their hearts before God at this meeting, and sat down calmly to investigate the Scriptures together, then God would have been glorified. But the spirit of prejudice that was brought to that meeting closed the door to the richest blessing of God, and those who had this spirit will not be in a favorable position to see light until they repent before God and have some sense of how near they have come to doing despite to the Holy Spirit and

having another spirit.

But from this meeting there will be a different mold ever after upon the work. Our brethren will feel the need of investigating the evidences of our faith far more critically for themselves. They will not feel that if ideas are accepted by those who have borne responsibilities in this cause they may safely accept them as infallible because they are sustained by men in positions of influence, and that they have no more necessity to search the Scriptures for themselves than those who are taught to receive the words of the priests and popes.

This has been the mistake of a large number of our preaching brethren. They have not been close Bible students, and many of their discourses have been repeated. The old, stereotyped discourses will be repeated with scarcely a variation, because they will not open the door to receive light, increased light, but go on in the same line, repeating almost the same words. For years, scarcely a new ray of light has flashed forth from them. They have not

had advanced light, and some have educated themselves as debaters and God has not been glorified in this. They have used great sharpness with opponents and have educated themselves to overcome an opponent if possible, not always by fair means. This is not at all after Christ's order.

Whoever studies the Bible in regard to the fall of Satan and the first advent of Christ to our world, and enters into the spirit of His life, His teachings, miracles, death, resurrection, and ascension, will see that they have much need of humble, earnest prayer, of deep humility, of far less self-esteem. Their hearts will cry out for help from the living God. They will feel the necessity of trained intelligence, trained ability, to present the truth as it is in Jesus, which is to come to the people in a much higher sense than they have yet heard it. They will cry day after day to God alone in secret places for divine wisdom that they may discriminate between good and evil, righteousness and sin.

There is need of spiritual guides whose words

will be a tonic to the church, who are acquainted with the science of healing the broken heart, of being a physician to the sick sheep and lambs, sermonizing a great deal less and binding up the wounds of the sheep and of the lambs. The sanctification of the soul is the only true elevation of man. While the true shepherd of the sheep will humble his heart before God with the burden of the great responsibility in his position of trust, and with a sense of his weakness, his deficiencies, and with the fear of God before him, he will cry unto God with all his soul for divine enlightenment before he makes a move in any line. He will not trust to his own finite intelligence or to his own wisdom to devise and plan. He will be sick and sore over his past poor performance and inefficient experience.

He has need of rare discrimination to discern between the souls who are spiritually diseased, discouraged, and who need help, and those in the church who are self-confident, full of self-esteem, and who sense not that their own wisdom is foolishness, and that they must conquer the evil inside and outside more earnestly and

perseveringly, else they cannot be saved. He will, if he walks with God through individual experience, see with clearness the Bible condition for securing blessings from God. It is not in making a show, but when man does his part and comes to God divested of his own self-righteousness and is humble and contrite, the promise will never fail him.

There are priceless blessings for the churches. Pastors must sense this and present line upon line, precept upon precept, the simplicity of faith. If they would come down from their stilts and cease preaching long, dry sermons and minister to the flock as faithful shepherds, they would see many souls saved.

We say decidedly, every minister of Jesus Christ must bind himself to the Source of all light and power and he must not follow in the shadow of any other living man, because there is Christ to whom he must become attached, and he should not bind his heart to any human being and let man do his thinking for him. He is not filling his position in society or in the world if he simply accepts what

his father has said and what his father, or some great and good man in past generations, has done, and sinks himself, his individuality, in them. Some who think that they preach the gospel are preaching other men's ideas. Through some means they have come to the decision that it is no part of a minister's calling or duty to think diligently and prayerfully. He accepts what other men have taught without asserting his individuality. This doctrine, taught by the church of Rome, is entire dependence upon the leaders. The individual's conscience is not his own. Judgment must be controlled by other men's ideas. His intelligence is to go no farther than that of those who are leaders.

Now Satan has his hand in all this work to narrow down the work of God. Ministers of Jesus Christ are to be constantly receiving light from the Source of all light. They are not to be simply receivers of other men's thoughts, they themselves not plowing deep into the mines of truth. If a minister is not a worker himself, digging for the truth as for hidden treasure to find the precious jewels of truth, he is forfeiting his God-given

privileges. He is not to put any human mind, any human intelligence, between his soul and God. There is to come no authority from human minds that will in the least degree interpose between him and God's authority to lead, to guide, and to dictate. The ministers of Christ should gather up every ray of light, every jot of strength and illumination from other minds whom God has blessed, but that is not enough. They must go to the Fountainhead for themselves. God has given men reasoning minds and He will not hold them guiltless if they trust in man or make flesh their arm. He wants you individually to come to Him, to draw from Him, to use the ability God gives to understand the living oracles. If one man can see light in examining the Scriptures, so may every true Christian have the right to read, to examine, to search the Scriptures with unabated interest, and gather light therefrom.

If they fail to do this they will not be using the ability God has given them, that they may grow up to the full stature of men and women in Christ Jesus. Then let every man read, study, and search the Scriptures for himself and take nothing as

infallible but the Word that you can see for yourself, after much prayer and searching in an humble, teachable spirit. God has given no man a right to set himself up as a standard of doctrine.

Many have believed some things as truth because men whom they believed to be led of God have declared them to be truth; but were they? Was all they held in doctrine true? No! Time has shown that men who feared God have made mistakes in their interpretation of Scriptures. Some parts were not understood, and the next generation have, through diligent searching, come to a knowledge of the truth; advanced light has been presented, but they did not have all the light. The next generation saw increased light and then there was a going forward from light to a greater light.

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not

lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another

man, but to you.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." James 1:5-7.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Matt. 7:1,2. The conversation and judging of those brethren who differed in some points on the law in Galatians was not after God's order, but after the order of human nature. The conversation in the homes at Minneapolis was founded principally upon impressions received from letters written from California, and from reports. Those impressions were formed in ignorance. If the judgment had been suspended and the much unsanctified talk left unsaid, had there been words spoken to God and not to men, there would have been some chance for the voice of the Good

Shepherd to be heard; but the topic that came to the front was the law in Galatians. And then commenced the judging. One stimulated another. But few found solitude to search their Bibles anew and look to God in earnest prayer, with humble hearts, to learn of the divine Teacher--but the opinion of men was looked to as the voice of God. The enemy took possession of minds and their judgment was worthless, their decisions were evil, for they did not have the mind of Christ. They were doing continual injustice to the persons they talked about, and they had a demoralizing effect upon the conference.

The habit that some who claim to be preachers of the gospel have, to pass sentence upon everything with which they do not agree, has a demoralizing influence upon their own religious experience, and upon all who have confidence in them. God gives no one the work of sitting in judgment upon their neighbors and communicating their decisions far and wide. When they extend their words and influence against men whom God is using to do a special work, and they set

themselves in dead earnest against those of whose motives and whose religious standing they know nothing to condemn, they do a work similar to that which Satan is doing. They knew nothing about the motives which impel certain actions which they take up and talk of so glibly. All facts that should be considered under the influence of the Spirit of God are glibly pronounced upon as if they themselves were men whose judgment was sound and unquestionable.

I have been compelled to bear a decided testimony at this meeting. The Lord has men of opportunity through whom He is working. From this meeting there will be decided changes in our churches. There is a faith professed but a decided want of that faith that works by love and purifies the soul.

Chapter 106

Peril in Trusting in the Wisdom of Men

MS -55 -1890

Peril of Trusting in the Wisdom of Men

[Concerning the issue over the law in Galatians]

The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front, as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and impressive. But this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching

idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating.

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real [meaning of] the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines, and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as

something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures.

The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels--originated by Himself and given to patriarchs, prophets, and apostles-- and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness.

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep

away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy that they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with, "Show us a miracle. When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means] they would say, "He works these remarkable signs through Beelzebub, the prince of devils."

The same spirit of resistance is to be found even among those who claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the

experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow.

This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.

I say, through the word given me of God, Those who have stood so firmly to defend their

ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Gal. 3:1. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories.

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth.

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God's peculiar people. It is this phase in the religious world that has divided up God's professed people. Faith, love, and holiness are the essentials that give true power to the truth for this time. The manifest absence of these, the little many have known of Christ, and the little we preach Christ's lessons, have been a telling witness against Seventh-day Adventists.

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumbling block to the Jews, and it has been evidenced that it is a stumbling block to many who claim to believe present truth. They are forever coming against the Rock of offense. "Man has been placed where God should be," are the words that have been spoken to me again and again. Christ has made one sufficient sacrifice, and

has become the only Mediator and sole Priest between God and man. Let every man stand out of the way, and occupy his own place as wearing Christ's yoke.

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement if he believes on Him whom the Father hath sent into the world.

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "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." Rev. 3:17.

God sent these self-sufficient ones messages of warning, but they would not heed them. He has

been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, ...white raiment, ...and eyesalve." Verse 18. This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings. "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." Verses 19,20.

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces anything contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light--heaven-sent light--is pronounced darkness. That which would be to them the power and wisdom of God they refuse. "The secret of the Lord is with them that fear him." Ps. 25:14.

The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the ministry which will be found the great instrument in the conversion of souls and in leading to the high standard of holiness which every church needs in order to become a living church.

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted for men are dead in trespasses and sins. Eph. 2:1

There must be a life-giving power in the ministry. Life must be infused into the missionaries in every place, that they may go forth giving the trumpet no uncertain sound, but with heaven-sent,

awakening power, such as can be found only in the preaching of Jesus Christ--His love, His forgiveness, His grace. Justification by faith is to be accepted by every soul, not according to some lifeless, dead idea, but according to the truth presented in the gospel. It is Christ that we need. It is Christ that every sinner needs. Let Him be presented in the Spirit and with power--Christ's humiliation, His meekness, and His lowly life of poverty, that every son and daughter of Adam might be made rich. He died our Sacrifice. He rose again from the dead. He ascended to heaven, and there intercedes in man's behalf that he might be brought to believe on Him whom the Father hath sent.

There have been so many discourses that have not had the fragrance of Christ's merits and His righteousness, that the gospel as it has been preached does not convict and convert souls. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We may dwell upon the punishing of every sin, and the awfulness

of the punishment inflicted on the guilty, but this will not melt and subdue the soul.

But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner's heart will melt; the soul will be conquered.

Chapter 107

To U. Smith

S-20-1891

Battle Creek, Mich., Jan. 6, 1891.

Dear Brother Smith,

Since your visit and our conversation I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things. When you visited me yesterday Jan. 5 and proposed such a meeting to take place I was glad because I thought that will result in good. But when you stated that you had not had feelings against Eld. Waggoner, and Eld. A.T. Jones, I was surprised. Perhaps you thought thus, but how could

you think thus, is a mystery to me. The feelings cherished by yourself and Elder Butler were not only despising the message, but the messengers. But the blindness of mind has come by warring against the light which the Lord designed to come to his people.

You write that you have said that you would have not controversy with Sr. White. Better, far better, have had this controversy openly than under cover, for this controversy has been and there has not been harmony between us since the Minneapolis meeting. You have been exceedingly stubborn, and this stubbornness has been as described in the word of God "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Behold, to obey is better than to sacrifice, and to hearken than the fat of rams." This stubbornness, my dear brother, can be brought under control only by your falling upon the Rock and being broken. It is a terrible snare to you. It makes you unwilling to confess your wrongs, and every wrong passed over without humble confession will relieve you and Elder Butler and

every soul who pursues the same course in blindness of mind and hardness of heart. The spirit of God is grieved and Satan triumphs. It is not because we do not have evidence, but that your own will rises against God's will, and it is God who has a controversy with you. He will remove the candlestick out of its place except you repent.

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel would not give up your will and your way to God's will and God's way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the tabernacle on the religious Sunday movement. Will you consider this matter because Brethren Prescott, Amadon, and Sicily brought a united testimony on this matter which called forth from me about a fifteen minutes talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position God will surely remove him out of the way, for God has not given him the authority to say what

shall come into the tabernacle from our own people and what shall not. But if he holds that position we will secure a hall in the city and the words God has given Bro. Jones to speak the people shall have them.

Dear Bro. Smith, please to make a surrender to God this time. Make no reserve, and then you will receive the blessing of God. Then peace will come to your soul. You are standing, and have been standing, in opposition to the work of God for the past two years, you have done more than any man living to cast doubt and unbelief of the testimonies of the spirit of God. Now I beseech of you, break and lift the stumbling block. I was shown at Minneapolis that the Lord would come in to their families and would visit for the things that there transpired, with affliction and death unless they stood firm between God and his people. You remember I said in the tabernacle before Elder Butler, yourself, and those present. I had things to say to Elder Butler, but ye cannot bear them now. It was this; his stubbornness and unbelief was sinful and God would bring his afflicting hand

heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction. And this he would do to the ones to whom he had given light and they had closed their eyes and ears, and confederated together to make of none effect the warnings and messages of light and truth for his people.

I have greatly feared for you, my brother. I fear still. I beg of you for Christ's sake, make thorough work for I know the displeasure of the Lord is against you; against Elder Farnsworth, and many others I might name, who have in face of great light and evidence held fast to their own spirit and walked in the sparks of their own kindling. God says, Unless they repent, they shall lie down in sorrow.

Ellen G. White

Chapter 108

To J. S. Washburn and wife

W -32 -1891

Battle Creek, Michigan,
[Thursday,] Jan. [8], 1891

Dear Brother and Sister [J.S.] Washburn:

I received Brother Washburn's letter day before yesterday, and since then we have been having very much work. We had a favorable journey from Washington to this place. I suffered considerably with heat and somewhat with heart disturbance, but much less than I anticipated. We left the sleeper before we arrived at Toledo, at which place we waited about forty minutes. In that time we obtained a cup of hot drink and some crackers which made us feel very much better. We arrived at Battle Creek about three o'clock, [Tuesday Dec. 30] and found that folks all well and glad to see us.

We learned that Sabbath [Dec. 27] there had been a wonderful meeting similar to those we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The Extra in the Review and Herald [Dec. 23, 1890] was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the churches in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies, and the work He had laid upon Sister White? Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they

had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun. Elder Olsen had appointments which he must attend, and Elder Loughborough had an appointment which he must fill. Professor Prescott went to Oregon to help locate their school. Brother Webber, another worker, had gone to help some other church. The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek.

Tuesday night [Dec. 30, 1890] I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God.

Friday night [January 2] I was asked to speak; the house was full, and I gave some account of the workings of the Spirit of God with me in the meetings which I had attended. I related as well as I could the success of these meetings. We had a special meeting of deep interest after I had spoken,

and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting.

On Sabbath [Jan. 3] I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions. Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk, I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken, and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had

written to him thirteen pages [Dec. 31, 1890] and sent them to him--very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting.

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, "If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience." It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it.

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed.

Now in reference to your question in regard to Sister Marks. Do not be in a hurry to accede to her request in dropping her name. Hold a little in the matter. It cannot do the church any particular damage. Meanwhile I am more than ever convinced that if this work now going forward in Battle Creek had been done one year ago, Sister Marks would have been saved to the cause of God, and would, with proper instruction, have been a good Christian worker. This is due to her. But the position that many held me in was such that I could do nothing unless I took my stand decidedly against the Battle Creek church. Had those with whom she held meetings been well balanced in mind, they could have helped her instead of being

moulded by Sister Marks. I believe she had a genuine experience and might have done much good. She had newly come into the faith, and needed to be led along step by step, kindly, compassionately, but as it was the fashion to turn from everything that was calculated to restore and to awaken the church as my testimony was [regarded] at that time below par, what could I do? Any move I should make would, if unwise, indiscreet ones should go to extremes, be charged to me, and my work forever discarded. Do all you can for Mrs. Marks, for I tell you, the blood of her soul, I fear, will rest upon those who have been blinded by the enemy and done those things that have grieved the Spirit of the Lord.

May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name.

Ellen G. White

Now do not imagine that you have done a grievous wrong in the matter you mentioned. I am really inclined to believe that everything was ordered of the Lord and I needed that tramping exercise to clear my head. But I freely pardon all you think amiss. So do not trouble any more about it.

E. G. White

Chapter 109

Missionary Work

MS -2 -1891

Battle Creek, Mich.,
Jan. 9, 1891.

I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and afflicted with infirmities, the Lord wrought in behalf of his people. We have seen the salvation of God. In this round of labor I spoke fifty-five times, and some of these meetings were occasions of most earnest labor, continuing from half past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, N. Y. I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even

asked, the Lord heard, and revealed himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements, and was made free and happy. I could not sleep, but I praised God with heart and voice. This blessing was just what I needed; courage, and faith, and hope were again in lively exercise, and I went on my way rejoicing.

Again at Brooklyn, N. Y., I had a deep, earnest desire for the Lord to work with his people. O, how my heart was drawn out in wrestling prayer to God that he would manifest his power on the Sabbath day and greatly bless his people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God, and this occasion to them was one never to be forgotten. They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up, and was in need of encouragement. O, Bless

the Lord, bless the Lord; O, my soul! for the great goodness and mercy of God! One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at the meeting and was greatly blessed. He said that he came to that meeting, heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward; but he did not come; but the Lord met him. "I seemed to have the Lord Jesus close beside me," he said. "How lovely, how precious, I thought I could touch him. I knew Jesus was by my side." And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, but of few words, but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as he was revealed to him. Said he, "I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me." Others bore testimony of the power of the Holy Spirit that came upon them.

From this time my health improved decidedly. I spoke in Washington, D. C., eight times commencing with Sabbath and closing the next Sabbath. I went to Baltimore on Sunday and spoke in a small hall full of people with great freedom. Then I had a severe attack with my head and was obliged to hasten home. As soon as I reached home, the pain left me, and I found that I was needed here. I spoke here Friday and Sabbath with great freedom. The Lord had been working here the Sabbath before, and the work here needed my testimony. Eld. Smith has fallen on the Rock and is broken. Praise the Lord for this! He has made humble acknowledgements, and the Lord will surely manifest himself to Eld. Smith. O, I am so glad that Satan's power is broken here in Battle Creek. I tell you there has been a resistance of my testimony. By some men of influence, such as Eld. Smith there has been a counteracting of the messages that God has given to me for his people. The Lord is at work, and I pray that it may not cease till it shall be perfected in righteousness. I tell you the Lord is not asleep; he knows the conflicts of his people. He sees the multitudes

struggling against the powers of evil angels combined with evil men. The truth for this time is invested with a power which will make itself felt upon human minds, for the Spirit accompanies and gives it effect.

God has a work for each, and a work for all. The recipients of his grace moved by the spirit of truth, will throw their sanctified human influences into the work. The cross of Christ must occupy the central place, Christ be lifted up as never before, and the attention of the people be riveted upon the world's Redeemer. We know comparatively little of the glory that attends the truth. O, we have so little faith! Jesus came to be the center of the recovered world. Says Christ, "I will implant the holy Spirit in every heart that will open to me; I will be a living, abiding power in every element of influence, and engage every holy agency in the universe. All evil influences have confederated to corrupt and destroy. All who believe on me, shall under my banner combine to oppose them; I will conduct the warfare; I will give efficiency to the whole."

We must possess the missionary spirit in a large degree. In his lessons to his disciples, Christ was constantly teaching them that they must unite the human agency with the divine worker. They are to be active in doing good; they are to be the light of the world, catching the radiance of light from his throne and to transmit it to the world which Satan has enshrouded with his Hellish shadow like a funeral pall. Not only are the rays of light to shine in the home circle but to the church in bright and distant rays; and again, not to the church only, but the whole world. See how much is contained in the prayer of Christ in the 17th Chapter of John, constantly identifying himself and combining himself with his believing people, and his believing people binding up with himself for the work of the salvation of a lost world. In his ministry he shows them the confederacy of evil arrayed against them, and reveals to them that they are in war-fare with principalities and powers and spiritual wickedness in high places. But angels unite to compose that army; they are mingling in their ranks. The Captain of the Lord's host is advancing with his army of

heavenly angels to the work. Jesus is standing but a step, as it were, from the completion of his great sacrifice for the world. "Go ye into all the world and preach the Gospel to all creatures. He repeats his injunction over and over again in different forms, that they might after his death and resurrection to heaven, take in the significance of his words. After his resurrection, "then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise again the third day," and that remission of sins should be preached in his name among all nations, beginning at Jerusalem. "Ye shall receive power from on high after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth." He knew that peculiar trials would assail them and he declares, "All power is mine." He assured them that they must go out under the shield of omnipotence. "Lo, I am with you alway, even to the end of the world." "Go" was his last word spoken to his disciples and this was the last indication of his will while he was

upon the earth. His first act in heaven corresponded with his expressed will on the earth. His holy spirit was sent to them in rich abundance. The heavenly endowment was given. We know the apostles commenced their work in Jerusalem; three thousand were converted in a day. May the Lord arouse his people to action is my prayer. There is need for every individual member of the church to arouse to work for Jesus. The calls are coming in from every clime, "Come over and help us." "The Spirit and the Bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the waters of life freely." There is our work laid out in a comprehensive manner for the diffusion of the truth. Jesus opened the fountain of life in the midst of the world and every soul who knoweth the Father and the Son are to be laborers together with God and to repeat the words in fullness and power, "Come." All are to stop their fretting with one another, all are to combine their living, sanctified influence, and with one voice, say "Come, send the word along." Come all along the lines, a chain of living voices united with determined effort ring around the globe, and the

whole church is to awake from the death like slumber and say, "Come", and to act in character the invitation they make, "Come."

No man or woman is excused in ease or indolence in this great or solemn work. We cannot copy the example of the world at all in anything. There must be no needless expenditure of God's intrusted capital. There must be a binding about of our supposed wants. Life is valuable, too full of solemn sacred responsibility to be used in pleasing self. Let men and women consecrate themselves to the work. They must be loyal to Jesus Christ and reveal their love to men, by letting their light shine forth in clear bright rays to the world. Every one must now rise superior to every phase of self indulgence, and selfishness, and live their lives to God, abiding in Christ. Every one who knows Christ by experimental knowledge will copy his example. They will constantly endeavor to rise higher and still higher, not seeking the friendship of the world, but possessing a high and sanctified ambition to copy the example of Christ, in perfection of Christian character and be co-laborers

together with God. They are not to praise men, or to seek the praise of men, for all praise and all glory belongs to God.

Chapter 110

Diary Entry

MS 3, 1891

A Rewarding Visit With Uriah Smith

(Written January 9, 1891, at Battle Creek, Michigan.)

Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath, and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage.

We visited Baltimore on Sunday, in a small hall with much freedom. We returned at night, and I was very sick with heart difficulty. All became alarmed, and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, December 30. That night I was in great agony of soul all night for Elder Smith. It seemed to me that unless he made confessions now he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit, and break the spell that had so long held him from taking right positions.

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle, and the Review and Herald Extra was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, "Seek the Lord where you are; it is the best we can do." Professor

Prescott read the matter, and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all, and especially of Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith, and both went forward. Brother Smith thus made a start, but, although Brother Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me."

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Elder Smith, very plain things, but thought I would wait a little before giving it to him. Sabbath I spoke in the forenoon from Matthew 11:16-27. I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart.

Sunday Elder Smith came to me, and we had a lengthy talk. I was encouraged to see that he did

not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy.

Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I know the Lord was in our midst. As we separated, Brother Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O my soul! Bless His holy name! My return [from Washington, D.C., to Battle Creek] was indeed the

Lord's doing, and as soon as I reached home, the affliction left my heart and has not returned since.

Tomorrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members, and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only strengthened the ones who had embraced the truth, and made more bitter those who were in opposition. Canright's own brother, who has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm. Manuscript 3, 1891.

Ellen G. White Estate Washington, D. C.

September 27, 1984

Entire Manuscript

Chapter 111

Diary Entries

MS -40 -1891

Diary — January 1891

Battle Creek, Mich.,

[Thursday], January 1, 1891

New Year's day opens with a soft rainstorm. Another year has commenced; 1890 has passed into eternity with its burden of record. I renew my consecration to God. Said Christ, "I sanctify myself, that they also may be sanctified." "Sanctify them through thy truth: thy word is truth." I claim the rich promises of God through the matchless love and spotless character of Jesus Christ my Advocate. I have labored almost constantly and yet I see so much that needs to be done that it makes me restless, for it seems I have done so little compared with the great work to be done.

But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. I grasp the promises of Him who hath given His life for the world that whosoever believeth in Him should not perish but have eternal life. "Then who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34. This we can plead. This is an argument Satan cannot overcome. Then we will, in His name and through His grace, sanctify ourselves--soul and body and spirit--that our words and our works shall be wrought in God, and that we may have an influence over others that will win them to Jesus Christ.

More intensely than ever before am I convinced of God's hatred of sin in all its forms. Repentance

cannot atone for the past or cleanse us from one sin, or place us on a secure footing for the future.

Battle Creek,
Friday, January 2, 1891

My heart was drawn out in earnest supplication to God at the family altar that His grace and His power might stir us to vigilance and earnest effort and zeal in doing the work He has placed in our hands, individually feeling our great responsibility. Oh, that every member of our family may be imbued with the spirit of the Master who went about doing good! I cannot feel rest in spirit until the members of my own family are doing the whole will of God. How my heart longs after them day and night!

Battle Creek, Mich.,
Sabbath, January 3, 1891

My heart has been drawn out in earnest pleading with God nearly the entire night. Oh, that God would work in behalf of His people in Battle

Creek and hedge up their way that they shall not walk on in their own judgment and imperil the cause of God, as they are certainly doing.

I arose at four o'clock, and in stooping down for my morning socks I struck my forehead, just above the eye, on the bedpost, which cut a place in the forehead. The blood came forth freely, in large drops. I called Sara and she went to work as soon as possible and kindled a fire, and she and Edna Kilborn fomented the wound with hot water bandages wet in the hot water and applied as hot as I could bear them. The pain was relieved, the blood ceased to flow, and court plaster was applied after having a cold bandage applied to finish the treatment.

How much suffering might be spared if all would become intelligent in regard to these simple remedies! I thank the Lord for intelligence on these things--to know how to treat ourselves without depending on physicians. We need to exercise our own facilities to understand what to do in an emergency, and then we should impart knowledge

to others.

Sabbath, January 3, 1891. I spoke in the tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I felt pressed, and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts.

The tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God has given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly."

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and

help me, that I shall be found true and faithful to do God's will, to keep the way of the Lord, to do justice and judgment!

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumbling blocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail!

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not

improving their opportunity has brought defective eyesight, and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief--because of the attitude and position of the church--sinners in our borders have become hardened and have been fearfully established in unbelief.

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names.

"The kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. What hope will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief!

Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of perseverance, and that all inferior aid is just what it is--finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you, and that the foot of the cross was the only place of safety for you?

How can I present before you these facts that are eternal truths? Here you can say, "In my hands no price I bring, Simply to Thy cross I cling." If your prayers--yes, your prayers, feeble as they may seem--are sincere, if they are mixed with faith, then you may know that Jesus liveth to make intercession for you. The persevering, sincere seeker will surely be the finder, for as soon as you approach the mercy seat in faith, then Christ regards you as His client. He espouses your cause; He makes it His own. He is standing before the Father, your Substitute, your Surety. When you seek the Lord with all your heart, "In quietness and in confidence shall be your strength." Isa. 30:15.

God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God. How was it to be done? "The Word was made flesh, and dwelt among us, ...full of grace and truth." John 1:14. "Be ye therefore perfect, even as your Father which is

in heaven is perfect." Matt. 5:48. Christ's oneness with the Father brings us into close union, through the Son of God, with the Father.

Battle Creek,
Sunday, January 4, 1891

Entertained visitors all day. I wrote some letters. I was made very happy today. Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul's sake and for Christ's sake, that the work should never be marred in her hands. She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy.

I so much wish that every person who is engaged with me in the important work I am doing would have this precious transforming grace of Jesus Christ. Then there would be the blessed enlightenment from the face of Jesus Christ that would represent an indwelling Jesus. Oh, how much more we might enjoy of the Spirit and power of God if we would only surrender mind, heart, soul, and strength wholly and unreservedly to the quickening influence of the Holy Spirit of God! The work would then receive the divine mold. The power of God would rest upon the worker. I pray for every soul connected with me in the work.

Battle Creek, Monday, January 5, 1891

Again my time was taken up in conversation with visitors. But my burden is for this church in Battle Creek. So large a church-fully two thousand. Many were convened last Sabbath. It is almost impossible to separate them for a social meeting because there are not convenient places to gather them together. There is no place to hold so many

worshipers, and they should be out in other places as missionaries, doing service to the Master, and not be crowded together here.

There is missionary work to be done. How shall we as a church understand our spiritual advantages and not only hear the exposition of the truth, but practice the truth? We are capable of thinking seriously and of girding up the loins of the mind that it shall not have wild range. If those who have had light would walk in the light there would be a sense of responsibility in cultivating the thoughts. As we peruse the precious Word, we would search for the hidden treasures of truth. As human agents we have precious talents committed unto us--capabilities not only to read the truth in the living oracles of God, but to become enriched by the heavenly treasures found therein. Searching for truth, our thoughts may run in deep channels, and the inexhaustible and unsearchable riches of Christ open to the soul their richest treasures. The human agent may improve every faculty given him of God through properly using his time to acquire more knowledge of God and Jesus Christ. Be assured

these faculties, put to right employment, will not be left here in this world, but will be taken with us to the higher grade, still to be educated through all eternity.

Battle Creek,
Tuesday, January 6, 1891

I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet,

and to take up the stumbling blocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency.

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound, that a people may be prepared for the great day of God. We have no time to lose.

January 6, 1891. Brother Eldridge called on me and we had quite a lengthy conversation in regard to many important matters. Elder Smith came in and made a request to have a select number present to whom he wished to speak and as far as possible confess where he had been wrong.

I am unable to explain the reason for the position that Captain Eldridge and Frank Belden have taken. What can they mean, to drop the Patriarchs and Prophets and Great Controversy and say they have decided to handle only one book,

which is Bible Readings, to occupy the field at one time? This is contrary to our custom and to truth and justice, and contrary to the light God has given me in reference to the canvassing work. This is certainly a device of Satan. God pity His people, that His words shall be held back through the devising of men who are but children in experience in the truth God has given to His people. I feel such a burden of warning on my soul because the light that was given--the word of the Lord--was that there must be no delay in getting the special warnings contained in these books before the people. If they were properly circulated, I have been shown it would prevent many from uniting in a petition to Congress to make Sunday observance a law. Many honest souls, if the light of truth contained in the books had come to them, would not have put their names to that petition--supposing they were doing God service when they were exalting a spurious sabbath that had not "It is written" for its authority. Who will bear the responsibility men dare take upon themselves without the least regard to anything I may say to change this? And what does it all mean? Bible

Readings has not the message giving the certain warnings and the light that the people must have now.

Battle Creek,
January 7, 1891

It is a most beautiful day. I am not well today. I am sorely troubled about many things.

Elder Olsen called on me today and we had a long and interesting conversation in regard to the state of the cause in the churches, especially in Michigan, and the great need of well-directed labor in the churches.

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of

soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not].

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. The grace of God is needed to give to every soul who asks of God a deep and increasing interest in the knowledge of His Word. Spiritual things are spiritually understood by cultivating the habit of deep attention. We are to dig for the truth as for hidden treasures. That which once possessed no special interest will open to the mind of the diligent seeker and the hidden pearls of truth will reward his faith.

Pine Creek, Michigan,
January 10, 1891

We went with our own carriage drawn by faithful Jessie to Pine Creek, fourteen miles, to speak to the people. It was quite cold but the roads

were good and we were only two hours and ten minutes going to the place. Willie White was somewhat chilled. We stopped at the home of Brother Vermer,-- who with his wife has recently embraced the truth--and laid off our heavy wraps, and then went to the schoolhouse.

We found a hot fire, low ceiling, and a house packed full of people. Two-thirds were unbelievers. I spoke to them from the fifty-eighth chapter of Isaiah. Good attention was given.

I had intended to dwell more particularly upon the rich blessings which will ever react back upon us in our efforts to bless others, but the first part of the chapter seemed to fade from my mind, and the last part to be presented before me with distinctness. I dwelt upon the work we were all required of God to do to repair the breach that has been made in the law of God to do to repair the breach that has been made in the law of God and to raise up the foundations of many generations--that is, the Sabbath of the fourth commandment.

Pine Creek,
Sunday, January 11, 1891

The schoolhouse was filled and some came from quite a distance. I spoke from John, chapter 15. I had much freedom in speaking and all listened with earnest interest. Elder E. J. Waggoner followed, speaking on baptism. Then there were teams prepared to take those who were to be baptized about three miles. E. J. Waggoner administered the sacred ordinance to nine willing souls who felt that it was their duty to be baptized, and they were received into the church. I did not go to the baptism, but the report of those who did go say it was a blessed season. The Spirit of the Lord was there. Ten minutes before four we were on our way to Battle Creek. E. J. Waggoner returned in our carriage.

We feel deeply the great need of workers--men and women who realize the necessities of the people who know not the truth, in towns and villages and cities all about Battle Creek. There is wise personal labor to be bestowed gratuitously.

Why is there not more burning zeal to plant the truth in our own communities, our own borders, and lift up the standard of God's memorial in all our cities in America? We need men of thought, men who have religious experience, men who know how to labor. Battle Creek is over-crowded through the several institutions in this city that call in many people as workers. And many come to advantage themselves, but they do not go into these adjacent towns as laborers to seek and save perishing souls. Is not truth, present truth, to be proclaimed nigh and far off? Oh, that God would work among the people in Battle Creek!

Battle Creek, Mich.,
Monday, January 12, 1891

I wrote several letters today. I learn that on Sabbath Elder Smith made quite full confessions and Brother Rupert also confessed. They went back in their confessions to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold

to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God. In their boarding places in Minneapolis, they made light of the truth and of those who advocated the truth.

I am instructed to write the things that shall transpire and to publish them for the benefit of many who have become confused by the many words of men who should understand better what they are talking about. The irreligious element that has come in through men in opposing the work of God is of a character to criticize and make many ministers talk and act foolishly. The spirit manifested is evidence that they are not making straight paths for their feet, and the result will be that many will not ever again see clearly the way of the Lord. They bring into the places where they go to hold meetings, a trifling, sarcastic spirit, which is contagious evil leaven. They do not seem too weighted down with the testimony of truth for this time, which means so much to us.

There are some debaters who suppose

themselves very keen and wise, who do not show themselves ignorant concerning evil and wise to choose that which is good. They are themselves standing as an offense to God, for they misrepresent the truth as it is in Jesus.

Battle Creek,
Tuesday, January 13, 1891

I arose at four. Have had a wakeful night. My heart was in trouble. I suffered much pain of heart, and am nearly sick today. Yet I dare not withhold my testimony. I cannot write.

E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been

instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people.

There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the "It is written"? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and to always show liberality, tenderness, compassion, and true courtesy.

The very same principles expressed in James 3 were spoken by the voice of God from the pillar of cloud. God spoke to the people the acts they should do and the actions they should not do. Deuteronomy chapter 4. The specifications are never to lose their force, for they are the expression of the mind of the infinite God. Every word is to be cherished.

This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions misrepresent the character God. "Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11.

Why, I have asked, are not these principles that have been expressed seen and acted out, for they are the principles of the law of God.

Last night the Lord was presenting before me many things being transacted in Battle Creek, right here at the heart of the work, that are contrary to the principles plainly defined by the word of God from the pillar of cloud. God is insulted, His honor abused, because men in responsible positions are walking contrary to God. He is misrepresented by His people who are called by His name. Deut. 30:9-20; 32:1-6.

Why, I inquired, have not Thy people having great light walked in the light? The answer came,

There are men who have not the light and the truth in heart and soul. They take up the truth but they are not converted to practice the truth. They have not been converted. They have their old hereditary and cultivated characters, and yet they assume positions as counsellors, as wise men, and in their counsel they mingle their own spirit with their words and actions and pervert principle. They confederate together to do the very things God has expressly forbidden in His Word, until justice and mercy and love for God and man is fallen in the streets and equity cannot enter.

Isaiah 29:9-24 and 30:1-15 should be considered. I am sorrowfully compelled to say this word of the Lord will be fulfilled to all men who claim to be teachers and yet will in the future have acted out this chapter in principles, greatly blinded their eyes that they should not see, and greatly weakened the work of the Lord and dishonored the truth of heavenly origin.

God will have a remnant people who will be purified, made white, and tried. "And though the

Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21.

Battle Creek, Mich.,
January 14, 1891

Spoke in the meeting of the Ministers' Institute from John 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Verse 3.

The enemy is at the bottom of many diversions from the real point, that the minds shall become confused upon minor subjects, and not give time and importance to weighty, vital questions. Satan may introduce himself into the very investigation of the Scriptures when matters of the deepest interest are introduced. Someone has a suggestion--verily amounting to a suggestion of unbelief--that

leads minds away so that it is impossible to fasten the very essential points in the minds of those investigating important subjects. Minds become bewildered and some lose the precious lesson altogether.

The points are to be laid out distinctly. After the ministers have taxed their brains to search, to go as deep as possible, and sought wisdom of God, then let them bring the points before the teacher. They have the inspired writings in their hands, and there is to be a searching for the truth, for there remain many things to be discovered and unfolded, which place the truth in its own relative importance before the people.

Those giving Bible studies before a class need to guard these special matters, lest their minds lose the very essential points they wish to impress upon the minds of the hearers. When the door is thrown open to allow every one to ask questions confusion of ideas often results because some one presents a question full of unbelief. Through this one questioner the whole class of hearers have started a

little matter in another channel and thus that precious Bible study is spoiled. Let all questions be presented in writing after the class exercises close. This will give the teacher time to know whether a question is suitable to be presented--whether it flashes a ray of light and life, or tends to deepen the dense shadow that Satan is constantly working to cast athwart human minds; whether this question will drop into some heart as the sowing of tares, or will be for the education and enlightenment of the class who have presented themselves as learners. The Bible study may be so conducted as to confuse minds rather than produce more thorough thought and enlightenment. If the ideas expressed by these questions will lead to a lower and more common level the class have been robbed of solid principles which concern their eternal welfare. There is produced a multiplication of words without corresponding progress in the Bible doctrines which are so much needed to be brought into families and churches; there has been a multiplying of expressions with little substantial knowledge, little increase of solid principles.

Battle Creek,
January 15, 1891

I intended to speak in the ministerial institute but was favored with an interview with O. A. Olsen, and then Marian and Willie had matters which required my attention as to the arrangements to be made in publishing books for foreign countries.

Sister Austin from Vermont called, and I visited with her for about two hours. These things occupied my time. Then there was the packing to leave next day for Bushnell, Michigan. We studied up the route and learned that we would have to wait in Lansing eight hours. Our only course was to take the early morning train at five a.m. We also learned that we could go by the way of Jackson and it cost one dollar or one dollar and a half more. We decided to save the money and go direct to Lansing.

I am convinced now--for the Lord has given me special instruction-- that our General Conference

should not be convened in midwinter. The experience I have passed through at this conference and the light that has been coming to me of the Lord is an explanation, as a sum proved, that the health of those who assemble is endangered and life will certainly be sacrificed.

Lansing, Mich.,
Friday, January 16, 1891

We left Battle Creek at five a.m. en route for Lansing. I awoke at half past two o'clock and could not sleep after this awakening. Arose at three a.m. At four awakened Sara and Andrew to prepare the team to take us to the cars. I was unable to take anything except a cup of gruel and a little bread. We were about one hour coming to Lansing, but for some reason I cannot define, my heart troubled me so that I felt great exhaustion. We rode in a streetcar to the hotel. We were carried two blocks past and were obliged to walk back.

I felt that I was failing with heart exhaustion and I lay down on the sofa in the parlor of the

hotel. I felt a very great difficulty in breathing. We took breakfast, hoping to gather a little vital force, but there was nothing I could get to strengthen me. They brought me steak cooked in some kind of grease. It was impossible for me to eat of it at the best. I ate a few crackers and a biscuit and drank a hot cup of drink, but oh, how wretched I felt! My heart was sick. It was difficult for me to breathe. We walked out in the air, but I was suffering much. I feared complete prostration.

Elder Olsen accompanied us to Lansing but remained at the depot while we came in the streetcar up into the city and occupied a room at the hotel. I began to wish myself at home, but my prayer was constant, Do not permit me to die here; give me vital breath.

We walked over to the other depot. It was but a short walk and my heart felt at peace with God. I could breathe better in the open air. We were obliged to remain about two hours before the train started. We were glad to step on board the train at about half past two and arrived at the depot near

Bushnell about four o'clock.

Horses and carriage were waiting for us and we rode two miles and a half to Brother Stephen Olchin's [?]. Here we found a large number of guests. Many I did not know. Stephen Olchin introduced me to his wife. The first Sister Olchin and two of his children had been laid in the grave. All seemed glad to meet me and from appearance of the guests there were many who had come from five to twenty and thirty miles distant to this gathering. It seemed somewhat as it used to be when my husband was an invalid in Fair Plains. I used to have a circuit of travel--Bushnell, Greenville, Fair Plains, Orleans, Orange, Wright, and Greenbush. Here were the old friends of the cause who were true as steel to the principles of the truth. I had not visited them for twenty years. Our last gathering was in a grove not far from where the church which they have built now stands.

I believe the Lord would have me visit these churches and bear to them my testimony. These people for whom I have formerly been personally

interested and with whom I have been united in past association--I want to visit them in their own towns and cities. They have attended camp meetings but the gatherings were so large that it was impossible to renew our acquaintance. I felt unreconciled to being at this place where I wished to labor and I in such a state of physical exhaustion.

In our season of prayer at the commencement of the Sabbath I was drawn out in earnest supplication to God that Jesus, the Great Physician, would restore me to soundness and give me victory over my present exhaustion that I could speak to the people. I could not give up the point. I must have help; I must have the divine touch, and strength would then be given me and my feebleness be removed and life-giving power be imparted. The Lord heard prayer. I believe in His name. I claim His promises, Ask and ye shall receive. "Whatsoever ye 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." John 14:13. I had all the assurance I wanted. God's

Word, that is yea and amen.

Bushnell, Michigan,
Sabbath, January 17, 1891

I slept but little through the night but feel of good courage in the Lord. My physical strength is still small but I will continue to believe. When the time comes that I shall stand before the people at eleven o'clock a.m. then I shall realize an all-efficient Helper for my time of need, for the promises of God will not fail me. "I will not leave you comfortless: I will come to you." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:18, 27.

When I entered the entry of the church it was, I saw, a difficult matter to get a passage, for the house was filled with believers and unbelievers. I pressed and urged my passage, Elder Olsen going before me, until I came to the stand. My heart was touched as I looked upon the crowded seats and

upon faces I had not seen for many years, and many strangers to me who had more recently embraced the faith.

If Paul had felt his heart welling up with thanksgiving to God always for the converts of a single church because a small number had turned to the living God and left the service of idols, I felt that I had reason for thanksgiving and praise to see in this gathering the number of souls who had been brought from darkness of error into the truth for this time, to serve the living God with full purpose of heart. We will say, Not unto us, O God, not unto us, but unto thy name be all the glory.

I had much freedom in speaking to the people about one hour and a half. I then called all those to come forward who felt that they were not in living connection with God and were decided to make an entire surrender to God, soul and body, to do His will from the heart. The congregation was crowded but we determined to have this privilege offered. About six seats were filled. We had a precious season of interceding with the Lord for these souls

and for our own selves, and the blessing of the Lord came upon us. We know that the Lord indited our petitions. Our faith laid hold upon the arm of infinite power and the promise was verified. Souls were blessed and many precious testimonies were borne. Some had backslidden from God and now wished to confess their backslidings and to return.

For half an hour Elder Olsen tried to close the meeting but he could not. They had been gathered together since nine o'clock for their Sabbath school, and it was past five o'clock and none had eaten anything. The meeting was excellent. We could but rejoice in God. He had greatly blessed and strengthened me just as I believed He would do, and I was gratified to find my brethren and sisters whom I had not spoken with for years still walking in the truth. Oh, the depth of the love and compassion of our God to bear long with the perversity of man! The boundless love of Christ is beyond anything we can comprehend. The sinner in coming to Christ, confessing his sins, is placing himself in the way of obedience.

Bushnell,
January 18, 1891

I spoke to a house packed with interested hearers. Many outsiders were present and seemed to be deeply moved as I spoke to the people. I presented the law and gospel in perfect harmony. I had great freedom. The influence of the Spirit of God impressed hearts. But how hard for the heart that has been filled with prejudice to reason candidly! I told the people that there was no power in law to save the transgressor of law, but here is where the necessity of a Redeemer comes in. [Quoted Acts 20:19-21, 30-39.]

Battle Creek, Mich.,
Monday, January 19, 1891

We left Bushnell Sunday afternoon [January 18]. Rode fifteen miles with Brother Addison Howe to Lyons. We were entertained in their family. Their little daughter was quite sick with a cold. She coughed a hoarse, harsh cough. We slept in a bedroom off the parlor. Although a fire had

been kindled in an old cookstove adjoining the bedroom, the clothing of the bed and the bed itself chilled Sara and me through and through. I had chills half the night.

We rode to the depot about eight o'clock. Had to wait, for the train to Lansing was delayed. I slept some on the cars but did not feel at all well. We arrived in Battle Creek shortly after eleven o'clock and were glad to be at home again. I was much exhausted. I had no appetite for food. Strictly guarded my diet and was hoping to escape sickness. We were thankful to find the family all as well as usual. Edson has not been well for some time. It is a cold upon him, similar to La Grippe.

Battle Creek,
January 20, 1891

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the Ministerial Institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to

Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God.

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ.

Jesus Christ was the True Witness. He declares He came from the Father. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son

of man which is in heaven." John 3:11-13. He said He came to reveal the Father.

Our only safety is to believe that which is truth because it is true, not because it harmonizes with our preconceived opinions and it is pleasant and agreeable to believe that which we want to believe because it harmonizes with our ideas. Do we accept the words of Christ as verity and truth because He is a divine Witness whose testimony is to be accepted, studied, and revered because He is the Sent from God? The raising of Christ from the dead establishes Christ as a witness to the wonderful truth--which means so much to us--of the resurrection of every one who believes in Jesus Christ.

Battle Creek,
January 21, 1891

I was afflicted this morning with acute pain in my hip and across my kidneys. It is the result, I think, of the chilliness I suffered in the cold bed last Sunday night. I was scarcely able to move or

even breathe without severe pain. I am reminded that I am mortal. The illness which attacked me in Lansing, and which seemed so perilous, leads me to the conclusion that my life is not secure for a moment. It becomes me to hide in Jesus Christ, to be true to God, obeying His commandments from the heart, and notwithstanding my oft infirmities the Lord strengthens me in a most remarkable manner.

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the

kingdom of heaven.

January 22, 1891

The pain has not left me although it is not as severe as at first. I am using every means in my power to overcome this difficulty.

I have today had earnest talk with several of our ministering brethren. I had hoped to be able to attend the meeting in Carlton, but this is impossible. It would be presumptuous. But I would so much like to go. I have a message to bear and I am full of important things which I wish to speak to the people. I carry a burden which I wish to lay off upon those who really believe the truth but I know do not comprehend its import. There is a nominal assent to the truth but its deep spiritual meaning is not understood.

We have for years been waging a war with spiritual idolatry. Scriptural conversions are not as abundant as we could wish. There are so many things put in the place where God should be, when

He should have the entire room and every nook and corner should reveal His presence. We have a constant contest with idolatry. Many things which gratify the lust of the eye are taking precious time and stealing away precious money. The senses are pleased but God is robbed both of time and money. I am pained to see the photographs multiplied and hanging everywhere.

Battle Creek,
January 23, 1891

I went to the sanitarium for treatment. The electric bath I hoped would be beneficial to me. I am sick. I cannot eat anything. My stomach will not take care of food. My physical strength is exhausted. I seem to have no deposit in the bank from which to draw. It seems now it would take but little to put out the lamp of life. But I am not anxious now to sleep in the grave, because I have more work to do. I have a message to bear to the people. I am much troubled. The work is being swayed in wrong lines. There is a spirit of, "I will not yield, I will not give up that my way is wrong."

Battle Creek,
Sabbath, January 24, 1891

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.

Monday, January 26, 1891

Spoke to the ministers' class in Bible Studies at quarter after ten a.m.

January 27, 1891

I had a deep and solemn sense of the requirements of God, in speaking from John 15.

January 28, 1891

Went into the city and did some trading; returning saw Sisters Hall and Murphy and invited them to be seated in the carriage. Took them to the sanitarium. Returned and met Brother and Sister Hobbs and took them to their home by the fair ground.

By invitation went to Sister Graves' to dinner. Met quite a number of our sisters and had a pleasant visit, but was feeling much better in the open air. Ate sparingly and then met my previous appointment with Elder Uriah Smith. We had a pleasant visit. We conversed as to the best means to help Elder Butler. We feel sorely distressed over his condition and we want to save him from himself, from unhappiness. We also conversed in regard to Howard and Madison Miller and their position of resistance--hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh

that they would fall upon the Rock and be broken!

Battle Creek,
January 29, 1891

The past night was one of great suffering. I slept but little. The malaria is upon me. I was nauseated at the sight of food. Could sit up but a short period at a time. My repaired lounge came home the day before, so it was very convenient for me. Oh how I long for strength! Elder Waggoner called and was very urgent that I should speak again to the ministerial class.

Battle Creek, Michigan,
January 30, 1891

My days are now filled with weariness and painful weakness.

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and in regard to the general interests of the cause. Many things need to be corrected in

our institutions. [Remainder of this entry deals with "The Men in Positions of Trust in our Institutions," and is found in MS - 24 - 1891, pp. 23-29.]

Battle Creek,
Sabbath, January 31, 1891

I was not able to attend meeting today and I am very weak. May the Lord help and strengthen and bless me today upon the holy Sabbath. I have felt a great desire to be well.

Chapter 112

Diary Entry

MS-21-1891

Christ Our Righteousness

I have attended the closing meeting of the ministerial Bible school--a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world.

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school--a fear that there was danger of carrying the subject of

justification by faith altogether too far, and of not dwelling enough on the law.

Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been studying the Word to learn "What saith the Scriptures?" entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain "Thus saith the Lord."

Many remarks have been made to the effect that in our campmeetings the speakers have dwelt upon the law, the law, and not on Jesus. This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine experience in

heavenly things, men who had not received the righteousness of Christ Jesus? Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken of the living bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which, in itself, was acceptable in God's sight. Very good, indeed, was the fruit, but the virtue of the offering, the blood of Christ, represented by the blood of the slain lamb, was lacking. So it is in Christless sermons. Men are not pricked in the heart; they do not inquire, "What shall I do to be saved?"

In His sacrificial character, Christ reveals Himself as the Bread of Life. "Whoso eateth My flesh," He declared to His disciples, "and drinketh My blood, hath eternal life" (John 6:54). Why is not He presented to the people as the Living Bread?--Because He is not abiding in the hearts of

many of those who think it their duty to preach the law. Christ is left out of their sermonizing, and from east to west, from north to south, the church has been starving for the Bread of Life.

Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. Our ministers should ever be able to direct men and women to Christ, to the One who Himself declared, "I am the Bread of Life" (John 6:35). Let those who minister to the spiritual necessities of the people read to them the words of Christ: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world" (John 6:51).

The Jews, unable to understand this declaration, "strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (Verses 52,

53).

Often there are delivered to the people discourses destitute of the bread of life, the food essential for spiritual growth. Those who have been appropriating for themselves the bread of life, will be able to break it to others.

Christ further declares: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (Verses 54 - 56). These words are very similar to those He used in representing Himself as the Vine, and His followers as the branches: "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" (John 15:4, 5).

How can our people be better helped than by being given the bread of life? And this bread is God's Word; for Christ has said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwelleth all the fulness of the Godhead bodily." The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced.

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God's law, but have not been able to see to the end of that which was abolished. They have not seen that Jesus Christ is the glory of the law. The bright beams of the Sun

of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say, with one of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm 119:18).

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God's law. They have not beheld that which was revealed to Moses when he prayed, "I beseech Thee, show me Thy glory" (Exodus 33:18). To Moses was revealed God's character. "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 34:5-7).

The apostle John, in his first epistle, gives the definition of sin, He declares: "Whosoever committeth sin transgresseth also the law: for sin is

the transgression of the law" (1 John 3:4).

To Moses, the character of God was revealed as His glory. In like manner, we behold the glory of Christ by beholding His character. Paul says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character] even as by the Spirit of the Lord" (2 Corinthians 3:18).

Why, then, is there manifested in the church so great a lack of love, of true, elevated, sanctified, ennobling sympathy, of tender pity and loving forbearance? It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life. Men and women are not eating of the bread that cometh down from heaven.

I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of Life. Their own souls were as destitute of

the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding presence. How could they speak intelligently of Him whom they had never known by experimental knowledge?

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians - a question that many have not fully understood before taking a wrong position - the church has sustained a sad loss. The spiritual condition of the church generally, is represented by the words of the True Witness: "Nevertheless," saith the One who loves the souls for whom He has died, "I have somewhat against thee, because thou hast left thy first love." The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: "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."

Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting, and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first work that they must do?

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the heavensent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost.

When strong-minded men once set their will against God's will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins; for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light.

So long had the Jews refused to walk in the light of truth, that they rejected their Saviour. Jesus said of the Jews: "Ye will not come to Me, that ye might have life" (John 5:40). He, the Light of life, came to enlighten every man that comes into the world, so that no man need walk in darkness. The light of truth is constantly shining, but many men and women comprehend it not. And why?-- Because selfishness, egotism, pride, blinds their

spiritual eyesight. Standing between them and the true light, is the idol of their own opinion.

They can see very readily that which they wish to see. Saith the True Witness: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). "The secret of the Lord is with them that fear Him" (Psalm 25:14).

My brethren in the ministry, we need Jesus every moment. To lose His love from our hearts means much. Yet He Himself says: "I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4). There is danger of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied. A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires every one of His messengers to cherish and manifest.

The religion of many is very much like an icicle--freezingly cold. The hearts of not a few are still unmelted, unsubdued. They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron--a master, stern, inflexible, all powerful--devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ.

True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word, and render praise to God from the heart. Above the outward adorning they regard

the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile. In the lives of many more ministers there should be revealed the eternal verity of the kingdom of God. Those who practice the truth in daily life are represented as trees of righteousness, bearing the fruits of the Spirit.

Genuine religion is based upon a belief in the Scriptures. God's Word is to be believed without question. No part of it is to be cut and carved to fit certain theories. Men are not to exalt human wisdom by sitting in judgment upon God's Word. The Bible was written by holy men of old, as they were moved upon by the Holy Spirit, and this Book contains all that we know for certain and all that we can ever hope to learn in regard to God and Christ, unless, like Paul, we are taken to the third heaven to hear "unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:4). This revelation to the apostle did not spoil his humility.

The life of a Christian is a life regulated by the

Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God's Word is a living, active principle; for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). By faith man believes that he receives the righteousness of Christ.

Faith, in itself, is an act of the mind. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us, and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ's blood was shed to remit our sins.

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point,

as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world.

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory.

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because

these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I relieve him from the condemnation of death, giving him My life insurance policy--eternal life--because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and relieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through

faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.

David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul, and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great Medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith. Manuscript 21, 1891, pp. 1-11. ("Christ our Righteousness," February 27, 1891.)

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Chapter 113

Our Present Dangers

Our Present Dangers

[Delivered tuesday evening, March 24, 1891.]

By Mrs. E. G. White

Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into

wrong paths, to a careless disregard of the injunctions of God, thus imperilling their own souls and the souls of others.

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance to you is, "Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?" The Scripture says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at

Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains.

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly.

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I

would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.

"Because iniquity shall abound, the love of many shall wax cold." The True Witness says of the church, after enumerating many virtues, "I have somewhat against thee, because thou hast left thy first love." The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of

faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, "falsely so called." Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls."

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did.

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

"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."

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's word with humble hearts, he will raise up a standard for us against the lawless

element.

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.

But when the world makes void the law of

God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God.

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's

people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested to-day by those who are true to God. The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the

third angel, the commandments of God and the faith of Jesus.

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home,-everything else,--is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The

Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power.

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their

peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. You are not to do the cutting.

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

The apostle Paul tells us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This was the carrying out of God's plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When

Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation of his truth in proportion as error is exalted.

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance

more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity.

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them.

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." The long-suffering of God

is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin--it is then the measure of guilt is full; the national apostasy is the signal for national ruin.

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies, and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly

unable to stand against the power of Satan, God will work in their behalf. Man's extremity is God's opportunity.

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye.

Now the great question is, Are we Bible

Christians, --doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way?

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-

ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward.

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another. We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted: And O, how I have longed for the converting power of God to go through our assemblies!

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to

acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?--He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven.

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are going after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the

commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts.

The object of our faith, hope, and love, should be Jesus,--Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness.

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them as interpreted to be darkness. When the enemy presents a device of his own,

some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul- temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power.

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?--"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the

heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, I ask, Where is our power?--It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou has left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will

remove thy candlestick out of his place." Why?-- Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives.

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and

women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness

says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Yes, repent. It is not for you to be jealous of the reprovor. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted.

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "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." Then

I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment, Open the door, and let Jesus in.

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season, "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as

guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well.

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest.... And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever

shall receive me, receiveth not me, but him that sent me." Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ.

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,-- testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late--the eleventh hour--to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from

human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die!

Chapter 114

Article Read at Gen. Conf. of 1891

March 12, 1899

MS-30-1890

Article read in the Auditorium of the Battle Creek Tabernacle to a large assembly, at the General Conference of 1891.

God's servants are to impress upon all the importance of finding out for themselves what is truth, watching and praying for a clear understanding of the word. Tell them to go to the Master again and again. Had the common people of the Jewish nation been allowed to receive his message, his precious lessons of instruction, had they known he was the owner of life, they would not have rejected Jesus, the light of the world, their King and their Redeemer. But the priests and rulers

led them astray. Let those whom God has imbued with reason search the Scriptures for themselves, obtaining an experience and knowledge for themselves. Let them search with humble and subdued hearts, seeking earnestly for the precious ore. There is altogether too much at stake for men to accept the opinions of their fellow-men, failing awake delight search for themselves, as did the noble Bureaus.

Walk in the light while ye have the light, lest darkness come upon you. There is no safety in standing as criticizers, closing the door of the heart to the light which the Lord has in loving-kindness qualified his servants to speak. It is a serious matter to stand as did Korah, Dathan and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. God, who gave his only begotten Son to save soul from ruin by dying in the place of the transgressor, demands his followers to do a different work in this time of peril, than to counter work the manifestations of his spirit in those who

are seeking to do his will. The only security against failure is the fulfillment of the high duty of representing Christ. This is our only security against doing infinite harm to souls. Absolute consecration, the entire surrender of the entire being to the work of the spirit of God,- this only is acceptable to God. A piety so thorough will make itself felt,. God requires all who profess to be his followers to be on their guard. We are a spectacle to the world, to angels, and to men. We are to receive light from the source of all light, and let it shine upon others, lest it go out.

There are men of experience and ability among us, who should find their place in the work as the Lord shall permit. Make room for these men brethren, give them a place. Michigan and many other states are almost destitute of laborers; for but little encouragement has been given to men who if encouraged would do a good work. Give them your confidence. All are but human, and if imperfections are seen in your laborers, do not lead them, by your words and actions to lose all confidence in themselves, to think that they can do nothing. Lay

hold of every jot of ability that God places within your reach. Cultivate the talents entrusted to human beings. Do not turn away from those who err in judgment. Remember that you have faults which you do not see. Seek to correct their mistakes. Encourage them to overcome, as you would desire to be encouraged were you in their place.

There is a great work to be done. We need all the talent that Bro. Smith has gained in his experience. God calls upon him to come into the mount, that he may hear his voice and behold his glory, that he may reflect this glory upon those with whom he is associated. He needs to work with an eye single to the glory of God. He needs to drink deep of the spirit and power of present truth. He has a logical mind, and he can see through the cheap, feeble propositions that are too often made and seconded as right.

Eld. Littlejohn is needed. His talent of intellect is of value, and his brethren can help him by showing that they appreciate his ability. It requires much labor and taxing thought to put to the tax the

highest mental and moral abilities with which nature, study, and the word of God have endowed him. His success will be proportionate to his devotion and consecration rather than to his natural and acquired ability. Eld. Littlejohn should have a place in your counsels. The Lord has given him talents to use to his glory. If sanctified, his clear, strong judgment will be a great help in your deliberations. If he will connect with God, God can use him. But you will have to prepare his way if he works to advantage. If you show that you place little value on his time and labor, you cut him away from the work and discourage him from engaging in active service. This will be a loss to him and to the cause of God.

Always remember that Eld. Littlejohn has been deprived of his natural sight. Brethren, do your duty by encouraging him to bring his ability into the work.

A lack of faith has been shown by practicing a too rigid economy. Economy is praiseworthy, but there is danger of carrying it too far. You have

gone to extremes in practicing economy. In dealing with Eld. Littlejohn sharp words have been uttered over the price given him for his labor. Those who have placed stumbling blocks in his way, who have thought that he was demanding too much, have revealed the spirit controlling them. Men who have an abundance of means, and who are blessed with all their senses, have manifested a parsimonious spirit which is an offence to God. As they cultivate this selfishness they are causing dark chapters to be written in the books of heaven. They do not deal justly; they do not bring mercy and the love of God into their religious experience. They are weighed today in the balances of the sanctuary and found wanting. They would turn even a blind man from his rights.

Brethren, you may be quick to see things in Eld. Littlejohn that do not please you. You say he is sharp in money matters. Is he dishonest? He has erred in some things, but those who pronounce judgment against him have made and continue to make mistakes in their religious experience. Those who have criticised so freely must remember that

Eld. Littlejohn is a blind man. If you read the Old Testament scriptures you will see that the Lord has a special care for the blind.

He has a love exceeding the love of a mother for her afflicted children, and he has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see, have not obeyed the voice of the Lord. They have followed their own impulses, irrespective of our infirmities of the men who could be a help and blessing to the work, if they would make a place for them. Those who treat their afflicted brethren coldly pursue a course condemned by God.

The Lord has men prepared for the times. One does his part, carrying the people with him in reforms. The Lord raises up another who answers the call to duty saying, "Here am I, send me." The Lord tests and proves him, to see if he will deal justly, love mercy, and walk humbly with God. But when a man begins to regard his judgment as

infallible, God can no longer use him as a representative of what a man who occupies a responsible position should be. The instruction God gives is that his people are ever to press forward and upward. Many cease to advance any further than their teachers carry them. This difficulty has existed in every age of the Christian world. God servants find their greatest success among a class who are not wedded to their previous teacher, who ask, Is this the way of the Lord?

Thus the work goes on. God has his men of opportunity, who are ready to do his bidding, who give fresh impetus to the work by bringing in food for needy souls, who wait and pray and watch and work. Be sure men are not chosen to act on your councils who have withstood the Spirit of God and have opposed truth and righteousness.

In the fear and love of God I tell those before whom I stand to-day that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's messages and

messengers, I think of similar scenes in the life of Christ and the reform. The reception given to God's servants in past ages is the same as the reception that those to-day receive through whom God is sending precious rays of light. The leaders of the people to-day pursue the same course of action that the Jews pursued. They criticize and ply question after question, and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them.

In Christ's work there can be no neutrality, no middle ground He declared, "He that is not with me, is against me, and he that gathereth not with me scattereth abroad." Jesus saw and read like an open book the motives which actuated those before him, whose consciences pronounced them guilty. The great controversy was waxing strong. Christ was not warring against finite men, but against principalities and powers, against spiritual wickedness in high places. He tells his hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In their great blindness they might speak words of insult and derision against

the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon his messengers they were on holy ground. To ignore the Spirit of God, to change it with being the Spirit of the devil, placed them in a position where God had no power to reach their souls. No power in any of God's provisions to correct the erring can reach them.

Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God's ordained means will be able to set them right. Their will is not God's will, their persistency is not the perseverance of the saints. To speak against Christ, charging his work to Satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light, Some will never retrace their steps, they will never humble their hearts by acknowledging their wrongs, but like the Jews will continually make assertions that

mislead others. They refuse to investigate evidence candidly and frankly, but like Koran, Dathan, and Abiram, set themselves against the light.

The evil heart of unbelief will make falsehood appear as truth and truth as falsehood, and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from heaven. They enter upon a path that leads to the darkness of midnight. They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and

persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills.

In this our day men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence.

The Lord has been calling his people. In a most marked manner he has revealed his divine presence. But the message and the messengers have not been received but despised. I longed that those who have greatly needed the message of divine love would hear Christ's knock at the door of the heart, and let the heavenly guest enter. But at the hearts of some Jesus has knocked in vain. In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against

God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the word of God. Every appeal rejected, every entreated unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful.

These rejecters of light cease to recognize light. Their souls are surrounded by a malarious atmosphere, and though some may not show open hostility, those who have spiritual discernment will realize the icy coldness which surrounds their souls.

I am constrained by God to call your attention to Christ's words, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.... He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come

a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

From Olivet Christ looked upon Jerusalem, and with trembling lips and griefburdened soul he said, if thou hadst known, even thou, in this thy day the things that belong unto thy peace: but now they are hid from thy eyes. He thought of what Jerusalem might have been had she maintained a living

connection with God, of what blessings might have rested upon the people had they improved their privileges and blessings they enjoyed through the mercy and grace of a long suffering God. Jerusalem would have become beautiful for situation, the joy of the whole earth. God would have made Zion his holy habitation.

Christ's heart had said "How can I give thee up." He had dealt with Israel as a loving forgiving father would deal with an ungrateful wayward child. With the eye of Omniscience he saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half broken utterance, Christ exclaimed, "O that thou hadst known, even thou in this thy day the things that belong unto thy peace; but now they are hid from thine eyes." The irrevocable sentence was pronounced.

In this time light from the throne of God has been long resisted as an objectionable thing. It has been regarded as darkness and spoke of as fanaticism, as something dangerous. Thus men have become guide-post pointing in the wrong direction. They have followed the example set by the Jewish people. They have hugged their false theories and maxims to their hearts until they have become to them as precious fundamental doctrines. They have come to think that if they let them go, the foundations of their faith will be destroyed. If all those who claim to believe present truth had opened their hearts to receive the message, and the spirit of truth, which is the mercy and justice and love of God, they would not have gathered about the darkness so dense that they could not discern light. They would not have called the operations of the Holy Spirit fanaticism and error.